

# VOL. LVII.

# CONTENTS.

FIRST PAGE. - The Spiritual Rostrum: Spirit Psychology. Foreign Correspondences Letter from Mrs. C. L. V. Bichmond.

BECOND PAGE. - Original Besay: Materialization. Postry: Rose-Life. Spiritual PAcnomena: Spiritual Ex-periences of Thomas B. Hazard. Open Air Services near New York City. An Indian Tribute to Gen. Grant.

THIBD PAGE.-Poetry: August. Banner Correspondence: Lettersfrom New Hampshire, Connecticut, Lou-Islana, Virginia, Massachusetts, Rhode Island, and Michigan. Questions Answored Through the Trance-Mediumship of Mr.W. J. Colville. The Resistor: Shadows. August Magazines. International Anti-Vaccina-tion Congress. Spiritualist Lecturers, etc.

SOUBTH PAGE.-Heredity, Avoiding Wars by Counting the Indians, The Cattlemen and the Proclamation, Sup-port the Spiritualist Prets, Foreign Notes, Hon, Warren Chase, etc.

**FIFTH** PACE.-All Sorts of Paragraphs, Spiritualist Camp and Grove Meetings. Movements of Mediums and Lecturers. The Epidemic of Orime. New Advertisements, etc

BIXTH PAGE. - Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from Millie Leon-ard, Mabel, to William, William Fishbough, Maria Gil-man, Col. Joseph Waterhouse, Lucy Coleman, James McLaughlin, and Jennie Barker.

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

EIGHTH PAGE.-The Camp-Meetings: Lake Pleasant; Sunapee Lake Spiritualist Camp-Meeting; Onset Bay; Cassadaga Lake Camp-Meeting; Neshaminy Camp, Pa.; Queen City Park, Burlington, Vt.; Mount Pleasant Park Camp, Is., etc.

# The Spiritual Rostrum.

SPIRIT PSYCHOLOGY:

A Lecture Delivered by CHARLES DAWBARN,

At Niantic Camp-Meeting, Aug. 2d, 1885.

[Reported for the Banner of Light.]

Reported for the Banner of Light. ] Perhaps there is nothing more perplexing to the investigator of Spiritualism than to listen to one spirit flatly contradicting the assertions or teachings of another spirit. We may feel it quite reasonable that spirits should have differ-ent surroundings, and thus vary in their de-scriptions of their new thowohlyfous ohange we call death, has left individual religious preju-dices just where they were in earth-life. The whole aim of religion is to prepare man on earth for his coming life beyond the grave. I say that is the aim and object of religion, be-cause every other teaching belongs to morality rather than religion. As a matter of fact, the salvation of the human soul from a future hell, is supposed to be the justification for the theological effrontery of every sect and re-ligion in the world, and it is decidedly startling to find spirits coming back with unimpaired conceit in the infallibility of their respective ohurches. If there has one fact positively established by

cal effect of earth-life upon the spirit-world must be acknowledged by every Spiritualist who has sought experience and found it. But it is the reflex action that is most inter-esting to us, because intenesly practical and personal in its results. By reflex action 1 mean the paychical effect that the spirit-world throws on to this mortal life; coming to us, re-member, from minds that may be much slower to catch a thought of spirit-progress than are to catch a thought of spirit-progress than are stardling thought, that what our spirit-visitor claims as truth may be but an enlarged copy of the oreed elaborated by our grandfather before apalons we can think honor either out or into our grapher takes the tiny miniature and works it in earth-life is born of necessity and doubt. Our need develops our ingenuity; and our doubt keeps us in eager search for truth. The man who has everything he wants becomes full of self pride or of lazines; so he makes no pro-more than the saturds; so he makes no pro-turon man. The fear of wants is a powerful they suffer neither hunger nor thirst, and are turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are such as thore or their own passions, yet are worshipersof their own passions, yet are worshipersof their own spiritary approximation as a porce all the such as thore with whom they asso-to the the slower of their own passions, yet are worshipersof thei

motive to exercion by man on earth; but re-turning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are as well clothed as those with whom they asso-clate. So we see they have no such motive as ours to lead them on to make new discoveries and gain new ideas. Thus the natural condi-tion of the spirit in spheres akin to earth would be toward a contented indolence, were it not that the seeds of earthly passions are yet seek-ing growth and 'tending to make their lives restless and unhappy. For instance, there is no stronger passion in human nature than the desire to rule. Wars and slavery are born of this passion; and we know too well how religious fanaticism seeks to dominate both body and mind. Man has tried to justify his tyranny by claiming it as an advantage to the subject or slave; slave-holders always said their slaves were better off than in Africa; and it is the fashion of to-day for governments to "annex" new territory under pretence of protecting its people against their enemies. The determination to enforce mental obedience is the object of every reli-gious cuit that once gains power, and has been sustained with rack, faggot and fire whenever conditions permitted. Men with like interests have always banded together; and organization gives a power to tyranny that lasts from generation to genera-

Conditions permitted. Men with like interests have always banded together; and organization gives a power to tyranny that lasts from generation to genera-tion. Every day these men and women, too, are new "surradiformes, what suith includie, 'so sco-old necessity for food and clothing and wealth, but with their spirit natures absolutely un-changed. The tyrant is not necessarily a hypo-orite. The priest on earth believes in his God and his church when he condems you as a here-tic, and is laboring that his church may grow more powerful. And when he meets with his fellows in spirit life the same religious bigotry reigns supreme. His God is no more present there than here, so the priest is as much priest as ever, and teaches, the terrors of a second death with a judgment yet to come, to hold the power in spirit life as on earth. If you could have persuaded the slave that every man was a deadly foe except his master and the overseer, that slave would have caught no whisper of freedom and true manhood. So the societies in the spirit-world maintain their existence by the ignorance of their members, inst as in carth.

for me." But the two worlds mingle to day, ever have mingled and ever will mingle. So we learn that just as pilgrim fathers, and emigrant English, Irlsh and German men and women bring each his or her prejudice, ignowomen bring each his of her brind tot, and rance, folly, knowledge and wisdom to the new home in this western world, so all men, as they move out away from earth, carry with them to the new life everything of their experience and Last numan nature here. Some things they cannot repeat if they would. Earth, air and water stand free to all in the new life; food and clothes no one lacks. In such matters it is only a question of how much, and what quality and color each spiritually at-tracts for himself. These seem to be evolved or altracted according to consider doubled their human nature here. and what quality and color each spiritually at-tracts for himself. These seem to be evolved or attracted according to one's desires and as-pirations; hence, we hear of bright spirits of dazzling effulgence; and again of spirits som-bre and drear, as in dark clouds of their own weaving. weaving. But we have also seen that whilst the change out we have also seen that whilst the change of form and surroundings wipes away the phys-ical necessities of earth-life, there is no lessen-ing of those mental aspirations for power and rule and arbitrary dictation that mark the am-bitions in their mortal career. It seems to me that it is of immense importance to us as resi-dents on earth to data mine our patition to dents on earth, to determine our position to-ward these spirit men and women, as well as to correctly estimate their power over us. The first point for us to keep ever before us is that spirits are men and women, with all is that spirits are men and women, with all that belongs to humanity. The Church idea that a visitor from the unseen world is either angel or devil, has, like most of the Church dogmas, belogged humanity and encouraged dogmas, befogged humanity and encouraged superstition. But a second very important point is that they are INVISIBLE men and women. The few who are clairvoyant and clairaudient may see and hear them, but to the world at large they are absolutely invisible. But invisible to what? Invisible to our mortal sense. But we are spirit as well as mortal whilst here on earth, and they are not necessarily invisible to our spirit-nature, although our mortal brain may catch petter sight nor sound. And we should remember that every mortal is to some degree mediumistic-that is to say, sensitive to the thought-power of some other mind. theugh perhaps not of every other mind. Have you ever attended a great religious re-vival, and watched till the very stmosphere ing the effect of concentrated thought. Let superstition.

and flood. But invisible manhood means much more than this harmony of an animal nature with its fellow everywhere. There are many in earth-life who would scorn to be the slave of their own passions, yet are worshipers of their own self hood. Their family, their government, their church, becomes a great self that is to be maintained as aboye all other interests in life. Like the miser or the sensualist they think thoughts that beat in uni-son with thoughts from other minds, and they learn here on earth that by such association they can best gratify their own self glorifica-tion. Their earth organization is followed by organization in spirit-life, into a still grander society, which is, of course, in harmony with the thought-beat of the mortal man. But family selfishness is limited anyhow, and would soon be met by rivalries on the same selfish plane. Even governments and nations are too limite for spirit ambition; but the selfishness of church grandeur and superiority knows no limit but to subdue the whole uni-verse. So we have the extraordinary fact that a church on earth is mother to a vastly more powerful church in the spirit-world; for, as we have seen, the numbers of the spirit-ohurch are being increased by the death of every zealot who, as a matter of course, gravitates to the old, old influence in its new and grander form. How shall we account for humanity in the spirit-world voluntarily choosing slavery rather than freedom? I think that just in the same sense that the by is father to the man, we mere assert that man on earth is father to the arisity assert that man on earth is father to the arisity assert that man on earth is father to the arisity applict. So we may transvand. O''...illetti' vo the isone of thought bound together by the pride that loves association with numbers and popularity. That is the all sufficient answer to our question. Truth has been erupted into our midst in the last quarter of a century as never before in the last quarter of a century as never before in the last quarter of a

on earth for his coming life beyond the grave. I say that is the aim and object of religion, be-and his church when he condems you as a here-one control that neighbors to morality the salvation of the human soul from a fature thell, is supposed to be the justification for the theological effrontery of every see and ra-ligion in the world, and it is decidedly startling to find spirits coming back with unimpaired concett in the infailibility of their respective churches. If there be one fact positively established by spiritualism, it is that this world of mortals is under constant infinence and pressure from the world of spirits. But think how fow of the solication in the solid. Ad a hundred to solid the yourd das hundred to the solid the the solid of a spirits world das hundred to the solid the power in spiritualism, it is that this world of mortals is under constant infinence and pressure from the world of spirits. But think how fow of the world of a spirits. But think how fow of the solid the the solid t selves. First, they have discovered that there never was a perfect man, but that manhood has been growing better as fast as the plauet has been growing better as fast as the planet has grown more refined. Next, they have found that there is no such thing as a "special provi-dence," but that universal law marshals man from the oradle to the tomb. Returning spirits confess that law is supreme in their life, too. So these men and women do not dispute that the Devil may be alive inside the church, and as large as ever, but outside they find him merged into poor human beings who have not yet learned how to be good. yet learned how to be good. This very day the priest is standing in his old pride, teaching his flock to believe his ancient stories, although scientific discoverers have written "untrue" all over the face of his oreed and his catechism. Stand outside our churches any fine Sunday morning and watch the crowds pouring in to worship, and you will see the sincerity of igno-rance more strongly pronounced on the Catho-lic faces than on those of the Bible-worshiping Protestants. But all alike go in crowds with the unseen, who are in full accord with the Church and its creed. They have died, it is true, but they are more alive than ever. They were welcomed into the grander Church above, and taught that they were redeemed. but that and his catechism. were welcolined into the grander Church above, and taught that they were redeemed, but that all outside the Church are but waiting the sec-ond resurrection and the day of judgment. Remember they are not forced out into a secting crowd, struggling for life's necessities, in that new world; but each society may, if it so choose, remain isolated in its own territory. Since none may tresspass on this divine right of exclusion and seclusion, these spirits may re-main for ages without progress. Thus we see main for ages without progress. Thus we see that a desire for progress must be born in this life, if we would awake to freedom in the life Mortal man and his surroundings are invisi-ble to spirit eye, except so far as instruments can be found through which to look. Man on earth has recently discovered seeds of life and of earth has recently discovered seeds of life and of death which were invisible and unknown to his fathers; but without the microscope they would be undiscovered to-day. And the spirit-world could make no discoveries in earth-life aswe through instruments we call mediums. So the spirit churches look through mortal eyes, and hear through mortal ears, and think through mortal brains, and talk through mor-tal lips; every thought, word and action, flow-ing from the Church above to the Church be-low. and experience, and we would suppose that the audience talk to one another about domes and dropped forever in the light of the new life. Instead of that we find, great religions, and the new life, or it means that men numbers as earth, votaries are supply of earth about the new life, for it means that men and women who go out from earth are shaping the civil and redigious life or it means that men and women who go out from earth are shaping the civil and redigious life or the mean its in a many may may make right of the subject of the new life in the subject of the subject of the new life. Thought is a sensualist who, in the hour of life vibration. It is a startling thought that mere numbers of submal excitement and indulgence of pas-ion show who go out from earth are shaping the civil and redigious life or it means that men and women who go out from earth are shaping the civil and redigious life or it means that men and women who go out from earth are shaping the civil and religious life or your and are shaping the civil and religious life or your and are shaping the civil and religious life or your of the and in a revival of the brutes. Thought means bhrm only born of the brutes in the miser thinks, away down to the vibration.

force enough to build a bridge between the two

force enough to build a bridge between the two worldr. It is just so in churches, and prayer-meetings, and family worship, and above all in the frantic excitement of a revival. Every man's one grain of sensitiveness becomes two grains at such an hour; and presently his brain grows hot and feverish as spirit thoughts and spirit prayers psychologize the mortal. Do you now catch the thought that religious worship does not mean that Bible and dogma and creed are true, but it means that you have got into harmony with spirits who think and believe as you do-that your worship is prayer to spirits of your own lik? Man on earth is linked by an elevated rail-road, but the church has established a Manhat-tan Company of priests to charge us a railway

tan Company of priests to charge us a railway fare and secure all the profits.

fare and secure all the profits. So we find that everything in spirit-life that savors of bigotry, superstition, or any phase of human nature opposed to progress, is necessa-rily more conservative than here on earth, for, as we have seen, society in the spheres akin to earth has less inducement to mental effort than the dire necessity that urges poor mortals to strive for something better. So far we have been dealing with what we may call an evil effect produced by man on earth upon his brother-man in spirit-life, and the re-flex action by which mortal man reaps the spirit-harvest from sced of his own sowing. The rubber ball which you have thrown, re-bounds and strikes you in the face. The preju-dice and the belief you have cherished to-day returns to you to morrow from its home in the Summer-Land. Summer-Land.

dice and the belief you have cherished to-day returns to you to-morrow from its home in the Summer-Land. But this is only one side of the truth. If the eril can go out and return to you in tenfold measure, much more can that which is good and ennobling. come back to bless you, if you are ready to receive it. But the readiness is the point in question. We say that the good can return as well as the bad, but what do we mean by "good"? Most certainly we do not mean conduct, for you can go out to day into our churches and find lives of self-sacrifice lived by men and women whose standard of conduct is perhaps as high as human nature may reach to day: When we use the terms "good" and "ill" in this connection, we are meaning in relation to the growth and develop-ment of man's spirit-nature. If we hold a be-life that't is wrong to think our own thoughts, and our duty to dwarf our own reason, then we cannot develop lato full manhood and woman-hood. And as our religious brothers and sis-But there are'those ha'cacastif doorday to whom the cultivation of reason means the de-velopment of manbood. Some of our Keientists aspire to grow learned only in matter and its haws, and by so much are startled at their igno-rance when they reach the new life. But there are also those who want to round out a full manhood; men and women who would not merely deive into matter by reason, but also olimb intuition's heights into the realm of spirit. You and I can join their ranks if we will, for such aspiration means a never-ceasing growth and progress in the life of the future. Such souls have discovered in earth-life an in-finite energy working in matter through law; and when they pass to the spirit-world, they find the same infinite energy there, too; and they continue making discoveries and growing in knowledge and power. Here comes in the same law as we found binding the church of the spirit to the church of the mortal, for every independent thinker is in harmony with every other thinkker is on head they speries to knowledge and

difficulties come from our foolish desire to have what is said through a medium endorsed by the name of the spirit; although, if we will stop to think, we must admit we have no proof we are talking to the spirit whose name we hear; so let us test and sift every communication by the light of our own reason.

NO. 23.

\$8,00 Per Annum,

Postage Free.

let us test and sift every communication by the light of our own reason. But, above all, let us carry away with us the thought that our own rapid growth in the next life must spring from the cultivation of our in-dependent manhood here. Let us break loose from every superstition to day, that the psy-chological influence coming to us from the spirit world may be from spheres whose man-hood has learned to stand triumphant in the divinity of its own soul.

# foreign Correspondence.

Letter from Mrs. C. L. V. Richmond. To the Editor of the Banner of Light:

The series of meetings in South Kensington was most successful, and will be resumed Sept. 20th, every Sunday and nearly all week-days in the interval being filled with engagements in the North.

On the 10th of July Mrs. Tebb kindly entertained us at lunch, to meet some friends at her residence, 7 Albert Road. Afterward quite a large reception was held, the friends being in-vited to meet us. There were many old, and several new friends among them. Mr. Golville arrived in London that day, and we were very ried to meet him.

arrived in London that day, and we were very glad to meet him. Before we left London we visited for three weeks at Lower Norwood, some American friends, the gentleman having known me and my work from my childhood. While there, a 'public meeting was held in Croydon, twelve or thirteen miles from London. The audience was very intelligent and appreciative, although this subject was entirely new to meat of its mem. subject was entirely new to most of its mem-

subject was entirely new we measured bers. We came to Sheffield Thursday, and remained until Saturday. Two semi-private meetings were held, there not having been time for pub-lio notices. While there we visited the Cutler-ers's Exhibition, which was a marvelous collec-tion of all sorts of steel work, plating and en-graving. Many specimens of ancient work-manship were exhibited. We also visited the Ruskin School of Art, a little Way quant and for the mace.

We came Saturday to Leeds, where we were welcomed to the hospitable home of Mrs. Ford, a life-long friend of George Thompson, and a friend of all true works and workers.

a include find the of the first first, and the first of all true works and workers. Mrs. Ford entertained us five years ago dur-ing a visit to Leeds, and now we are again blessed with the charm of her presence and the light of her household. We arrived in the midst of busy preparations for giving a garden party to one hundred and fifty mill girls. Every year, for twenty-three years, the gates of Adel Grange have been opened to give these girls a taste of fresh air and glimpse of another world, than their, usual routine of labor affords. Tea-was prepared out of doors, and when the girls ar-rived they were met at the gates by Mrs, Ford's daughters and the younger members of the family. Mrs. Ford received them in the porch of the mansion near which the long tables had been prepared to serve tea. All the family and of the mansion near which the long tables had been prepared to serve tea. All the family and guests served tea and waited upon the girls, who seemed happy in the extreme. They chanted a hymn of thankagiving before sitting down to tea, and after partaking of a bountiful repast they again sang, then dispersed upon the lawns and about the grounds. The "band" having partical meanwhile discoursed security much arrived meanwhile, discoursed exquisite music. The band is composed of lads from the Industrial School, where promotion for good be-havior is, to be placed in the band. They were lads from ten to fifteen years of age. The girls danced, and played simple games, in which the family joined, making their guests feel at home. Three generations participated in extending the hospitality of Adel Grange to these girls and women, for some are married women with families. It was a pretty sight, and one not soon to be forgotten. Though, as I have said, for twenty-three years this garden party has been given, the new generation of girls appreciate the day with as much fervor as did their mothers. It is thus that life becomes the means of blessing others. If all who have this world's gifts were as generous and kind in good works as Mrs Ford there would be no such pall of sorrow as Ford there would be no such pall of sorrow as now rests over the poor, for her house has been the home of many a struggling one, and several young girls have been adopted, educated, and sent forth on their life-work from her tender heart and lovely home. She believes in aiding those who are desirous of aiding themselves, and amply have they repaid her kindness in their gratitude and in the excellence of their lives and perfection of their attainments. The meetings yesterday, for which I came to Leeds, were well attended by the combined Spiritualistic Societies of the city, and friends from surrounding towns. The day was the hot from surrounding towns. The day was the hot-test I have seen in England (I think), but the gardens and room where our services were held. gardens and room where our services were held served as an attraction rather than a detri-ment, and the zeal of Mr. Scott, the President of Edinburgh Hall Society, and who has man-aged the meetings, was amply rewarded in the large and appreciative audiences that assem-bled. He deserves much praise for the very earnest and effective means he has taken to make this encoded summer series of meetings. make this special summer series of meetings a success. The cause of Spiritualism has gained in Leeds The cause of Spiritualism has gained in Leeds since my first visit twelve years ago. There was a large audience then, George Thomp-ison in the ohair, but no organized societies were in existence. There are now two very active societies—the Leeds Psychological So-ciety, Mr. Ligford, President, and the Edinburgh Hall Society, Mr. R. Scott, President. I go to Halifax, Nottingham, Newcastle, and other places before returning to London for the commencement of our autumn series there, Sept. 20th. I cannot tell you how we are enthe commencement of our adduminations schere there, Sept. 20th. I cannot tell you how we are en-joying our stay in this charming place, and I have no doubt the spirits of George Thomp-son, William Lloyd Garrison and other anti-slavery workers were near, as they have all been entertained here during their visits to Enclead: and in their various work for bu-England; and in their various work for hu-manity Mrs. Ford has ever been a steadfast

distant north; and the object of this lecture is to mark what we may of the influence-psy-ohological and invisible-of the two states of existence upon each other. To those who think of the spirit-world as the

To those who think of the spirit-world as the source of all that has been, is now, and ever shall be, it will be rather startling to realize the mighty effect produced upon that spirit-world by earth-life in this little planet of ours. Of by earth-life in this little planet of ours. Of course we are not meaning a direct physical effect, for the imperfections of our poor bodies seem easily surmounted in the higher-life; for we are told the maimed become whole, the sick redolent with health, grey hairs and wrinkles are lost in the noble manhood and womanhood that same horn for strangtry in the Summerthat seem born for eternity in the Summer-Land

that seem born for eternity in the Summer-Land. The intelligent Spiritualist knows that every wizzened, glosily form-appearance is either a thought ploture, born of the past, or a sign that the spirit is yet too earth-bound to come under the higher. Law of spirit health and, manly strength. Let that spirit even measurably break loose from its past of earth-life, and you have at once humanity in a form that knows no imperfection. But as soon as we clasp hands with a spirit-irlend under conditions that per-mit converse, we discover that he is molded and colored by his earth experiences to an ex-tent that is shaping both social and individual life in what we call "the Summer-Land." Almost every day we 'meet men and women who show only a small trace of any influence re-maining from their oblidhood's home and its urroundings; but earth-life seems to be an infancy that molds every feature of the new manhood that awaits us all beyond the gate-way of death. For instance, governments on earth represent every degree from despotism up to rule by the people and for the people; and spirits who return to earth are often prejudiced in favor of their own old forms, and call us they are living in the new life under a regime that echoes their own experience. It seems quite natural, and we almost under-stand the law by which those who live animal lives on earth should remain too unspiritual to break away from their old surroundings. But we conlets it is startling to find those who lived sweet unselfish lives on earth, so bound and fettered by their old beliefs as to gather. In so-dieties and seek companionships on the basis of prejudices instead of truth. Beligious belief is born of earthly teachings and experience, and we would suppose that everything false in any dogma would be seen and dropped forever in the light of the new life. Instead of that we find, great religions and even petty sects growing into a magnitude "oyer there," that is born of ever-increasing numbers to the The intelligent Spiritualist knows that every

know more than we do are ready to become our teachers.

Death is sending our thinkers right out into the spirit-world, and turning into the higher life a class of men who will accept no "say so" from anybody, but are eagerly hunting for facts, and just as ready to find one under the great white throne as anywhere else. Such men and women have none of the elements that keep the religionist from growing. To the independent thinker there is no height too lofty to climb, no depth too profound for him to sound, and no boundary save the universal

Whole. But here, too, comes a reflex action, for, you see, earth sends its thinkers out beyond the gates, and there he thinks a thought that re-turns to shake the manhood of the planet. The furns to shake the manhood of the plane. I he first step is to see that we stand ready to re-ceive that new thought. But no man can grasp a new truth if a personal God and a church and a priest and a superstition stand in the road. No man who wears shackles can be free, and the poor wretch who loves his crutch goes lame all his life.

all his life. Oh i the agony, as the errors that were moth-er-taught to our childhood are withdrawn one by one. But nothing must be kept that reason would reject, if we would clasp hands with an archangel 1 And oh I the grandeur of the im-mortal thought that comes surging around the mortal thought that comes surging around the mortal brain ! How shall we catch and absorb

Nature has provided for that. Just as drop added to another new thought expands the ca pacity of the human brain, till, so far as we can estimate, there is no limit. If you be to day anxious to grow in knowledge and in wisdom, it is nothing but a question of opportunity as to when you will stand where the wissest angel to when you will stand where the wisest angel stands to day. If you be a medium, you will sense the presence of angel-thinkers. If your brain be too dense to reflect the flash, your growth as a thinker goes on all the same, for your spirit and the spirit of wisdom stand in sworn brotherhood through all eternity. But if we would join a regiment of marching souls we cannot stand still. The man who

souls we cannot stand still. The main who lives upon tests morning noon and night, year after year, has but little growth, even though he be freed from priestorait and church. The advanced spirit aims at a fully rounded man-hood; and you and I must do the same if we desire the psychological influence of kindred souls. souls.

souls. After all, there is many a broken round in the ladder by which we would climb up to our own soul. It is so easy to talk glibly about truth yet so hard to determine what is truth that we may easily grow discouraged. Yet in that very fact I discern a "muscle stretch" that attrength-ens the true man. It would be so delightful to hang upon the skirts of a Plato, a Socrates, a Confucius, or a Jesus, but we are misled by deceiving spirits every time we attempt it. It is a great truth, and a satisfactory truth to me, is a great truth, and a satisfactory truth to me, that we must cast from us every thought of spirit identity, save perhaps of a few loved ones who can blend soul to soul. ... We must use our reason every moment or we

are out of the line of progress. It is little mat-ter who speaks to us from the land of the in-visible; it is of enormous consequence whether that which is uttered be truth. One half our

With kindest regards and fraternal wishes, in with kindest regards and fraternal wishes, in which Mr. Richmond joins, believe me ever yours sincerely, CORA L. V. RICHMOND. Adel Grange, North Leeds, England, } July 27th, 1885.

That is a tender and noble attribute of civilized hu-man nature which forgets prejudices and animosilies after the life of one toward whom they have been felt is ended; and it is but a narrow and ignoble spirit that would carp at its manifestation.—Boston Heroid.

#### LIGHT. BANNER OF

# 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 don't come. Perhaps later on, when On

has not been large. The crowds are anxiously looked for, but they don't come. Perhaps later on, when On-set 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 i 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 enjoy themselves right royally. The fine military band plays each day, and gives really enjoyable concerts; in the afternoons and even-ings 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 empity with us, for ou two or more occasions the wind has blown a hurricane, and the rain has poured down in torrents. All this has not dampened the ardor of the campers. They have gone on grading theroads, setting out flow-etrs, planting forns and adorning their temporary homes with taste and elegance. Biritualists have come in from all parts of the goound, 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 slittle silvery iske 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 sterr guardians of the place, and as in years past, the cool breezes of heaven fan the cheeks of fair promenaders on the buffs. "The shape of matter is important when, it becomes a cuestion of its use by an immorial soulf."

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

a limp.

"Let the foot be imperfect 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." "If 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 glant, and yet be so molded by education that the soul cas show no gleam of its spiril-life." "The intellectual glant, because his brain is shaped minds on his own level to deeds of physical prowees." "The intellectual glant, because his brain is shaped aright, carries off first honors at every competition, and sends an inspiring emotion into the mental organ-isms of his follows."

isms of his fellows." "Inspiration means that our own faculties are stim-ulated 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."

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."

"The man who worships matter has no thought of matheod." "Matter is played upon by the buman mind, and mind is limited in its power by the orudity of matter." "The man who worships matter has no thought to uplit him."

The man to whom mind is supreme finds every

"The man to whom mind is supreme inds every path ending in mystery." "The man who would climb heavenward by intui-tion alone, has but a treacherous foothold in this earth-life." "The child is but an animal with appetites and in-stingt that govern "

stincts that govern." a "Every criminal is an enemy to society, because he

"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 de-seendants 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." "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 ef-fect upon the body. If it be of the mental powers, then the mind grows in brillianoy and strength. When it is inspiration of the spirit, then it is the spirit that is on fre."

"It is necessary that we weigh an inspiration ac-ording to its harmony with the intuitions of our soul." Wednesday, the 5th, Dr. J. B. 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 Daw barn 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 dévoted to the memory of Gen. Grant. The rostrum was beautifully adorned with plants and flowers. "America" was sung by the con-gregation, assisted by a quartette. Mrs. R. S. Lillie gave an invocation. Mrs. Rogers fead 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 spiendid effort, many of the passages being of exceed-ing beauty, poetical and delicate. At its close Mrs. Lillie showed, by an apt illustra-tion, the reasonableness of a grand spirit-reception to Grant as he entered the spirit-world, and plotured how the boys of the Grand Army of the Republic, the mighty Army of the Potomac, would gather on the spirithome. "The exercises terminated by Mrs. Sne B. False read. spirit-home. The exercises terminated by Mrs. Sue B. Fales read-The exercises terminated by Mrs. Sue B. Fales read-fing 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 genlaitty. The streets and avenues were alive with people all day. The medi-ums 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. Spacefailing for its present use, an effort will be made to present it hereafter.-ED. B. OF L.]

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 the music

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 K. S. Twing, Spirit Bowles's medium, is be-sleged with sitters. Her first public circle was a suc-cess. "Ikabod" made himself useful to each person, while his quaint invocation and benediction gave gen-eral pleaure.

while his quaint invocation and benediction gave gen-eral pleasure. Mary Ann Elcker, of Unelkea, Mass., came with Mand E. Lord. She is a finely developed healing me-dium, and a grand speaker. Bpecial trains for the accommodation of dancing par-ties 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 He-lena, now writes it (in conformity with the revised ver-sion) 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 Biums.

Bluffs.

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

Mrs. Pasco is one of the ord compare, lent 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 Rairoad Company as to an extension of lease. The grounds are offered on conditions for fitteen years

prounds are offered on conditions for niteeu years longer. Mrs. A. S. Waterhouse, a warm-hearted Spiritualist formerly of Salem, is at the camp with her daughter. Mr. and Mrs. J. B. Hart of Springfield, active mem-bers of the Spiritualists' Union, are pleasantly situ-ated at the corner of Montague and Honto streets. Mr. S. W. Lincoin of Hartford is lying ill at his quarters on the Bioff. 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 subscrib-ers.

ers. Mrs. M. Clayton from Auburn, N. Y., has many pleasant gatherings at Auburndale Cottage. Mrs. Sylvester of Boston has a number of good Spir-itualists lodging at the Pine Tree Cottage located on

ae Park. There was a fair attendance on Sunday. JOHN COLLIER.

## LAKE PLEASANT NOTES.

LAKE PLEABANT 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 quar-ters, 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." Bessions of the Lyceum are held every Thursday evening at Mrs. Dillingham's cottage, Montague street. At the last session recitations and readings were giv-en by Eva Weed, Mabel Cheever: Mand Caswell, Bertle Blynn; addresses by Mr. John Collier and Mr. Burn-ham.

en by Eva weed, Madel Cheever, Mand Clasweil, Berlie Blynn; addresses by Mr. John Collier and Mr. Burn-ham. Mrs. Cushman is at her old home, 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 materi-alization on Sunday evening. Mrs. John Woods, President of the Boston Ladles' Aid Boolety (accompanied by her husband), is at Mrs. Mrs. John Woods, President of the Boston Ladles' Aid Boolety (accompanied by her husband), is at Mrs. M. V. Lincoin's on the Binf. 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 Fails, Mrs. Newhall, Meirose, Mr. and Mrs. King, Mrs. Trumbull. Charles-town, Miss Annie Clark, Mr. Francis B. Woodbury, Beston. 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 at-tendants 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

have been translated during the year to the grown beyond." Of the friends from Boston and vicinity who have arrived are Mrs. A. E. Biynn, Mrs. H. A. Whittier, Mrs. Heien Filnt, Miss Jennie Rhind, Mrs. M. G. Carbee, Mrs. Clara A. Field, Mrs. Alice Waterhouse, Mrs. W. S. Waterhouse, Miss Ellen Goodearl, Mr. George Pratt and family, Mrs. Barah E. Stone, Mrs. A. E. Cunning-ham, Mr. L. P. Barnes, Mr. J. M. Foster, S. W. Da-forth and wife, David F. Smith and wife, Dr. Field, elocutionist, Dr. Conant, Dr. A. Hodges. Dr. Slade is giving sittings at the hotel, and Mrs. Maud E. Lord has begun her séances at her cottage on the Bluff. Com.

#### **Onset Bay Grove.**

To the Editor of the Banner of Lightr 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 occupled this afternoon by an attentive and delighted au dience.

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 allte have had all they could attend to. The mediums for the various phases of spiritual phenomena have been numerous, and have had every courteave and help nossible extended them 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 in-cluded many of the very first in the spiritualistic ranks; the music, under the direction of Prof. Orane, has been of a high order of merit, and the conference and fact-meetings 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 lec-ture, 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) be-low. low. The public services this week have been very inter-esting. 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. Whitlock and Mr. Stiles. Tuesday afternoon Mrs. Katle R. Stiles, of Worces-ter. 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 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 ennobling 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 sympathles and a wonderful spiritual intuition.

Major R. Holmes, President of the Horticultural Hall Bociety of Spiritualists of Boston, was next called upon, and spoke as follows: Mr. President and Priends: 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 thoroughtares of a great metropolis; in this guider retreat, through the indicious 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 matural abilities, can appropriately and eloquently eulogize and pay a just tribute to the memory of him for the loss of whose earthy companionship the na-tion mourns. And at this time when the emblems of our nation's honor are drooping with sorrow, eminent-ly proper is it that we, as Spiritualist, should assem-ble under the broad, blue canopy of heaven, and rer-erently looking out upon nature, and through usture 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 wafted from o'er the pure waters that have the seautiful shore our heads, what mon fitting spot may we find wherein to pay a just tribute to the memory of him who, in our beiefs, still lives? Selected to lead and command, and by the volce 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 here-atter.

after. Oapt. Holmes closed his remarks with the following original poem :

at poem : The nation mourns a favorite son, Whose work in m risl 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,

Biost be his memory; long his same 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 ald, protect and guide.

He will be with us, day by day, 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 elequent. Altogether, it was a most masterly ef-fort, and given almost without preparation, Mr. French not knowing until after his arrival here of the intention of holding such a service. He spoke en-tirely without notes. Bunday 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:

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 co-la-borers a vote of thanks for what they have done for us and for the grand and glorious cause of Spiritualism." Major Riobard Holmes immediately seconded the motion by a neat little speech. The motion being put, it was received with a hearty "ay." President Crock-ett rose and said with a great deal of feeling, "I am pleased to have the good will of all the people at On-set, and whether I am here or not. I hope all our friends will be present next year." (The Colonel was most heartily applauded.)

#### NOTES.

NOTES. At the conclusion of Thursday afternoon's lecture, a reception was tendered Mr. L. L. Whitlock, and yes-terday another to Mr. Stiles, at which a purse of about \$34,00 was presented by contribution. Mrs. Margaret Fox Kane 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. Outer 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.

sold "for Onset. He certainly scens to be naving 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.

habitants. 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 tinset and its surroundinge.

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 inmented Lincoin. To day, between the two services, Col. Kase gave a most interesting account of how Lincoin 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 Frovincetown has made fre-quent visits to camp this season. I believe the Ban-ner 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 spend-ing a few weeks with us, and are very favorably im-pressed with what they have seen and heard. W. H. Willis, phrenologist, of Boston, has been here during the antice second between the arter and the

I G H T.
In the afternoon A. B. French was the speaker, and it is not oversiting it for any one that an atisand to his many one the base of the construction of the construction

rather cool, and we have been obliged to meetings in the Pavilion, on account of the in progress on the new speakers "stand...T] and conferences have been **fairly stinned**. Monday, Aug. 3d, as usual, was "an off de people busied themelves with yarious duties, boating and fishing. For the ever spirited conference was held. "Tuesday, Aug. 4th, Mrs. Carrie Tryon o lis, Minn., was the speaker. Bid obose ft "Byolution," and in a most able manner progress of religious ideas. Wednesday, Aug. 6th, Mrs. Sophia T Lebanon, N. H., gave a very projound address. Mrs. Tryon recited in a most ner a poem, entitled, "The Little, White Thursday, Aug. 6th, the address was f B. Storer, of Boston. His subject, "The was handled in a manner that won the?

B. Borer, of Boston. In stanford, "The was handled in a manner that won the of all listeners. Friday, Aug. 7th, Mrs. Carrie Tryon ; the people. Her subject was 2. What ism Reveal to the World ?" This was Saturday, Aug. 8th, Mrs. Lora S. Or H., was the speaker. She Bandled 1 teresting manner her subject "What am 1? and Whither am i Drifting ?" Sunday, Aug. 9th, full fiteen hun in attendance. The addresses of i delivered by Mrs. Sophis K. Durav Fuller. These addresses were bot spire the audience with the firme g ism. The afternoon address was Storer. The Doctor was in his 1 words of burning eloquence fell words of burning eloquence fell."

words of ourning eloquence real? rain-drops fall from the ciouds. shower. The musical part of the exercises ment of Mrs. Minnie D. Emerson, best of satisfaction. The dolas. Mrs. Florence Gilbert have all be lected and rendered in a most ar songs sung by Mrs. Nina fallstay most popular vocalists and clocul fully appreciated. The entertainment of a music actor, held in the Pavillon 38 equal to anything of that natux. cities; each artist was loudly applaideu. The Conferences during the week have been on the very spirited nature, and participated in by Dr. A. H. Riohardson, Dr. H. B. Storer, Mrs. Tryon, Lucius Col-burn, Mrs. Abbott, Mrs. Lora S. Craig, Mr. John Eaton, Mrs. Whitney, Emery H. Amsden, Mrs. Dr. Pitts, Dr. C. H. Harding, Dr. Jas. A. Bilss and Mrs. S. K. Du-rant.

rant.

Simm

Parties from the

PEBBLES. Mr. Cyrus Bullock of Boston has taken under his supervision the completion of the speakers' stand. Mr. George W. Biodgett 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-ful secure.

#### NOTES.

The folks here are looking anxiously for an "old Clid 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. Bmith is in charge of the dancing pavilion. Lake Pleasant restaurant, kept by Steadman, the old standby, is very popular. Mrs. Olive Reynolds, at Kagle Cottage, gives tran-

Wilkins's laundry on Zenita street is a great conve

ntei

Minus standard on Zenicz street is a great conve-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 O. P. Wise. "Jennie Rhind's genial face still beams on the camp, New fences, white paint and gay flowers make the camp very picturesque. Baturday evening John Collier gave readings from Spirit Bowles's new book, "Interviews," before an at-tentive audience, at Budington's tent. "Maud R. Lord held her first séance at her cottage this season, on Saturday evening, August 8th. It was well attended.

well attended. Mrs. Hattie O. Mason and her daughter are con-

Mrs. Hattle C. Mason and her daughter are con-stantly in request as vocalists. They sing some pleas-ing songs, and are always ready to do their part at conferences and social gatherings. It is reported that Mr. J. T. Lillie and Mf. Edgar W. Emerson are developing as physical mediums. Mr. H. F. Merrill of Hartford has had excellent suc-cess as a test medium while at the camp. He has tak-en the platform frequently, and his tests are nearly always recognized.

en the platform frequently, and his tests are nearly always recognized. Dr. Dean Clarko'is on the grounds, and has been speaking at various conferences. He has been rusti-cating, or as he says, "taking some hoe-handle tonic." During the coming fall and winter he will lecture through New England. Mirs. L. W. Litch holds circles every evening at Pine

through New England. Mrs. L. W. Litch holds circles every evening at Pine Grove Cottage, Broadway. L. Chenery, as postmaster, is the right man in the right place-attentive, capable and civil. A social talk at Brölington's tent attracted much attention. Charles Dawbarn, John Collier, J. William Fletcher, Dr. J. E. Buchanan, Jonathas M. Eoberts and others discussed "mediumable." 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 mediumable is well represented in the camp. Mr. Emerson, Mr. Merrill, Mrs. Hattle O. Ma-sen, Mand E. Lord, Sue B. Fales and Mr. Whittler 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 Inth. Mrs. Horrell and Mrs. Coburn are looked for by their friends. It is hoped Mrs. Coburn is not too sick to come.

Come. Landlord Barnard certainly deserves favorable men-

attentive and interested. She is always clear-sighted and logical, with quick sympathies and a wonderful spiritual intuiton. Thursday afternoon A. B. French of Olyde, O., lec-tured 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 I flud the faceof 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 beauti-ful poem, and after a song from the quartet began: "We live in an age of intellectual activity. It is an age when nearly every man thinks for himself, reason-ing out the problems of life; and I know of no better theme for my text than to consider 'The Doubling of the Human Mind, or Man's Conguest 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 mastery handling of the exbject; and was suren up to a Grant memo-rial service, with Mr. A. B. French as orator of the day. The rosirum was sporopriately draped, and the right hand side given up to members of the G. A. R. present. An unusual number of visitors were present. The following originsi ode, given by Switt Arrow through Mr. Stiles, with original music by Prof. Orane, was exquisitely rendered by the choir.

GRANT.

GEANT.; O'er the dust of him who sleepeth In the arms of death to-day, Where a grateful nation weepeth For the spirit passed away, Do we, soldier, friend and brother, Place the tribute of our love-Tributes of a love and friendahp, 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 honored Grant 1 Mong the grand, uncounted legions Soul to soil and face to face, An the bright, immortal regions, God has given to thee a place.

On, then great and good Commander I Onward in thy grand career | On to access diviner, grander | On to goors, peece and cheer | With the brave, o'er desth victorious, May thy song forever be Hymned so of to yibs melodious, Hearer, Father, hearer Thee |

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 heshall try and arrange business so as to be here the whole

season. Mr. Frank Howard of Boston smiles in upon us occasionally, 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 de-stroyed, 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

Mrs. L. A. Pennell of Boston has been here the past four weeks, and has enjoyed herself amazingly, al-though she has been nearly "driven to death" with business. THEODOBE. Onset, Sunday, Aug. 9th, 1885.

### IN MEMORIAM.

IN MEMORIAM, On the evening of Sanday, Aug. 9th, appropriate exercises were held at the Greenleaf Cottage in mem-ory 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. Bulltvan, 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-Ohamberlain, and Mr. and Mrs. W. W. Currier. Choice singing was also in order, and was much enjoyed, Bro. Greenleaf's genial re-membrance 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 shore.

up the larger space of the picture I am looking at as I 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 al-ways 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 it 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 di-recting my eye outwardly again upon the pleture 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 if fills the sails of the boats, and one or two are moving quickly on its sur-face; but motion is not a feature in the pleture before me; the boats so numerous are anchored, supty and still. The steamboat, which has brought about six hundred persones from New Bedford, atleks\_grounded like Wickett's Island on the mud; the sland has been there forever for anght I know, and will stay there, but the boat suil nade off. which island, as beauty to the general pleture. The crowd at the Onset auditorium to-day has been quite large; it is thought there were eight to ten thou-sand needie on the ground at the more were eight to the the

Dr. Frank Brooks of Marlboro? 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.
Bunday trains will berun over the Concord & Claremont R. R., Aug. 16th and 23d. Then very large additions our audiences are expected.
Baturday 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.
Mow the indications are for the largest gathering ever held in New Hampahire.
Mrs. Bliss is expected Tuesday, Aug. 11th. All will be most happy 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.

for good. The grounds are gradually being improved in many

The grounds are gradually being improved in many ways. The owners of cottages are all taking deep in-terest in beantifying their summer homes. The speakers' stand was used on Sunday, although not completed. The skillful hands of Drs. Prentiss and Amsden, Mrs. Fellows and other ladies, trans-formed it into a bower of beautiful trailing vines and fowars lowers.

All are pleased with our organist. Mrs. G. Daven-

All are pleased with our organist, mis. G. ways port Stevens. All who enjoy beautiful scenery should visit old Sun-apee; 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 spe-cially adapted to this accession. Her kind words of appreciation of his labors will never be forgotten. Dr. S. H. Frentiss and wife presented Mr. Fuller, with an elegant hanging lantern for the outside of his cottage. G. 8 85. 6.

# Cassadaga Lake Camp-Meeting.

cottages and tents well occupied. The weather Monface; but motion is not a feature in the pleture before me; the boats so numerous are anohored, empty and still. The steamboat, which has brought about six hundred persons from New Bedford, stilks, prounded increase much, although a great deal larger, than last is season. We have been having excellent lectures by like the boats will paddle off. when the tide rises, but while its stay there, like the island, is adds a beaut; while the poems of the latter have pleased all and confounded akepties. "Hops," are held on Wednesday and Saturday, evenings, and are exceletent of the boat will paddle off. when the tide rises, but while its stay there, like the island, is adds a beaut; but the boat will paddle off. when the tide rises, but while its stay there, like the island, is adds a beaut; but the boat will paddle off. when the tide rises, but while its stay there, like the island, is adds a beaut; but the boat will paddle off. when the tide rises, but while its stay there, like the island, is adds a beaut; beaut and confounded akepties. "Hops," are held on Wednesday and Baturday, evenings, and are exceletent context, the write and there were sight to ten thou stand people on the grounds. There were also a great number, present on Baturday, the day before—many, like the writer, were attracted, there, is belig also a great number, present on Baturday, the day before—many, like the write, were attracted there, is belig also a great number, present on Baturday. The Baturday visit, conserver the fatter the stand on a Bunday. The Baturday visit, conserver the fatter bedies to say that many are conserved to the fatter bedies to say that many are to disaptointed, for in the afternoon memory and appropriate. A. B. French, Kay, hen delive and december and there its freeded the closest attention and the star head at more respect than ever before, and one cause of theres, and then gave an original poen, which was very interesting, and depending, and its tone its more conservative and conservative and contractive. For th day and Tuesday being rainy, the attendance did not

Secure the neucosmy intervention of a spending a few usys at the of an appendix of the secure is a spending a few usys at the of a secure is a spending a few usys at the of a secure is a spending a few usys at the of a secure is a spending a few usys at the secure is a spending a few usys at the of a secure is a spending a few usys at the secure is a spending a few usys at the secure is a spending a secure is a spendia secure is a spending a seco

Parties from the second bundless of the second bundless of the second bundless of the second bundless of the second second bundless of the second sec

He also gave many tests of spirit-return, which were all recognized. The weather was good and pleasant. JAMES SHUMWAY, Cor. Sec.

Mount Pleasant Park Camp, Iowa.

o the Editor of the Banner of Light :

AUGUST 15, 1885.

Camp, Pa.

ALPH

here until the close of this meeting, and white the to Queen City Park. During the fall and winter he will travel with Mr. Geo. A. Fuller.
ber of the conferences have been well spoken of.
Dr. G. H. Harding is making many friends. His speeches in the conferences have been well spoken of.
Dr. A. H. Richardson is the life of the conference.
He always has a speech ready. He is also doing a good work as a bealer.
Dr. J. M. Weeks is getting a business.
Dr. Frank C. Pierce has many patients already, and physician.
Dr. Frank Brooks of Mariboro, Mass., has come here for a rest, but is already doing some work as a physician.
Both steamers, Edmund Burke and Lady Woodeum, were crowded on Sunday.
Hend way right the hotel was crowded to overflowing, to our audiences are expected.
Baturday night the hotel was crowded to overflowing, by et all who came were cared for either at the hotel or hotel. Certainly, she understands how to keep the hotel. Certainly, she understands how to keep the

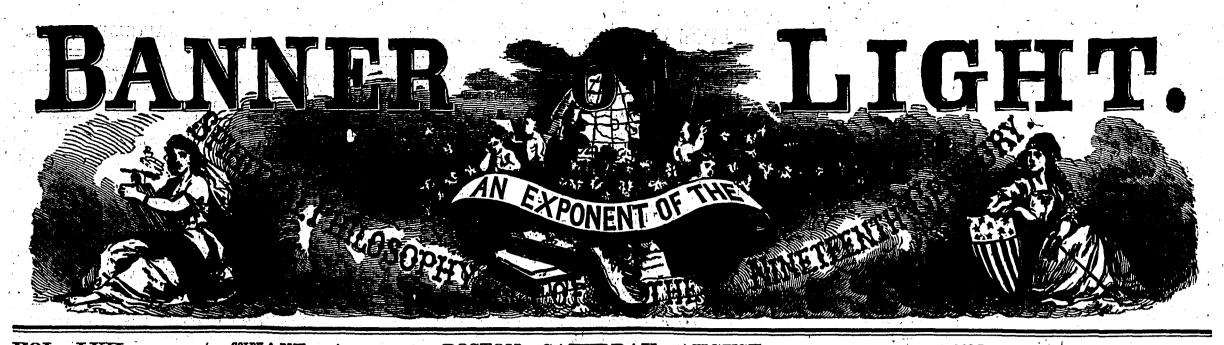
About Ætna (Me.) Camp-Meeting. To the Editor of the Banner of Light:

I would say to all mediums and friends who would like to attend the Ætna (Maine) Camp-Meeting, which commences Aug. 28th and closes Sept. 6th, that the fare from Boston to Ætna and return will be only 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

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 at-tendance and interest shown. To be sure, such locali-ties as Onset, Lake Pleasant, etc., are more desirable places, as far as reorbation and amusements are con-cerned, but we assure friends who have never visited us that under our large, rough but grand pavillon we have meetings unexcelled by those camp meetings. We earnestly hope that some of the noted speakers who can spare the time, and mediums of all phases, we carnestly hope that some of the noted speakers who can spare the time, and mediums of all phases, we had five thomsand people on the grounds the last day of our meeting in 1885, as near as could be esti-mated. That is the way Maine people turn out. There are four other Camp Meetings in the State besides the Etna, all of which are wells it ended and should re-ceive your patronage. Remember if you do go to the New England. Fair, come out to Zina, as they are both holden the same week. It gives us much plass ure to have those from abread visit us. Hoping you will thus do, I am fraternally yours, Glenburn, Me.

#### Queen City Park.

Dr. E. A. Smith informs us that the Universalists of Vermont were to hold a meeting at the Queen City Park Camp Grounds, Burlington, Vi., commencing Aug. 10th, and continuing the 11th 13th and 13th inste. Aug. 10th, and continuing the lith, lith and 18th insta. On Aug. 14th they will participate in an excursion to Ausable Chasm-returning to Barlington in the even-ing, and departing for home on Saturday, Aug. 15th. Dr. Bmith will be at Lake Pleasant Camp Ground Aug. 17th. 18th and 19th, with excursion Letters to Queon, City Park, which he will offer at a very advan-tageous rate to partice desiring. In his absence they can be obtained of X. S. Hinny, Clerk. Dr. Bith announces that he will first an order, on application, whereon partice in Hoston can order, on application, whereon partice in Hoston can obtain tickets for the rolind trip to Queen City Park. And the turn at the supprised in your rate at eight collars weot. Briends in whereon parties in Hoston can obtain tokets for the rolind trip to Queen City Park. And the turn at the supprised is fourney might to see how the new camp in Windowit is rorgeneding will thus the new to portunity of making the journey moder in the new compile to the roling the supprised of the the the two portunity of making the journey moder in the new compile to guest is fourney and the to the the set will be the supprised in the superior of the the trip of the new the supprised is a superior to be the the new compile to give all newsed uncommittee to the super-tate on their strival.



# VOL. LVII.

COLBY & RIOH, Publishers and Proprietors.

# BOSTON, SATURDAY, AUGUST 22, 1885.

\$3,00 Per Annum, Postage Free.

NO. 23.

### CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: Spirit Psychology. Foreign Correspondences Letter from Mrs. O. L. V. Bichmond.

BROOND PAGE. -Original Besay : Materialization, Pos try: Roso-Lite. Spiritual Phenomena: Spiritual Ex-periences of Thomas B. Hazard. Open Air Services near NewYork City. An Indian Tribute to Gen. Grant.

THIBD PAGE. -- Poetry: August. Banner Correspondence: Letterstrom New Hampshire, Connecticut, Louislana, Virginia, Massachusetts, Rhode Island, and Michigan. Questions Answered Through the Trance-Mediumship of Mr.W. J. Colville. The Reviewer: Shadows. August Magazines. International Anti-Vaccina-tion Congress. Spiritualist Lecturers, etc.

FOURTH PAGE .- Heredity, Avoiding Wars by Counting the Indians, The Cattlemen and the Proclamation, Sup-port the Spiritualist Press, Foreign Notes, Hon. Warfor Obaso, etc.

cal effect of carth-life upon the spirit-world must be acknowledged by every Spiritualist who has sought experience and found it. But it is the refiex action that is most inter-esting to us, because intensely practical and personal in its results. By reflex action I mean the psychical effect that the spirit-world throws on to this mortal life; coming to us, re-member, from minds that may be much slower to catch a thought of spirit-progress than are we who live on earth. It is another rather startling thought, that what our spirit-visitor claims as truth may be but an enlarged copy of the oread elaborated by our grandfather before spirit's thought exactly the same; nothing changed, though everything may be enlarged. We must remember that manhood's progress in earth-life is born of necessity and doutt Our maed develons our inconsulty and doutt and all like-minded count him in their sphere. The money-grabber and usurer shout "amen," and worship the golden calf in the excitement of that rerival. The power of thought is illustrated in our in-herent ability to think ourselves into com-the passed to spirit-life. Just as the photo-grapher takes the tiny miniature and works it up to a life-sized portrait, so we' often find the spirit's though everything may be enlarged. We must remember that manhood's progress in earth-life is born of necessity and doutt our incompton and alone, with our door looked, yet we are known to that spirit-eye by the com-pany we keep. Our mad develons our incomptor is and our All this comes under a general law of nature.

We must remember that manhood's progress in earth-life is born of necessity and doubt. Our need develops our ingenuity; and our doubt keeps us in eager search for truth. The animho has everything he wants becomes full animho has everything he wants becomes full animho has everything he wants becomes full is a powerful arth; but re-Summer-Land thirst, and are

and hood. But invisible manhood means much more than this harmony of an animal nature

ar ingennity; and our research for truth. The second of truth. The second the second truth is a constant of the second truth is the second truth is a constant of the second truth is the sec save man from hell. This very God got him-self crucified, appointed priests and wrote a Bible—revised edition just published—and es-tablished a church that he might save men and women enough to shout "Halleiuiah" before his great white throne through all eternity. But certain men and women have set this God and Devil and Bible and priest at defiance, and have dared to investigate for them-selves. First, they have discovered that there never was a perfect man, but that manhood has been growing better as fat as the plauet has grown more refined. Next, they have found that there is no such thing as a "special provi-dence," but that universal law marshals man from the oradle to the tomb. Returning spirits confess that law is supreme in their life, too. So these men and women do not dispute that So these men and women do not dispute that the Devil may be alive inside the church, and as large as ever, but outside they find him merged into poor human beings who have not yet learned how to be good. This very day the priest is standing in his old pride, teaching his flock to believe his ancient stories, although scientific discoverers have written "untrue" all over the face of his creed and his catechism. and his catechism. Stand outside our churches any fine Sunday morning and watch the crowds pouring in to worship, and you will see the sincerity of ignoworship, and you will see the sincerity of igno-rance more strongly pronounced on the Catho-lic faces than on those of the Bible-worshiping Protestants. But all alike go in crowds, with the unseen, who are in full accord with the Church and its creed. They have died, it is true, but they are more alive than ever. They were welcomed into the grander Church above, and taught that they were redeemed, but that all outside the Church are but waiting the sec-ond resurrection and the day of judgment. Remember they are not forced out into a Remember they are not forced out into a seething orowd, struggling for life's necessities, in that new world; but each society may, if it so choose, remain isolated in its own territory. Since none may tresspass on this divine right of exclusion and seclusion, these epirits may re-main for ages without progress. Thus we see that a desire for progress must be born in this life, if we would awake to freedom in the life of to-morrow. Mortal man and his surroundings are invisi-ble to spirit-eye, except so far as instruments can be found through which to look. Man on earth has recently discovered seeds of life and of death which were invisible and unknown to his fathers; but without the microscope they would be undiscovered to day. And the spirit-world could make no discoveries in earth-life save through instruments we call mediums. So the spirit churches look through mortal eyes, and thear through mortal ears. and think of to-morrow. and hear through mortal ears, and think through mortal brains, and talk through mor-tal lips; every thought, word and action, flow-ing from the Church above to the Church be-low 10. low. If we once fully grasp the fact that man visi-ble and invisible remains the same, we shall realize the power of psychology. We have been taking the great churches as our illustration, but every miserable little bigot and fanatio comes back to his old hunting ground in the land of ignorance, and it is almost amusing to watch how all alike try to pull the same stringe. "over there," that is born of ever-horeasing similar vibration throughout the introduct the introduction throughout the formed above. It is a startling thought that mere numbers is assent by death to farmed and when in his own chamber to dream of animal excitement and indulgence of passions born of his back brain. He soon becomes to the new life, for it means that men in harmony with brains like minded-of similar vibrations, seen and unseen-and presently and women who go out from earth are shaping the olvil and religious history of human life in a revisation, but of the spirit, according to the spirit, according t

force enough to build a bridge between the two worldr

It is just so in ohurches, and prayer-meetings, and family worship, and above all in the frantic excitement of a revival. Every man's one grain of sensitiveness becomes two grains at such an hour; and presently his brain grows hot and feverish as spirit thoughts and spirit prayers psychologize the mortal. Do you now catch the thought that religious

Do you now catch the thought that religious worship does not mean that Bible and dogma and creed are true, but it means that you have got into harmony with spirits who think and believe as you do-that your worship is prayer to spirits of your, own ilk? Man on earth 'is linked by an elevated rail-road to man in spirit. Nature has built the road, but the church has established a Manhat-tan Company of priests to charge us a railway fare and secure all the profits. So we find that everything in spirit-life that savors of bigotry, superstition, or any phase of human nature opposed to progress, is necessa-rily more conservative than here on earth, for, as we have seen, society in the spheres akin to

rily more conservative than here on earth, for, as we have seen, society in the spheres akin to earth has less inducement to mental effort than the dire necessity that urges poor mortals to strive for something better. So far we have been dealing with what we may call an evil effect produced by man on earth upon his brother-man in spirit-life, and the re-flex action by which mortal man reaps the spirit-harvest from seed of his own sowing. The rubber ball which you have thrown, re-bounds and strikes you in the face. The preju-dice and the belief you have cherished to-day returns to you to-morrow from its home in the Summer-Land. Summer-Land.

dice and the belief you have cherished to-day isturns to you to-morrow from its home in the Bummer-Land. But this is only one side of the truth. If the evil can go out and return to you in tenfold measure, much more can that which is good and ennobling come back to bless you, if you are ready to receive it: But the readiness is the point in question. We say that the good can return as well as the bad; but what do we mean by "good"? Most certainly we do not mean conduct, for you can go out to day into our churches and find lives of self-sacrifice lived by men and women whose standard of conduct is perhaps as high as human nature may reach to day. When we use the terms "good" and "ill" in this connection, we are meaning in relation to the growth and develop-ment of man's splrit-nature. If we hold a be-lief that it is wrong to think our own thoughts, and our duty to dwarf our own reason, then we cannot develop into full manhood and woman-hood. And as our religious brothers and sis-ters in both worlds are doing just this, of course *Dat there are those in carth*. The to day to whom the oultivation of reason means the de-velopment of manhood. Some of our selentist aspire to grow learned only in matter and its laws, and by so much are startled at their igno-rance when they reach the new life. But there are also those who want to round out a full manhood; men ard women who would not merely delvo into matter by reason, but also climb intuition's heights into the realm of spirit. You and I can join their ranks if we will, for such aspiration means a never-ceasing growth and progress in the life of the future. Such souls have discovered in earth-life an in-finite energy working in matter through law; and when they pass to the spirit-world they find the same infinite energy there, too; and they continue making discoveries and growing in knowledge and power. Here comes in the same law as we found height to the out on the same law as we found

in knowledge and power. Here comes in the same law as we found binding the church of the spirit to the church of the mortal, for every independent thinker is in harmony with every other thinker in the universe. It is little matter that we do not agree to day, for our difference is only a ques-tion of our experience and organism. If only we aspire to knowledge and truth, those who know more than we do are ready to become our teachers. Death is sending our thinkers right out into the spirit-world, and turning into the higher life a class of men who will accept no "say so" from anybody, but are eagerly hunting for facts, and just as ready to find one under the great white throne as anywhere else. Such men and women have none of the elements that keep the religionist from growing. To the independent thinker there is no height too lofty to climb, no depth too profound for him to sound, and no boundary save the universal whole But here, too, comes a reflex action, for, you see, earth sends its thinkers out beyond the gates, and there he thinks a thought that re-turns to shake the manhood of the planet. The first step is to see that we stand ready to re-ceive that new thought. But no man can grasp a new truth if a personal God and a church and a priest and a superstition stand in the road. No man who wears shackles can be free, and the poor wretch who loves his crutch goes lame his life. Oh I the agony, as the errors that were moth-On I the agony, as the errors that were moth-er-taught to our childhood are withdrawn one by one. But nothing must be kept that reason would reject, if we would clasp hands with an archange!! And oh ! the grandeur of the im-mortal thought that comes surging around the mortal brain ! How shall we catch and absorb it? it ? Nature has provided for that. Just as drop to drop makes an ocean, so one new thought added to another new thought expands the capacity of the human brain. till, so far as we can estimate, there is no limit. If you be to day anxious to grow in knowledge and in wisdom, it is nothing but a question of opportunity as to when you will stand where the wisest angel to when you will stand where the wisest angel stands to day. If you be a medium, you will sense the presence of angel-thinkers. If your brain be too dense to reflect the flash, your growth as a thinker goes on all the same, for your spirit and the spirit of wiedom stand in sworn brotherhood through all eternity. But if we would join a regiment of marching souls we cannot stand still. The man who lives upon tests morning noon and night, year after year, has but little growth, even though he be freed from priestoralt and church. The advanced spirit sime at a fully rounded man-hood; and you and I must do the same if we desire the psychological influence of kindred souls. After all, there is many a broken round in the ladder by which we would climb up to our own soul. It is so easy to talk glibly about truth yet so hard to determine what is truth that we may easily growdiscouraged. Yet in that very fact I discern a "muscle stretch" that strength-ens the true man. It would be so delightful to hang upon the skirts of a Plato, a Socrates, a Confucius, or a Jeaus, but we are miled by deceiving spirits every time we attempt it. It is a great truth, and a satisfactory truth to me, that we must cast from us every thought of spirit identity, save perhaps of a few loved ones who can blend soul to soul. We must use our reason every moment or we are out of the line of progress. It is little matsouls. are out of the line of progress. It is little mat-ter who speaks to us from the land of the in-visible; it is of enormous consequence whether that which is uttered be truth. One half our

difficulties come from our foolish desire to have

difficulties come from our foolish desire to have what is said through a medium endorsed by the name of the spirit; although, if we will stop to think, we must admit we have no proof we are talking to the spirit whose name we hear; so let us test and sift every communication by the light of our own reason. But, above all, let us carry away with us the thought that our own rapid growth in the next life must spring from the cultivation of our in-dependent manhood here. Let us break loose from every superstition to day, that the psy-chological influence coming to us from the spirit world may be from spheres whose man-hood has learned to stand triumphant in the

# foreign Correspondence.

Letter from Mrs. C. L. V. Richmond. To the Editor of the Banner of Light:

The series of meetings in South Kensington was most successful, and will be resumed Sept. 20th, every Sunday and nearly all week-days in the interval being filled with engagements in the North.

On the 10th of July Mrs. Tebb kindly entertained us at lunch, to meet some friends at her residence, 7 Albert Road. Afterward quite a large reception was held, the friends being in-vited to meet us. There were many old, and several new friends among them. Mr. Colville

several new friends among them. Mr. Colville arrived in London that day, and we were very glad to meet him. Before we left London we visited for three weeks at Lower Norwood, some American friends, the gentleman having known me and my work from my childhood. While there, a public meeting was held in Croydon, twelve or thirteen miles from London. The audience was very intelligent and appreciative, although this subject was entirely new to meat of its memsubject was entirely new to most of its mem-

bers. We came to Sheffield Thursday, and remained We came to Sheffield Thurkday, and remained until Saturday. Two semi-private meetings were held, there not having been time for pub-lic notices. While there we visited the Cutler-ers's Exhibition, which was a marvelous collec-tion of all sorts of steel work, plating and en-graving. Many specimens of ancient work-manship were exhibited. We also visited the Ruskin School of Art, a little way out of Shef-field, and enjoyed looking at the rare bits of artistic work, and the choice collection of orea and gems and pictures in that truly quaint and idyllic place. We came Saturday to Leeds, where we were welcomed to the hospitable home of Mrs. Ford, a life-long friend of Géorge Thompson, and a friend of all true works and workers. Mrs. Ford entertained us five years ago dur-ing a visit to Leeds, and now we are again

Mis. Ford entertained us five years ago dur-ing a visit to Leeds, and now we are again blessed with the charm of her presence and the light of her household. We arrived in the midst of busy preparations for giving a garden party to one hundred and fify mill girls. Every year, for twenty-three years, the gates of Adel Grange have been opened to give these girls a taste of fresh air and glimpse of another world, than their usual routine of labor affords. Tes was prepared out of doors, and when the girls ar-rived they were met at the gates by Mirs, Ford's daughters and the younger members of the family. Mirs. Ford received them in the porch of the mansion near which the long tables had been prepared to serve tea. All the family and guests served tea and waited upon the girls, who seemed happy in the extreme. They chanted a hymn of thanksgiving before sitting down to tes, and after partaking of a bountiful repast they again sang, then dispensed upon the lawns they again sang, then dispersed upon the lawns and about the grounds. The "band" having arrived meanwhile, discoursed exquisite music. The band is composed of lads from the Industrial School, where promotion for good be-havior is, to be placed in the band. They were lads from ten to fifteen years of age. The girls danced, and played simple games, in which the family joined, making their guests feel at home. Three generations participated in extending the hospitality of Adel Grange to these girls and women, for some are married women families. families. It was a pretty sight, and one not soon to be forgotten. Though, as I have said, for twenty-three years this garden party has been given, the new generation of girls appreciate the day with as much forvor as did their mothers. It is thus that life becomes the means of blessing others. If all who have this world's glifts were as generating and kind it, good works as Mrs. Ford there would be no such pall of sorrow as now rests over the poor, for her house has been the home of many a struggling one, and several young girls have been adopted, educated, and sent forth on their life-work from her tender heart and lovely home. She believes in alding those who are desirous of alding themselves, those who are desirous of alding themselves, and amply have they repaid her kindness in their gratitude and in the excellence of their lives and perfection of their attainments. The meetings yesterday, for which I came to Leeds, were well attended by the combined Spiritualistic Societies of the city, and friends from surrounding towns. The day was the hot-test I have seen in England (I think) but the Spiritualistic Societies of the city, and friends from surrounding towns. The day was the hot-test I have seen in England (I think), but the gardens and room where our services were held served as an attraction rather than a detriment, and the zeal of Mr. Scott, the President of Edinburgh Hall Society, and who has man-aged the meetings, was amply rewarded in the large and appreciative audiences that assem-bled. He deserves much praise for the very earnest and effective means he has taken to make this special summer series of meetings a SUCCESS. The cause of Spiritualism has gained in Leeds was a large audience then, George Thomp-son in the chair, but no organized societies were in existence. There are now two very active societies—the Leeds Psychological So-clety, Mr. Ligford, President, and the Edinburgh Hall Society Mr. B. Socit. President. clety, Mr. Ligford, President. and the Edinburgh Hall Society, Mr. R. Scott, President. I go to Halifax, Nottingham, Newcastle, and other places before returning to London for the commencement of our autumn series there, Sept. 20th. I cannot tell you how we are en-joying our stay in this charming place, and I have no doubt the spirits of George Thomp-son, William Lloyd Garrison and other anti-slavery workers were near, as they have all been entertained here during their visits to England; and in their various work for hu-manity Mrs. Ford has ever been a standard manity Mrs. Ford has ever been a steadfast friend.

A SYSTEMS

on earth for his coming line of the form of the same I say that is the aim and object of fell group used cause every other teaching belongs to morality rather than religion. As a matter of fact, the salvation of the human soul from a future hell, is supposed to be the justification for the theological effrontery of every sect and re-ligion in the world, and it is decidedly startling to find spirits coming back with unimpaired conceit in the infallibility of their respective churches. ohurches.

If there be one fact positively established by. Spiritualism, it is that this world of mortals is Spiritualism, it is that this world of mortais is under constant influence and pressure from the world of spirits. But think how few of the vast multitude who have once lived on earth could to-day find voice through mediums. To count the public mediums of the world would be but a sum for a child. Add a hundred-fold, if you choose, for the angel instruments in pri-vate life, yet you will have to acknowledge that

the believes in his God condems you as a here-"his ohurch may grow more powerful". Ann when he meets with his fellows in spirit life the same religious bigotry reigns supreme. His God 1s no more present there than here, so the priest is as much priest as ever, and teaches the terrors of a second death with a judgment yet to come, to hold the people in submission ; for the Church demands power in spirit life as on earth. If you could have persuaded the slave that every man was a deadly foe except his master and the overseer, that slave would have caught no whisper of freedom and true manhood. So the societies in the spirit world maintain their existence by the ignorance of their members, existence by the ignorance of their members, just as in earth-life; and men who go to the front here, or would do so if conditions permit-ted, carry their energy and ambition beyond the grave. If all this concerned only the next

but one voice out of myriads in the spirit world can ever echo into mortal ear. But it does not follow that the vast world of

spirits is silent, because unheard, or without in-fluence, because unfeit. Nature's mightlest forces are silent, like gravitation, and intangible as her finger that points the needle to the distant north; and the object of this lecture is to mark what we may of the influence-psy-ohological and invisible-of the two states of

existence upon each other. To those who think of the spirit-world as the source of all that has been, is now, and ever source of all that has been is now, and ever shall be, it will be rather startling to realize the mighty effect produced upon that spirit-world by earth-life in this little planet of ours. Of course we are not meaning a direct physical effect, for the imperfections of our poor bodies seem easily surmounted in the higher life; for we are told the maimed become whole, the slok redolent with health, grey hairs and wrinkles are lost in the noble manhood and womanhood that seem, born for starnity in the summou hat seem born for eternity in the Summer-Land.

Land. The intelligent Spiritualist knows that every wizzened, ghostly form-appearance is either a thought ploture, born of the past, or a sign that the spirit is yet too earth-bound to come under the higher law of spirit health and manly strength. Let that spirit even measurably break loses from its past of earth-life, and you have at once humanity in a form that knows no imperfection. But as soon as we clasp hands with a spirit-friend under conditions that per-mit converse, we discover that he is molded and colored by his earth experiences to an ex-tent that is shaping both social and individual life in what we call "the Summer-Land."

Almost every day we meet men and women who show only a small trace of any influence re-maining from their oblidhood's home and its maning from then child successful to be an infancy that molds every feature of the new manhood that awaits us all beyond the gatemannood that awaits us all beyond the gate-way of death. For instance, governments on earth represent every degree from despotism. up to rule by the people and for the people; and spirits who return to earth are often prejudiced in favor of their own old forms, and tell us they are living in the new life under a regime that eohoes their own expariance.

are inving in the new me under a regime that echoes their own experience. It seems quite natural, and we almost under-stand the law by which those who live animal lives on earth should remain too unspiritual to break away from their old surroundings. But we confess it is startling to find those who lived what manifeld lives on earth as hound and

we confess it is startling to ind those who lived sweet unselfish lives on earth, so bound and fettered by their old beliefs as to gather in so-cleties and seek companionships on the basis of prejudices instead of truth. Beligious belief is born of earthly teachings and experience, and we would suppose that everything false in any dogma would be seen and dropped forever in the light of the new life. Instead of that we find great religions and Instead of that we find great religions and even petty sects growing into a magnitude "over there," that is born of ever increasing

life—if it were, so to speak, a freedom of choice after a man reached his new home—we might let it pass as of little moment, and join with those who say: "One world at a time is enough for me." But the two worlds mingle to day,

ever have mingled and ever will mingle today, so we learn that just as pilgrim fathers, and emigrant English, Irish and German men and women bring each his or her prejudice, igno-rance, folly, knowledge and wisdom to the new home in this western world, so all men, as they move out away from earch, carry with them to the new life everything of their experience and their human nature here.

Some things they cannot repeat if they would. Earth, air and water stand free to all in the new life; food and clothes no one lacks. In new life; food and clothes no one lacks. In such matters it is only a question of how much, and what quality and color each spiritually at-tracts for himself. These seem to be evolved or attracted according to one's desires and as-pirations; hence, we hear of bright spirits of dazzling effulgence; and again of spirits som-bre and drear, as in dark clouds of their own measures. weaving.

But we have also seen that whilst the change of form and surroundings wipes away the phys-ical necessities of earth-life, there is no lessenical necessities of earth-life, there is no lessen-ing of those mental aspirations for power and rule and arbitrary dictation that mark the am-bitious in their mortal career. It seems to me that it is of immense importance to us as residents on earth, to determine our position to-ward these spirit men and women, as well as to

The first point for us to keep ever before us is that spirits are men and women, with all that belongs to humanity. The Church idea that a visitor from the unseen world is either angel or devil, has, like most of the Church dogmas, befogged humanity and encouraged superstition.

But a second very important point is that they are INVISIBLE men and women. The few who are clairgogant and clairaudient may see and hear them, but to the world at large they are absolutely invisible. But invisible to what? Invisible to our mortal sense. But we they are absoluciey invisione. But invisione to what? Invisible to our mortal sense. But we are spirit as well as mortal whilet here on earth, and they are not necessarily invisible to our spirit nature, although our mortal brain

our spirit-nature, although our mortal brain may catch neither sight nor sound. And we should remember that every mortal is to some degree mediumistic—that is to say, sensitive to the thought-power of some other mind, though perhaps not of every other mind. Have you ever attended a great religious re-vival, and watched till the very atmosphere seemed full of an influence affecting the brains of those most susceptible? You were witness-ing the effect of concentrated thought. Let the sudience talk to one another about domes-tic and business matters, and you will have no "Holy Ghoat" frightening miserable sinners. Thought is vibration of the human brain, which brings you into harmony with every

which brings you into harmony with every similar vibration throughout the universe. Here is a sensualist who, in the hour of leisure, throws him down in his own chamber to dream

With kindest regards and fraternal wishes, in which Mr. Richmond joins, believe me ever yours sincerely, \_\_\_\_ CORA L. V. RICHMOND. Adel Grange, North Leeds, England, | July 27th, 1885.

That is a tender and noble attribute of civilized human nature which forgets prejudices and shimosilles after the life of one toward whom they have been felt is ended; and it is but a marrow and ignoble spirit that would garp at its manifestation.—Boston Herald.

WALF GROUP I WALF HIS WALF

# 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. Breaking of the weather, wet and chilly has been the rule, sunshine and warmth the ex-

chilly has been the rule, sunshine and warmth the ex-ception; most emphatically so. The camp is very quiet, almost dull; still, in the abscheed of the "tran-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 afternoons and even-ings the dancers "trip the light fantastio"; 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 ou two or more occasions the wind has blown a hurricane, and the rain has poured down in torrents. All this has not dampened the ardor of the campers. They have gone on grading theroads, setting out flow-ors, planting ferns and adorning their temporary huncs with taste and elegance.

ers, planting forms 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

country. There are a good many curtosity-seckers of 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. Other be a Dawbarn of New York spoke on Tuesday, the 4th, about "Inspiration." It was a masteriy discourse. Here are a few aphoristic gems from his remarks: "The shore of matter is important when it becomes

Course. Here are a few aphoristic gems from his 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

a limp.

True beauty means perfection of shape."

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." "If a limb be shrauken or a brain dwarfed, by just so much is manhood belittled." "A man may be perfect in form and an intellectual glant, and yet be so molded by education that the soul can show no gleam of its spirit-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 organ-isms of his fellows." "Thace may be consolcus or unconscious, but it is entirely distinct from inspiration." "There is a vast difference in responsibility between mediumship and inspiration."

"Here by a vast dispiration." "Inspiration means only the intense activity of our own brain." "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."

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

"The man to whom mind is supreme finds every path ending in mystery." "The man who would climb heavenward by intui-tion alone, has but a treacherous foothold in this earth-

"The child is but an animal with appetites and in-

"The child is out an animal with appendes and a stincts that govern." "Every criminal 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 de-scendants of five hundred years from to-day will laugh at your definition." at your definition.

"" 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 ef-fect upon the body. If it be of the mental powers, then the mind grows in brillianoy and strength. When it is inspiration of the spirit, then it is the spirit that is on fire."

is on fire." is on fire." "It is necessary that we weigh an inspiration ac-ording to its harmony with the intuitions of our soul." Wednesday, the 6th, Dr. J. R. Buehanan delivered a lecture on "Fsychometry." Thursday, the 6th, Mrs. R. B. Lillie spoke. Friday, the 7th, Oharles 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. "America" was sung by the con-gregation, 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 tay. It was a spiendid effort, many of the passages being of exceed-ing beauty, poetical and delicate. At its close Mrs. Lillie showed, by an apt illustra-tion, 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 bis spirit.bome. The exercises terminated by Mrs. Sue B. Fales read-

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 the music

Both sections of the camp will thus get some benefit of 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 E. S. Twing, Spirit Bowles's medium, is be-sleged with sitters. Her first public circle was a suc-cess. "Ikabed" made himsel useful to each person, while his quaint invocation and benediction gave gen-eral pleasure

while his quaint invocation and penediction gave gen-eral pleasure. Mary Ann Elcker, of Uhelsea, Mass., came with Maud E. Lord. She is a finely developed healing me-dium, and a grand speaker. Bpecial trains for the accommodation of dancing par-ties 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 He-lena, now writes it (in conformity with the revised ver-sion) Sheolena.

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

Mrs. Pasco is one of the old campers, and an excel-lent medium. That cold water well is the. Mecca of the campers. They make a pilgrimage 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 fifteen years longer

grounds are oncrea on conditions for niteen years longer. Mrs. A. S. Waterhouse, a warm-bearted Spiritualist formerly of Salem, is at the camp with her daughter. Mr. and Mrs. J. S. Hart of Spirigield, active mem-bers of the Spiritualists' Union, are pleasantly situ-ated at the corner of Montague and Honto streets. Mr. S. W. Lincein of Hartford is lying ill at his quarters on the Bluff. Will the friends hand their renewal subscriptions for the BANKER to me at Mr. Budington's tent? and L

the BANNER to me at Mr. Budington's tent? and I shall also be glad to receive orders from new subscrib-

 Mins. M. Clayton from Auburn, N. Y., has many pleasant gatherings at Auburndale Cottage.
 Mirs. Sylvester of Boston has a number of good Spir-itualists lodging at the Pine Tree Cottage located on the Part the Park.

he Park. There was a fair attendance on Sunday. Јонн Collier.

#### LAKE PLEASANT NOTES.

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 quar-ters, 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 Nock." Sessions of the Lyceum are held every Thursday evening at Mrs. Dillingham's cottage, Montague street. At the last session recitations and readings were giv-en by Eva Weed, Mabel Cheever: Maud Caswell, Bertie Blynn; addresses by Mr. John Collier and Mr. Burn-ham.

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

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 materi-alization on Sunday evening. Mrs. John Woods, President of the Boston Ladies' Aid Bociety (accompanied by her husband), is at Mrs. M. V. Lincoln'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. Hoimes and daughter, Turner's Fails, Mrs. Newhall, Meirose, Mr. and Mrs. King, Mrs. Trumbull. Charles-town, Miss Annie Clark, Mr. Francis B. Woodbury, Boston. The occupants of this cottage, with the aid of Mr. and Mrs. A. Baxter and "Dalsy," of Bright Eye Wigwam opposite, will make Montague street lively if Sue Fales to do 60. It is said that fifteen of those who were regular at-tendants at this comp during the annual meeting, have been translated during the year to the " great beyond."

beyond." Of the friends from Boston and vicinity who have arrived are Mrs. A. E. Blynn, Mrs. H. A. Whittier, Mrs. Heien Filnt, Miss Jennie Rhind, Mrs. M. G. Carbee, Mrs. Clara A. Fleid Mrs. Alice Waterhouse, Mrs. W. S. Waterhouse, Miss Ellen Goodearl, Mr. George Pratt and family, Mrs. Sarah E. Stone, Mrs. A. E. Onnning-ham, Mr. L. P. Barnes, Mr. J. M. Foster, S. W. Dan-forth and wile, David F. Smith and wile, Dr. Fleid, elocutionist, Dr. Conant, Dr. A. Hodges. Dr. Slade Is giving sittings at the hotel, and Mrs. Maud E. Lord has begun her scances at her cottage on the Bluff. COM.

## 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 im-

mense 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 occupled this afternoon by an attentive and delighted au-

dience. 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 of spiritual phenomena have been numerous, and have

Major R. Holmes, President of the Horticultural Hail Society of Splritualists of Boston, was next called upon, and spoke as follows: Mr. Presidents and Priends: Highly favored are those who enjoy the privings 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 thoroughlares of a great metropolis; in this guist 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 hero and statesman, and by his own matural abilities, can appropriately and eloquently ellogize and pay a just tribute to the memory of him for the loss of whose eartisy companionabile the na-tion mourns. And at this time when the emblems of our nature's honor are drooping with sorrow, eminent-bly proper is it that we, as Spiritualist, should assem-ble under the broad, blue canopy of heaven, and rev-erently looking ont 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 is ro the beautiful abore on which we stand, and from the erer 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 bedies, still lives? Selected to lead and command, and by the voice of his fellowmen exailed to a position of responsibility and trugt 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 here-alter.

arter. Uapt. Holmes closed his remarks with the following original poem :

1 poem ; The nation mourns a favorite son, Whose work in m rial form is done ; Bright doth his record stand i Throughout the land, from shore to s That record proves the love ho bore To this our cherished land. re to shore,

Blest be his memory; long his name Remain insorbed on pageof fame, To all a beacon dight, Prompting a ceal to emulate His many deeds, so good and great, Contending for the right.

His work on earth it is not ofer; 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.

He will be with us, day by day, To aid, protect and guide. It is impossible in this place to give any adequate idea of Mr. French's culogium 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 masterly ef-fort, and given almost without preparation. Mr. French not knowing until after his arrival here of the intention of holding such a service. He spoke en-tirely without notes. Bunday morning, Mr. J. J. Morse, of England, gave his first lecture here to a crowded and enthusiastic andience. 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:

Balo: "Ladies and Gentlemen: I cannot allow this hour to pass without moving to Col. Crockett and his co-la-borers a vote of thanks for what they have done for us borers 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 Grock-ett rose and said with a great deal of feeling, "I am pleased to have the good will of all the people at On-set, and whether I am here or not. I hope all our friends will be present next year." (The Colonel was most heartily applauded.)

### NOTES.

NOTES. At the conclusion of Thursday afternoon's lecture, a reception was tendered Mr. L. L. Whitlock, and yes-terday another to Mr. Stiles, at which a purse of about \$34,00 was presented by contribution. Mrs. Margaret For Kane 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. Outer 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.

good ime. 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 in-

About camp, no tone mines of the place, and its in-habitants. 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 Philadel-phia may be seen towering up among us smaller folks there. The Colonel is one of the workers in the field, and was a firm friend of our late lamented Lincoin. Today, between the two services, Col. Kase gave a most interesting account of how Lincoin became a Bpiritualist, he being one of the parties present at the time. FEBBLES. Mr. Cyrus Bullock of Boston has taken under his supervision the completion of the speakers' stand. Mr. George W. Biodgett is furnishing all the material, and the campers the money to pay the workmen. Mrs. Gilbert is working in a very energetio manner to secure the necessary funds. Col. R. O. Balley of Boston is spending a few days at Hotel Sunapee, enjoying the meetings and the beauti-ful scenery.

the race. Becognizing the relations of soul and body, it pays heed no less to one than to the other. Heaven is here, angels are all about us, it we are but angelic ourselves. Truth is ours, charity and love dwell among us, and progress is the role of all. The charms of nature are all about us, and "we and good in everything." The cool breeze fans the check wad whispers the scorets of the fields and woods. The waters of the lake laye its shores like the kisses of love upon the effect of childhood. The trees, with spirations of nature. Every blade of grass prays every less presches, and the birds offer up anthems of praise. In such a place as this it is fitting that angels should visit the sons of men, baptizing them with the pure waters of he save ity related of areas prays every less presches, and the birds offer up anthems of should visit the sons of men, baptizing them with the pure waters of heavenly truth and wisdom. In such lovely spots as this was the tonge of the Hebrew prophet moved to divine utterance, and in the beanti-in nooks of nature the poetic soul has ever found its highest inspiration. The practice of holding these meetings in the grand temple of nature abound its soul to virtue; she sets examples of purity and perfec-tion, and preaches in every tongue the world of God. On Tuesday, Mrs. E. L. Watson delivered a splendid address on "The Ideal Home," The subject was formation and counsel of the greatest importance given. By vote of the audience Mrs. Watson was re-quested to have it reported and published in full on its next delivery. Last evening a public reception was given Mrs. Wat-son in the auditorium. Speeches and song, with poems by Miss Hasgan, expressed the good will of the datess on even seemed to flow unhindered through her hips, and the power and pathos of her language moved nearly every person in the audience the aye mere heard it equalled by, any woman. To day Mrs. W. received as apecime of true eloquence I have never heard it equalled by, any woman. To day Mrs. W. received a sep

In the afternoon A. B. French was the speaker, and it is not overstating it to say he is in the front rank as one of the ablest speakers. I am giad to hear he has all he can attend to, his time being fully occupied. After the lecture Mr. Joseph D. Stilles kept the large audience deeply interested, while he gave them in his unque way the names of the departed. After the lecture Mr. Joseph D. Stilles kept the large audience deeply interested, while he gave them in his unque way the names of the departed. After the close of Mr. French's lecture, it being the closing Sunday of the regular Camp-Meeting, and moved a vote of thanks to Col. W. D. Crockett for the manner in which he had filled the part of President of the Association. The motion was seconded by Capt. Hoimes, who made a brief speech, and the vote. Was passed with a will that seemed to say, "there is no mistake about that." Col. Crockett made a brief but appropriate and feeling reply. I feel like saying here that Mr. Stilles is one of the moet remarkable mediums I have ever met ; he has been at Onset all the secaron, and has interested the people every Sunday and at other times, and is very popular; I consider him very wonderful. I never asw any one like him. On the last afternoon of which I have spoken, he gave in less than an hour two hundred and sixty names, (with many attondant facts, nearly all of which were recognized. He tells me he is entranced and his guides use him; he does not un-derstand himself, only he knows he has nothing con-sciously to do with it. No one can witness the rapid-ity with which the names and accompanying circum-stances are given through his instrumentality, without feeling that the departed are indeed around him. He had a reception Staurday afternoon, after the memorial service was over, and 'many pleasant speeches were made by the friends, demonstrating his opportunity of contributing my few words on the oc-casion, for I fully appreciate the sextraordinary me-dumistic gitits. I will close by saying that Onset is a plet

Onset, Aug. 9th.

### Sunapee Lake Spiritualist Camp-Meeting.

To the Editor of the Banner of Light:

The past week has been a most successful one at old Sunapee. The weather has been mostly fine but rather cool, and we have been obliged to hold our meetings in the Pavilion, on account of the work now

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 Minneapo-lis, Minn., was the speaker. She chose for her theme "Evolution," and in a most able manner showed the progress of religious ideas. Wednesday, Aug. 6th, Mrs. Sophia K. Durant, of Lebanon, N. H., gave a very profound and eloquent address. Mrs. Tryon recited in a most pleasing man-ner a poem, entitied, "The Little White Soul." Thursday, Aug. 6th, the address was given by Dr. H. B. Store, of Boston. His subject, "The Coming Man," was handled in a manner that won the hearty applause of all listeners.

b. Storer, of Boston. Instabujett, "The contribution in the series application of Boston. This subject, "The contribution in the bearty application 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 funct effort. Saturday, Aug. 8th, Mrs. Lora S. Oraig 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 fitteen hundred people were in attendance. The addresses of the morning were delivered by Mrs. Sophis K. Durant and George A. Fuller. These addresses were both calculated to inspire the audience with the true genus of Spiritualism. The afternoon address was given by Dr. H. B. Storer. The Doctor was in his happlest vein, and words of burning elequence fell from his lips as the rain-drops fall from the clouds. during a summer shower. 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, say-ing they had reported the offending brother to the pre-siding Elder, who reprimanded him, and he left camp suddenly the evening before. The ministers entered into conversation, and seemed eager to learn some-thing of Spiritualism, asking many questions of Mrs. Duffy is de 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 skating, which had the effect to draw out a large party, our receipts amount-ing to sixty dollars; there were at least two thousand people on the grounds. Thursday we had a large excursion of colored peo-ple 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. Baturday the fourth annual excursion of "The In-dependent Literary Society" centered at Neshaminy, and the day was given up to them; many of them re-maining over to attend the dancing in the large pa-vilion. Parties from the city on later trains swelled the num-bers who came up to spend Sunday, Aug. 9th, and we had hard work to find accommodations for them, but

words of ourning elequence fell from his hps as the rain-drops fail from the clouds, during a summer shower. The musical part of the exercises, under the manage-ment of Mrs. Minnie D. Emerson, has given the very best of satisfaction. The solos sang by herself and Mrs. Florence Gilbert have all been appropriately se-lected 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 and literary char-acter, held in the Pavilion Saturday evening, was equal to anything of that nature given in our large clites; each artist was loudly applauded. The Conferences during the week have been of a very spirited nature, and participated in by Dr. A. H. Richardson, Dr. H. B. Storer, Mrs. Tryon, Lucius Col-burn, Mrs. Abbott, Mrs. Lorgs. Orafg, Mr. John Eston, Mrs. Whitney, Emery H. Amsden, Mrs. Dr. Pitts, Dr. C. H. Harding, Dr. Jas. A. Bilts and Mrs. S. K. Du-rant. PEBDLES.

PEBBLES.

The side and welcome their loved General to his spirithome. The exercises terminated by Mrs. Sue B. Fales read-ing a spirit communication eulogistic of Gen. Grant. Sunday morning broke bright and clear and the sun came out clearly, making everything look obserful and warming everybody into geniality. The streets and avenues were alive with people all day. The medi-ums 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. Space failing for its present use, an effort will be made to present it hereafter.-KD. B. OF L:]

#### NOTES.

The folks here are looking anxiously for an "old no gathering." Old stagers at Lake Pleasant cannot understand why

Old stagers at Land t Attantion 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 pavilion.

Lake Pleasant restaurant, kept by Steadman, the oldstandby, is very popular. Mrs. Olive Reynolds, at Eagle Cottage, gives tran-slents a home from home.

nience. Mrs. M. V. Lincoln, located on the Bluffs in a pretty 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. Wiss. "Jennie Rhind's geniat face still beams on the camp. New feuces, white paint and gay flowers make the camp very ploturesque. Baturday evening John Collier gave readings from Spirit Bowles's new book, "Interviews," before an at-tentive audience, at Budington's tent. "Maud B. Lord held her first séance at her cottage whis essan on Saturday evening. August Sth. It was

Maud E. Lord held her first séance at her cottage this season, on Saturday evening, August 8th. It was well attended. Mrs. Hattle C. Mason and her daughter are con-stantly in request as vocalists. They sing some pleas-ing songer, and are aiways ready to do their part at conferences and social gatherings. It is reported that Mr. J. T. Lillie and Mr. Edgar W. Emerson are developing as physical mediums. Mr. H. F. Merrill of Hartlord has had excellent suc-constant for medium while at the astan.

cess as a test medium while at the camp. He has take on the platform frequently, and his tests are nearly

en the platform irequentry, and and the second 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 tonle." During the coming fall and winter he will lecture through New England. Mirs. L. W. Litch holds circles every evening at Pine Grove Cottage, Broadway. L. Chenery, as postmaster, is the right man in the visit place-attentive. capable and civil.

Grove Cottage, Broadway. L. 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, Jonathan M. Hoberts and others discussed "medlumablp." Mr. Heath, the blind medlum, played and sung. Conferences are held every day. There is not so much conference, however, as test medlumship. Tiatform test medlumship is well represented in the camp. Mr. Emerson, Mr. Mertill, Mrs. Hattle O. Ma-son, Mand E. Lord, Sue B. Fales and Mr. Whittier have described spirits right along. J. Ciegg. Wright is a fine speaker, who utters grand thoughts and its able to hold his andlences. "The annual meeting of the Association will be held on the Trib inst. Mrs. Morrell and Mrs. Coburn are looked for by their friends. If is hoped Mrs. Coburn is not to alok to come.

come. Landlord Barnard certainly deserves favorable men-

of splritual 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 in-cluded manyof the very first in the spiritualistic ranks; the music, under the direction of Prof. Crane, has been of a high order of merit, and the conference and fact-mentions without examples have hear before the association as meetings without exception have been interesting and

of a fight order of most and have been interesting and instructive. 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. Stilles; and his séances, given after nearly every lec-ture, 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 hearling opened, transmitting messages of love and recognition from those on life's further side to the weary waiters (and, mayhap, doubters) be-low.

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

of hove and recognition from subse on fite's further low. The public services this week have been very inter-esting. There have been threecach 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. Katie R. Stiles, of Worces-ter, 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 heloful ideas. The lecture was pervaded by a spirit of toleration and liberty, love and charity, and was ennobling and up ifting in its tone. Wednesday, Mrs. M. B. Wook kept a large audience attentive and interested. She is always clear-sighted and logical, with quick sympathles and a wonderful spiritual injuition. Thursday afternoon A. B. French of Clyde, O., lec-tured 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 familiar faces of those I meetimay be a little deeper, the heart is as warm and the farm grap of the hand the same." The speaker then recited a beauti-ful poem, and after a song from the quartette began: "We it ha ma ge of intellectual activity. It is an age when nearly every man thinks for himself, reason-ing out the problems of intellectual activity. It is an age when hearly every man thinks for himself, reason-ing on the familiar faces of the years. The Donbting 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.

quisitely rendered by the enoir. GRANT. O'er the dust of him who sleepeth in the arms of death to-day. Where a grateful nation weepeth For the spirit passed away. Do we, soldler, friend and brother, Place the tributes of our love-Tributes of a love and friendahip, Deathless as thy life above.

Angel-triends to Heaven have borne thee, Ang thy praises we will chant. We shall miss thee, we shall mourn thee-Thee, our loved and honored Grant I Mong the grand, uncounted legions /Son to soni and face to have. An the bright, immorial regions, God has given to thee a place.

On, thou great and good Commander I. Onward in thy gread career ] On to access divisor, grander I. Os to access divisor, grander ] With the brave, b'er death victorious, May thy song fortwar be Hymned so oft by lips malodious, Nearer, Father, nearer Thee ]

Borritualist, he being one of the parties present at the dime.
Dr. W. W. Gleason of Provincetown has made 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 included the old subscribers to the Bannyer, has been here following mediums are stopping at Hotel Sunapee, enjoying the meetings and the beauting and the beauting the second for contributions of flowers.
Mrs. H. B. Frary of Lexington, Ill., have been spending a few weeks with us, and are very favorably included for the old subscribers to the Bannyer, has been here during the entire season, and likes the place very favorably in the following mediums are stopping at Hotel Sunapee, enjoying the meetings and the beauting the entire season. A state of the old subscribers to the Bannyer, has been spend of the old subscribers to the Bannyer, has been spend of the old subscribers to the Bannyer, has been spend for and weeks of Quest, Mass., Dr. Frank Fleree, is at his ing about ten days with us, and says next year he shall try and arrange business so as to be here the whole

try and arrange business so as to be here the whole season. Mr. Frank Howard of Boston smiles in upon us co-casionally, 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 de-stroyed, 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

Mrs. L. A. Pennell of Boston has been here the past thous were shared by the second secon four

### IN WEWORTAN.

IN MEMORIAM. On the evening of Sunday, Aug. 9th, appropriate exercises were held at the Greenleaf Cottage in mem-ory 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. Currier. Choice singing was also in order, and was much enjoyed. Bro. Greenleaf's genial re-membrance 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

and Annoch, Mrs. Fellows and Other Hales. Trans-tation of the plotter I and looking at an looking at the statement of the plotter of the low of statement of the statement of the statement of the low of statement of the low of statement of statement of the low of statement of statement of statement of the low of statement of statement of the low of statement of sta

apec: Mr. Emery H. Amsden of Manchester, N. H.; Dr. James A. Bilss, Dr. O. H. Harding, Dr. A. H. Rich-ardson 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 Pierce is at his cottage, and Mrs. Carrie Tryon at the Whitney Cot-tage. Lucius Colburn is still at Nemona Lodge. The scances of Mrs. Bessie Huston, at the Whitpple Cottage, and her manifestations, are of a very extraor-dinary character. Dr. Emery H. Amsden's circles for musical and physi-cal manifestations are of a nature to convince all who attend them of their genuineness. He will remain here until the close of this meeting, and will then go to Queen City Park. During the fall and winter he will travel with Mr. Geo. A. Fuller. Dr. O. H. Harding is making many friends. His speeches in the conferences have been well spoken of, Dr. A. H. Richardson is, the life of the conference. He always has a speech ready. He is also doing a good work as a healer.

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 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 physicient

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 berun over the Concord & Clare-mont R. B., Aug. 16th and 23d. Then very large addi-tions 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 happy to greet her and give her a cordial wel-come 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.

tests are given here, and the innucirce may easily to for good. The grounds are gradually being improved in many ways. The owners of cottages are all taking deep in-terest in beautifying their summer homes. The speakers' stand was used on Sunday, although not completed. The skillful hands of Drs. Prentiss and Amsden, Mrs. Fellows and other ladies, trans-formed it into a bower of beautiful trailing vines and formed.

All are pleased with our organist, Mrs. G. Daven-

Parties from the city on later trains swelled the num-bers 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. Wil-liam 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 were all recognized. The weather was cool and pleasant. JAMES SHUMWAX, Cor. Sec.

Mount Pleasant Park Camp, Iowa.

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

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 rain-storm, which washed the grounds and cooled the simo-

Fo the Editor of the Banner of Light :

Neshaminy Camp, Pa.

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. Wednesday we had a delegation of Methodist minis-

Wednesday we had a delegation of Methodist minis-ters, who are holding a camp-meeting about a mile and a half from our camp; they listened to remarks of Mr. Wright and Mrs. Duffy—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 interpret for save years) which discovered a very

To the Editor of the Banner of Light:

AUGUST 15, 1885.

storm, which washed the grounds and cooled the atmo-sphere. Sunday, introductory remarks were made by the President, S. A. Danforth of Chicago, and the fore-moon 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 bet-tering the conditions of the people here in this life, and that greater freedom was the need of the time. Monday's conference toek up the subject of insanity, and it was very ably discussed. "The afternoon lecture was given by Mr. W. F. Peck, on "Sin and Lis Oure," and in an able and logical lecture he showed that sin was the result of imperfect organization and unfortunate conditions, and could only be cured by better conditions of parentage and imporved environments which would develop a higher grade of humanity. Tuesday the usual conference was held from ten to twelve. The afternoon lecture 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 en-joyed by all. "We have open-air concerts preceding each meeting

the evening a social dance, largely attended, was en-joyed by all. We have open-air concerts preceding each meeting by Prof. Kreger's Orchestra, of Maquoketa, Ia.; they also furniah music for the dances, which is exception-ally fine. Every day new comers increase our num-bers. The beauty of the camp and surrounding scenery, the excellence of the speakers engaged, the fine music by the orchestra, the choir of singers from Ottumwa, discoursing splritual songs (assisted by occasional ducts from Mr. and Mrs. McCaslin, who have sung so many years in the East), can but give supreme satisfaction to all who are fortunate enough to be able to attend. August 5th, 1885. J. H. S.

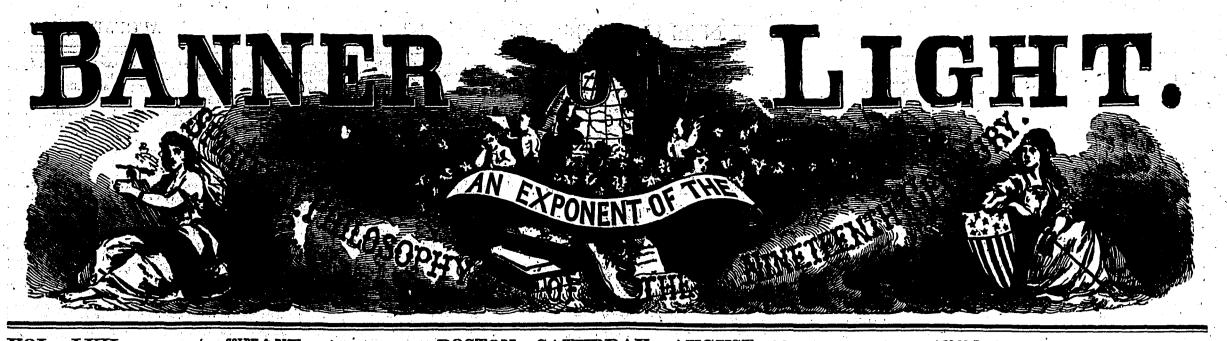
#### About Ætna (Me.) Camp-Meeting. o the Editor of the Banner of Light:

I would say to all mediums and friends who would like to attend the Ætna (Maine) Camp-Meeting, which commences Aug. 28th and closes Sept. 6th, that the fare from Boston to Ætna and return will be only 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

## Queen City Park.

Dr. E. A. Smith informs us that the Universalists of Vermont were to hold a meeting at the Queen City Park Camp Grounds, Burington, Vt., commencing Aug. 10th, and continuing the fitti, 18th and 18th inste. On Aug. 14th they will participate in an excutation to Ausable Chasmin returning to Burlington in the syste-ing, and departing to home on Baturday, Aug. 18th, Dr. Built, will ose at Take 17 isasant Camp Ground Aug. 17th 18th and 18th, with excutation letters, or Quech. Chy Participates in bowit both at a year, advan-sageons rate to partice destring. In this absence they can be obtained of a 2 (2) and the to a story advan-bageons rate to partice destring. In this absence they can be obtained of a 2 (2) and the to a story advan-bageons rate to partice destring. In this absence they and period to partice destring will give an order of a probable of a 2 (2) and the story of a story of the optication (whereave shartles, in Boston San Ottain to to be further coundy they to Onesen Ottain Tar. And the return as an autoritizing of the story of the story of the story chang in a story in the story of the story of the story of the story optication (1) and the story of the story of the story of the story chang in a story in the story of the story of the story of the story optication (1) and the story of the story of the story of the story chang in a story of the story of the story of the story of the story optication (1) and the story of the On Aug. 14th they will participate in an excursion to



# VOL. LVII.

COLBY & BIOH, Publishers and Proprietors,

# BOSTON, SATURDAY, AUGUST 22, 1885.

\$3,00 Per Annum, Postage Free.

NO. 23.

## CONTENTS.

IBST PAGE. - The Spiritual Rostrum: Spirit Psychol-ogy. Foreign Correspondence: Letter from Mrs. O. L. V. Bichmond. FIRST PAGE.

BECOND PAGE. -- Original Besay: Materialization. Poe-try: Boso-Life. Spiritual Phenomena: Spiritual Experiences of Thomas B. Hazard. Open Air Bervices near New York City. An Indian Tribute to Gen, Grant.

THIBD PAGE.-Poetry: August. Banner Correspond ence: Lettersfrom New Hampshire, Connecticut, Lou-isiana, Virginia, Massachusetts, Rhode Island, and Michigan. Questions Answered Through the Trance-Mediumship of Mr. W. J. Colville. The Reviewer: Shadows. August Magazines. International Anti-Vaccination Congress. Spiritualist Lecturers, etc.

FOURTH PAGE.-Heredity, Avoiding Wars by Counting the Indians, The Cattlemen and the Proclamation, Support the Spiritualist Press, Foreign Notes, Hon. Warren Chase, etc.

FIFTH PAGE .-- All Borts of Paragraphs. Spiritualist Camp and Grove Meetings. Movements of Mediums and Lecturers. The Epidemic of Crime, New Advertisements, etc.

BIXTH PAGE. — Message Department: Invocation: Ques-tions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Millie Leonard, Mabel, to William, William Fishbough, Maris Gilman, Col. Joseph Waterhouse, Lucy Coleman, Jame McLaughlin, and Jennie Barker.

BEVENTH PAGE.-"Mediums in Boston," Book and Mis cellaneous Advertisements.

EIGHTH PAGE. - The Camp-Meetings: Lake Pleasant Sunapee Lake Spiritualist Camp-Meeting; Onset Bay; Gassadaga Lake Camp-Meeting; Neshaminy Camp, Pa,

spirits is silent, because unheard, or without in-fluence, because unfelt. Nature's mightiest ble as her finger that points the needle to the distant north; and the object of this lecture is to mark what we may of the influence-psy-chological and invisible-of the two states of existence upon each other. To those who think of the spirit-world as the source of all that has been, is now, and ever shall be, it will be rather startling to realize the shall be, it will be rather starting to realize the mighty effect produced upon that spirit world by earth-life in this little planet of ours. Of course we are not meaning a direct physical effect, for the imperfections of our poor bodies seem easily surmounted in the higher life; for we are told the maimed become whole, the sick redolent with health, grey hairs and wrinkles are lost in the noble manhood and womanhood that seem born for eternity in the Summer The intelligent Spiritualist knows that every wizzened, ghostly form-appearance is either a thought ploture, born of the past, or a sign that the spirit is yet too earth-bound to come under the higher law of spirit health and manly strength. Let that spirit even measurably break loose from its past of earth-life, and you have at once humanity in a form that knows no But as soon as we clasp hands imperfection. But as soon as we clasp hands with a spirit-friend under couditions that per-mit converse, we discover that he is molded, and colored by his earth experiences to an ex-tent that is shaping both social and individual life in what we call "the Summer-Land." Almost every day we meet men and women who show only a small trace of any influence re-maining from their childhood's home and its intertablic seems to be an imperfection. maining from their oblidhood's home and its surroundings; but earth-life seems to be an infanoy that molds every feature of the new manhood that awaits us all beyond the gate-way of death. For instance, governments on earth represent every degree from despotism up to rule by the people and for the people; and spirits who return to earth are often prejudiced in favor of their own old forms, and tell us they are living in, the new life under a regime that echoes their own experisnce. echoes their own experience. conces their own experience. It seems quite natural, and we almost under-stand the law by which those who live animal-lives on earth should remain too unspiritual to break away from their old surroundings. But we confess it is startling to find those who lived we confess it is startling to find those who lived sweet, unselfah lives on earth, so bound and fettered by their old beliefs as to gather. In so-cleties and seek companionships on the basis of prejudices instead of truth. Religious belief is born of earthly teachings and experience, and we, would suppose that everything false in any dogms would be seen and dropped foraver in the light of the new life. Instead of that we find, great, religions and even petty sects growing into a magnitude Instead of that we find, great religions and even petty sects growing into a magnitude "over there," that is born of ever-increasing numbers as earth votaries are sent by death to join the crowd above. It is a startling thought that mere numbers on earth should carry with them the power of numbers to the new life, for it means that men and women who so out from earth are abaptive And women who go out from earth are shaping in harmony with brains like minded-of simi-and women who go out from earth are shaping is vibrations, seen and unseen-and presently the civil and religious history of human life in youder world of the split, according to the prejudices they may have gathered and ab-more the life of to day. So the psychologi. The miser thinks away down to the vibration and you are seen and unseen and presently with flushed brow and throbbing pulse he be-comes one in a revival of the brute. Thought means harmony born of like vibration. Autor yrsts a seen with i clining to the psychologi.

cal effect of 'serth-life upon the spiritworld in the score of characteristic section that is most interperied to spirit setting to us, because intensely practical and personal in its results. By reflex action that is most interperied to spirit setting to us, because intensely practical and movership the golden calf in the scole member, from minds that may be much slower in the power of thought is illustrated in our interperied to spirit setting to us, because intensely practical and worship the golden calf in the scole member, from minds that may be much slower into this control is spirit's to catch a thought of spirit-progress than are interperied to spirit life. Just as the photoc life size of the startling the she but an enlarged copy of the creed elaborated by our grandfather before the passed to spirit's thought exactly the same; nothing changed, though everything may be enlarged.
 We must remember that manbood's progress that a lalone, with we may be-like the chamelon into our leart; and every time other spirit's thought exactly the same; nothing changed, though everything may be enlarged.
 We must remember that manbood's progress in earth-life is born of necessity and douth for sole or of falleness is on the manbood's progress and leaves no new thought as a powerful of self pride or of falleness is on the makes no proclaite. So we see that in the Summer Land rot they suffer either hunger nor thirst, and every the compares of their own selfhood. Their family, their own selfhood. Their family, their own selfhood. Their family, their own selfhood, the spirit set in the start of the start in the Summer Land rot they suffer either or the start in the summer Land rot we start in the secon or the spirit set in the start in the summer land rot we start in the summer land rot were start

after a man reached his new home-we might let it pass as of little moment, and join with those who say: "One world at a time is enough for me." But the two worlds mingle to day, ever have mingled and ever will mingle. So we learn that just as pilgrim fathers, and emigrant English, Irish and German men and women bring each his or her prejudice, igno-rance, folly, knowledge and wisdom to the new home in this western world, so all men, as they more out away from earch, carry with them to the new life averations and the new life everything of their experience and their human nature here. Some things they cannot repeat if they would. Earth, air and water stand free to all in the new life; food and clothes no one laoks. In such matters it is only a question of how much. and what quality and color each spiritually at-tracts for himself. These seem to be evolved or attracted according to one's desires and as-pirations; hence, we hear of bright spirits of dazzling effulgence; and again of spirits som-bre and drear, as in dark clouds of their own waaving. weaving. But we have also seen that whilst the change of form and surroundings wipes away the phys-ical necessities of earth-life, there is no lessen-ing of those mental aspirations for power and rule and arbitrary dictation that mark the am-bitions in their mortal career. It seems to me that it is of immense importance to us as resi-dents on earth, to determine our position toward these spirit men and women, as well as to The first point for us to keep ever before us. The first point for us to keep ever before us is that spirits are men and women, with all that belongs to humanity. The Church idea that a visitor from the unseen world is either angel or devil, has, like most of the Church dogmas, befogged humanity and encouraged superstition. But a second very important point is that there are INVISELE men and women. The they are INVISIBLE men and women. The few who are clairvoyant and clairaudient may few who are clairvoyant and clairaudient may see and hear them, but to the world at large they are absolutely invisible. But invisible to what? Invisible to our mortal sense. But we are spirit as well as mortal whilst here on earth, and they are not necessarily invisible to our spirit-nature, although our mortal brain may catch neither sight nor sound. And we should remember that every mortal is to some degree mediumistic-that is to say, sensitive to the though-power of some other mind. the thought-power of some other mind, though perhaps not of every other mind. Have you ever attended a great religious re-vival, and watched till the very atmosphere seemed full of an influence affecting the brains of those most susceptible? You were witness-ing the effect of concentrated thought. Let the audience talk to one another about domesing the sudience talk to one another about domes-the sudience talk to one another about domes-tic and business matters, and you will have no "Holy Ghost" frightening miserable sinners. "Thought is vibration of the human brain, which brings you into harmony with every similar vibration throughout the universe. Here is a sensualist who, in the hour of iesure, throws him down in his own chamber to dream of animal excitement and indulgence of pas-sions born of his back brain. He soon becomes in harmony with brains like minded—of simi-lar vibrations, seen and unseen—and presently with flushed, brow and throbbing pulse he be-comes one in a revisal of the brutes. "Thought mash harmony born of like vibration.

we think, we surround ourselves with com-panions whose thoughts are on the same plane. So we can think honor either out or into our life; pure love out or into our heart; and every time we think we may be-like the chameleon --ohanging color to the spirit-eye. Though we sit silent and alone, with our door looked, yet we are known to that spirit-eye by the com-pany we keep. All this comes under a general law of nature as much as thunder and lightning, and cyclone and flood. But invisible manhood means much more than this harmony of an animal nature with its fellow everywhere. There are many in earth-life who would scorn to be the slave of their own passions, yet are great self that is to be maintained as aboye all other interests in life. Like the miser or the sensualist they think thoughts that beat in uni-son with thoughts from other minds, and they learn here on earth that by such association they can best gratify their own self glord organization in spirit-life, into a still grander society, which is, of course, in harmony with the thought-beat of the mortal man. But family selfiahness is limited anyhow, and would soon be met by rivalries on the same

The proof of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in dolbace, we get a set of the spectra we are specified in th

force enough to build a bridge between the two | difficulties come from our foolish desire to have world

is just so in churches, and prayer-meetings, and family worship, and above all in the frantic excitement of a revival. Every man's one grain of sensitiveness becomes two grains at such an

of sensitiveness becomes two grains at such an hour; and presently his brain grows hot and feveriah as spirit thoughts and spirit prayers psychologize the mortal. Do you now catch the thought that religious worship does not mean that Bible and dogma and creed are true, but it means that you have got into harmony with spirits who think and believe as you do—that your worship is prayer to spirits of your own lik? Man on earth is linked by an elevated rail-road to man in spirit. Nature has built the

road to man in spirit. Nature has built the road, but the church has established a Manhat-tan Company of priests to charge us a railway fare and secure all the profits. So we find that everything in spirit-life that

savors of bigotry, superstition, or any phase of human nature opposed to progress, is necessa-rily more conservative than here on earth, for, as we have seen, society in the spheres akin to earth has less inducement to mental effort than the dire present to be the provide the spheres aking the

the dire necessity that urges poor mortals to strive for something better. So far we have been dealing with what we may call an evil effect produced by man on earth upon his brother-man in spirit-life, and the reflox action by which mortal man reaps the spirit-harvest from seed of his own sowing. The rubber ball which you have thrown, re-bounds and strikes you in the face. The preju-dice and the belief you have cherished to-day returns to you to morrow from its home in the Summer-Land. But this is only one side of the truth. If the

But this is only one side of the truth. If the evil can go out and return to you in tenfold measure, much more can that which is good and ennobling come back to bless you, if you are ready to receive it. But the readiness is the point in question. We say that the good can return as well as the bad, but what do we mean by "good"? Most certainly we do not mean conduct, for you can go out to day into our churches and find lives of self-sacrifice lived by mean and women whose standard of

mean conduct, for you can go out to day into our churches and find lives of self-sacrifice lived by men and women whose standard of conduct is perhaps as high as human nature may reach to day. When we use the terms "good" and "ill" in this connection, we are meaning in relation to the growth and develop-ment of man's spirit-nature. If we hold a be-lief that it is wrong to think our own thoughts, and our duty to dwarf our own reason, then we cannot develop into full manhood and woman-hood. And as our religious brothers and sis-ters in both worlds are doing just this, of course But there are those in "carth" iffe to day to whom the cultivation of reason means the de-velopment of manhood. Some of our scientists aspire to grow learned only in matter and its laws, and by so much are startled at their igno-rance when they reach the new life. But there are also those who want to round out a full manhood; men and women who would not merely delve into matter by reason, but also climb intuition's heights into the realm of spirit. You and I can join their ranks if we will, for such aspiration means a never-ceasing growth and progress in the life of the future. Such souls have discovered in earth-life an in-finite energy working in matter through law; and when they pass to the spirit.world they find the same infinite energy there, too; and they continue making discoveries and growing in knowledge and power. Here comes in the same law as we found

In sy continue making discoveries and growing in knowledge and power. Here comes in the same law as we found binding the church of the spirit to the church of the mortal, for every independent thinker is in harmony with every other thinker in the universe. It is little matter that we do not agree to-day, for our difference is only a ques-tion of our experience and organism. If only tion of our experience and organism. If only we aspire to knowledge and truth, those who know more than we do are ready to become our teachers. Death is sending our thinkers right out into the spirit-world, and turning into the higher life a class of men who will accept no "say so" from anybody, but are eagerly hunting for facts, and just as ready to find one under the great white throne as anywhere else. Such that keep the religionist from growing. To the independent thinker there is no height too lofty to climb, no depth too profound for him to sound, and no boundary save the universal whole. But here, too, comes a reflex action, for, you see, earth sends its thinkers out beyond the gates, and there he thinks a thought that returns to shake the manhood of the planet. The first step is to see that we stand ready to re-ceive that new thought. But no man can grasp ceive that new inought. But no man can grasp a new truth if a personal God and a church and a priest and a superstition stand in the road. No man who wears shackles can be free, and the poor wretch who loves his crutch goes lame the poor wi Oh I the agony, as the errors that were moth-er-taught to our childhood are withdrawn one by one. But nothing must be kept that reason would reject, if we would clasp hands with an archangel! And oh! the grandeur of the immortal thought that comes surging around the mortal brain ! How shall we catch and absorb it? Nature has provided for that. Just as drop to drop makes an ocean, so one new thought added to another new thought expands the capacity of the human brain, till, so far as we can estimate, there is no limit. If you be to day anxious to grow in knowledge and in wisdom, it is nothing but a question of opportunity as to when you will stand where the wisest angel stands to day. If you be a medium, you will sense the presence of angel-thinkers. If your brain be too dense to reflect the flash, your growth as a thinker goes on all the same, for your spirit and the spirit of wisdom stand in your spirit and the spirit of wisdom stand in sworn brotherhood through all eternity. But if we would join a regiment of marching souls we cannot stand still. The man who lives upon tests morning noon and night, year after year, has but little growth, even though he be freed from priestorait and church. The advanced spirit aims at a fully rounded man-back and you and I wust do the same if we hood; and you and I must do the same if we desire the psychological influence of kindred souls. After all, there is many a broken round in the ladder by which we would climb up to our own soul. It is so easy to talk glibly about truth yet so hard to determine what is truth that we may easily grow discouraged. Yet in that very fact I discern a "muscle stretch" that strengthens the true man. It would be so delightful to hang upon the skirts of a Piato, a Socrates, a Confucius; or a Jesus, but we are milled by deceiving spirits every time we attempt it. It is a great truth, and a satisfactory truth to me, that we must cast from us every thought of that we must cast from us every thought of spirit identity, save perhaps of a few loved ones who can blend soul to soul. We must use our reason every moment or we are out of the line of progress. It is little mat-ter who speaks to us from the land of the in-visible; it is of enormous consequence whether that which is uttered be truth. One half our

what is said through a medium endorsed by the name of the spirit; although, if we will stop to think, we must admit we have no proof we are talking to the spirit whose name we hear; so let us test and sift every communication by the light of our own reason

let us test and sift every communication by the light of our own reason. But, above all, let us carry away with us the thought that our own rapid growth in the next life must spring from the cultivation of our in-dependent manhood here. Let us break loose from every superstition to day, that the psy-chological influence coming to us from the spirit-world may be from spheres whose man-hood has learned to stand triumphant in the divinity of its own soul.

# foreign Correspondence.

Letter from Mrs. C. L. V. Richmond. To the Editor of the Banner of Light:

The series of meetings in South Kensington was most successful, and will be resumed Sept. 20th. every Sunday and nearly all week-days in the interval being filled with engagements in the North.

On the 10th of July Mrs. Tebb kindly entertained us at lunch, to meet some friends at her residence, 7 Albert Road. Afterward quite a

residence, 7 Albert Road. Afterward quite a large reception was held, the friends being in-vited to meet us. There were many old, and several new friends among them. Mr. Colville arrived in London that day, and we were very glad to meet him. Before we left London we visited for three weeks at Lower Norwood, some American friends, the gentleman having known me and my work from my childhood. While there, a public meeting was held in Croydon, twelve or thirteen miles from London. The audience was very intelligent and appreciative, although this subject was entirely new to most of its mem-bers.

We came to Sheffield Thursday, and remained until Saturday. Two semi-private meetings were held, there not having been time for pub-lic notices. While there we visited the Cutler-ers's Exhibition, which was a marvelous collec-tion of all sorts of steal work, plating and on ers's Exhibition, which was a marvelous collec-tion of all sorts of steel work, plating and en-graving. Many specimens of ancient work-manship were exhibited. We also visited the Ruskin School of Art, alittle way out of Shef-field, and enjoyed looking at the rare bits of artistic work, and the choice collection of orea and gems and plotures in that truly quaint and idylic place. We came Saturday to Leeds, where we were welcomed to the hospitable home of Mrs. Ford, a life-long friend of George Thompson, and a friend of all true works and workers. Mrs. Ford entertained us five years ago dur-

A life-long friend of George Thompson, and a friend of all true works and workers. Mrs. Ford entertained us five years ago dur-ing a visit to Leeds, and now we are again blessed with the charm of her presence and the light of her household. Wearrived in the midst of busy preparations for giving a garden party to one hundred and fify mill girls. Every year, for twenty-three years, the gates of Adel Grange have been opened to give these girls a taste of fresh air and glimpse of another world, than their usual routine of labor affords. Tea was prepared out of doors, and when the girls ar-rived they were met at the gates by Mrs, Ford's daughters and the younger members of the family. Mrs. Ford received them in the porch of the mansion near which the long tables had, been prepared to serve tea. All the family and guests served tea and waited upon the girls, who seemed happy in the extreme. They chanted a hymn of thanksgiving before sitting down to tea, and after partaking of a bountiful repast they again sang, then dispersed upon the lawns and about the grounds. The " band " having arrived meanwhile, discoursed exquisite music. The band' is composed of lads from the Indus-The band is composed of lads from the Indus-trial School, where promotion for good be-havior is, to be placed in the band. They were lads from ten to fifteen years of age. danced, and played simple games, in which the family joined, making their guests feel at home. Three generations participated in extending the hospitality of Adel Grange to these girls and women, for some are married women with families. It was a pretty sight, and one not soon to be forgotten. Though, as I have said, for twentythree years this garden party has been given, the new generation of girls appreciate the day with as much fervor as did their mothers. It is thus that life becomes the means of blessing others. If all who have this world's gifts were as generous and kind in good works as Mrs. Ford there would be no such pall of sorrow as now rests over the poor, for her house has been the home of many a struggling one, and several young girls have been adopted, educated, and young girls have been adopted, educated, and sent forth on their life-work from her tender heart and lovely home. She believes in aiding those who are desirous of aiding themselves, and amply have they repaid her kindness in their gratitude and in the excellence of their lives and perfection of their attainments. The meetings yesterday, for which I came to -Leeds, were well attended by the combined Spiritualistic Societies of the city, and friends. from surrounding towns. The day was the hot-test I have seen in England (I think), but the test I have seen in England (I think), but the gardens and room where our services were held served as an attraction rather than a detriment, and the zeal of Mr. Scott, the President of Edinburgh Hall Society, and who has managed the meetings, was amply rewarded in the large and appreciative audiences that assembled. He deserves much praise for the very earnest and effective means he has taken to make this special summer series of meetings a The cause of Spiritualism has gained in Leeds since my first visit twelve years ago. There was a large audience then, George Thomp-son in the ohair, but no organized societies were in existence. There are now two very active.societies—the Leeds Psychological So-ciety, Mr. Ligford, President, and the Edinburgh Hall Society, Mr. R. Soctt, President. I go to Halifax, Nottingham, Newcastle, and other places before returning to London for the commencement of our autumn series there, Sept. 20th. I cannot tell you how we are en-joying our stay in this charming place, and I have no doubt the spirits of George Thomp-son, William Lloyd Garrison and other anti-slavery workers were near, as they have all The cause of Spiritualism has gained in Leeds son, William Lloyd Garrison and other anti-alavery workers were near, as they have all been entertained here during their visits to England; and in their various work for hu-manity Mrs. Ford has ever been a steadfast friend With kindest regards and fraternal wishes, in With kindest regards and fraternal wishes, in which Mr. Richmond joins, believe me ever yours sincerely, COBA L. V. RICHMOND. Adel Grange, North Leeds, England, } July 27th, 1885.

But certain men and women have set this God and Devil and Bible and priest at defi-God and Devil and Bible and priest at defi-ance, and have dared to investigate for them-selves. First, they have discovered that there never was a perfect man, but that manhood has been growing better as fast as the planet has grown more refined. Next, they have found that there is no such thing as a "special provi-dence," but that universal law marshals man from the arcdit to the torm. dence," but that universal law marshass has from the oradle to the tomb. Returning spirits confess that law is supreme in their life, too. the Devil may be alive inside the church, and as large as ever, but outside they find him merged into poor human beings who have not yet learned how to be good.

This very day the priest is standing in his old pride, teaching his flock to believe his ancient stories, although scientific discoverers have written "untrue" all over the face of his creed and his catechism.

Stand outside our churches any fine Sunday morning and watch the crowds pouring in to worship, and you will see the sincerity of ignoworship, and you will see the sincerity of igno-rance more strongly pronounced on the Catho-lio faces than on those of the Bible-worshiping Protestants. But all alke go in crowds with the unseen, who are in full accord with the Church and its creed. They have died, it is true, but they are more alive than ever. They were welcomed into the grander Church above, and taught that they are redeemed, but that all outside the Church are but waiting the sec-ond resurrection and the day of judgment. Remember they are not forced out into a secting crowd, struggling for life's necessities,

in that new world; but each society may, if it so choose, remain isolated in its own territory. Since none may tresspass on this divine right of exclusion and seclusion, these spirits may re-main for ages without progress. Thus we see that a desire for progress must be born in this life, if we would awake to freedom in the life of to-morrow.

of to-morrow. Mortal man and his surroundings are invisi-ble to spirit eye, except so far as instruments can be found through which to look. Man on earth has recently discovered seeds of life and of death which were invisible and unknown to his fathers; but without the microscope they would be undiscovered to-day. And the spirit-would could make no discovering in cert hilfs world could make no discoveries in earth life save through instruments we call mediums. So the spirit churches look through mortal eyes, and hear through mortal ears, and think through mortal brains, and talk through mor-tal lips; every thought, word and action, flow-ing from the Church above to the Church be-

If we once fully grasp the fact that man visi ble and invisible remains the same, we shall realize the power of psychology. We have been realize the power of psychology. We have been taking the great churches as our illustration, but every miserable little bigot and fanatic comes back to his old hunting-ground in the land of ignorance, and it is almost amusing to watch how all allke try to pull the same strings. Do you know why we gather in circles when we seek spirit-intercourse? It is because the one grain of mediumship you and I possess would not give a spirit power to rap or tip or talk; yet by adding all together there may be

That is a tender and noble attribute of civilized human nature which forgets prejudices and animosilies after the life of one toward whom they have been feit is ended; and it is but a narrow and ignoble spirit that would carp at its manifestation.—Boston Herald.

1 -

#### BANNER LIGHT. $\mathbf{OF}$

# Original Essay.

### MATERIALIZATION.

### BY "SATURNIAS."

Materialization is iconoclastic; it is no respecter of personalities; it does not cherish hereditary whims, but overturns old prejudices in the most irreverential manner, and says, "I give you new conceptions of soul in its myriad transformations."

It insists upon taking the crape from the bellknob; it says, my heaven is close besides yours in the old home, with you upon the streets, and in your place of business; my heaven is in the old home on the earth, working for that devel, opment of my soul which I failed to attain while in the mortal body; my heaven is to find a better body than I now have, because while in the flesh I abused and corrupted its chemistry, and have to take what I made for myself, compelled to obey a law of justice which gives to each what belongs to them. It is my heaven to labor and be faithful to the higher law. which, begun on earth, reaches through many re-incarnations and projects the form I have. My heaven is to pray for strength to overcome that sin against the Holy Ghost, that spirit of truth which is the inner Christ of every human soul.

Materialization says, "I am the new potter: clay is life under my touch; I make living models that are warm with arterial currents that impel force for speech. I model figures that whisper secrets and repeat some old familiar love-word that wakes a joy in memory. I tell of the future; I know the past ; I am an allseeing power, I see through and beyond many deaths.

It save to the Church, "I am the Christ come again, and ye receive me not."

Materialization says, "I am the new chemist I gather perfume and color; 1 make new and strange compounds; I am monarch of matter. I remove more than mountains, because I remove death, which seemed greater than all mountains, and which in its avalanche-movement has overwhelmed races of peoples in the great time-cycles.

"I gather and mix new materials from your bodies, I take of your elements and make new bodies, and I steal not your treasures, so all-bountiful is nature. I make bone and marrow, and bind them by sinew and muscle, and endow with voice intelligent, and in three seconds of your perception of time I have concentrated a force of three score years and ten." What can the artist say now? What knows he of color-rays emanating from all forms, and that are also character-rays? Will the phrenologist be able to outline a character by its

color? Materialization is the need of the hour; it is something to reach the blunted perception of the day. No longer does imagination invigorate the faculties of the mind; this fine power has been dragged down and made to serve acquisitiveness on its lowest plane. It is the richly dressed Shylock of society, and concedes to base purposes. Imagination-that creative, perceptive power of mind on the borderland of intuition-has become a dwarf; it is satisfied with idols of metal; it must have its gods brought down to the level of the animal senses, to the vision of the mole-eyed purposes of the superficial society-life of the day.

The mental sight becomes obscured by our depravity, our selfishness; we grow short-sighted by aiming at objects upon the low ground of our ambilions. Each age rejects its Christ and persecutes every apostle. The intellectual skeptic in the seance-room says, "I must have more tangible evidence; I must have strong gaslight to reveal this new process." What avails the medium's method, and who surely knows best? It makes no impression that this new chemist demands his or her conditions Beelzebub reigns and commands untold kingdoms that call themselves of Christ. Intricate and wonderful as is this process of spirit to once more take on the old form, yet is it mocked and scorned by the intellectual egoists of the day; and if they meet in a seance-room with "Billy, the Bootblack," or some Indian chief, or kindred people who do materialize, they instantly reject all such people as not of the Christian heaven. Like attracts like, and sometimes the affinity of the bootblack and the parson is startlingly real. The mind content with dollars and cents. with fine houses that are purchased by fraud, with all the hypocrisy of fashionable society, lies outside the province of intuition and its method of imagination. It is a state of coarseness of fibre, of undevelopment, and cannot touch elements that go to make up the spirit laboratory. Materialization is the Messiah to decaying faculties-it is the quickener of ideality and affection: it has taken thought out of tombs and graves, and said, "Look for life everywhere, not for death; look upward, not downward; souls are not in the charnel house, but are near, are transfigured and rise and move onward in the great cycles of life." It says love and beauty are greater than all, for that which is lovely and beautiful has most of God in it. Death is not loyely or beautiful; death is but decay and change. Life only has the promise of the beautiful in its immortal renaissance. Materialization is a John the Bantist orving in this modern wilderness of scientific doubt: it is the forerunner of a New Gospel of Being. Its habitat is not a seance-room only, but is in the vastness of all space and time, lit by a new knowledge of God's laws. It has not come to especially convince fossil priests and their followers that the dead live by virtue of the cognizance of their ego. To the great army of the dead it is not a needful recognition, it is the everlasting yea and nay of the Divine power and will be heard.

does it get an answer? It bases its whole belief in immortality on the mediumship of Jesus of Nazareth, and then to some Gethsemane of a modern seance room, these priests and people steal in the night and converse with their loved ones, only to declare when the daylight comes in public places, "They are frauds."

Thus are ministers and people false to their dead ; they deny them and traduce them ; they poison the whole moral atmosphere with their suspicion and doubt and desecrate the Holy of Holies.

Every materialized form in a séance-room is just as completely God's Christ-messenger as was the noble Jew. Of what use were Christ's words to the Church, "Greater things than these shall ye.do, because I go to the Father "? Will the Church presume to answer this for the Sniritist?

Will the Society for Psychical Research go back two thousand years and interview the medium Jesus? Will they insist that he perform his miracles at their dictation and by methods brought down to their undeveloped perception? Prof. Fullerton might then say to John the Baptist and to Jesus. that when they conversed with angels it was "the result of a cold in the head," and to the other disciples. "Ye are all sick and diseased," and if the twelve apostles were all sick what remedial tonic will they propose for all the churches of Christendom?

The "Seybert Commission" possesses no health-barometer for the soul; it possesses no pulse-indicator for the mighty arm of the Divine man who is to walk the earth and who will be born out of Modern Spiritualism ; be the true prophet of psychical research, and hold forever the light that shall reveal the greater spiritlaws which are God made manifest in the flesh. Plato has written, "Man is a dwarf of him-

self; once he was permeated and dissolved by spirit, but, having made for himself this huge shell, his waters retired, he no longer fills the veins and veinlets; he is shrunk to a drop; he sees that the structure still fits him, but fits him colossally." Vast as is the power which the Spiritist con-

ceives of, yet is he tormented by this structure which has been built up and called the nodv.

It is indeed colossal! What is this form, the observer of materialization says, that it so contains life, that to me is so real, yet it dissolves at my feet and leaves me perplexed with my love and ignorance? What is this that I behold that can contain one, two or three transfigurations that identify themselves to me asold friends and give me proof of secrets that the medium cannot possibly know?

Colossal indeed is this structure which the members of the Psychical Society are attempting to apprehend in seance-rooms !. It contains a chemistry not laid down in the text-books of their college, neither can they shape its proportions to their comprehension.

The methods of law, of college and church, and that of the materialization medium are at variance. The occult and expansive laws of mediumship fill not the cranium of a fossil; they are laws that are as fire, and the insulted medium's brain is the asbestos libre along which the fiery words are written and which bear witness to the fact of other laws unknown to scientific minds.

Away go old beliefs in this hint of the power of mind over matter, of mind over mind, as demonstrated by materialization. All the dear ignorance, all the irrationalism of our grief, all its selfishness, is brought out in bold relief in this new light.

Weep if you must for your dead ; it may wash the selfishness out of the heart; but do not drive from your heart's home the disembodied spirit that stands beside you and entreats you to hear what it can tell you, and of new methods to appear before you.

Your friend goes over the ocean to England:

### Written for the Banner of Light. ROSE-LIFE.

BY LYDIA DAVIS THOMSON. I gathered a rose, a delicate rose

In color, and odor too, And I ldly toyed with my rose, the while I walted and watched for you.

You came, with the leisurely walk of one Who is sure of a welcome where He enters in, for awhile to rest From the dull world's pain and care,

I tendered my rose: which you sliently took While your thoughts were far away, And you toyed with my rose, as I had toyed While waiting for you that day.

Then you laid it by, with a careless air, As a loy that used to be; With never a tender, remembering thought, Perchance, of my rose or me,

As you cheerily said " good by " to me, And wandered away again From my lowly cot, to the great wide world And the busy haunts of men.

But since your hand has toyed with my rose And you 've breathed its fragrance fair, Oh i doubly dear has it grown to me, And its perfume doubly rare.

And I'll hide my rose, my delicate rose, That I plucked from its parent stem, Away in a secret place I kpow-As a rare and priceless gem.

And when I am weary I'll seek it again-Though faded its leaves shall be, Its spirit-breath, like a living thing, Shall whisper of you to me.

And when the roses of youth have fied, And you, my friend, and I Shall turn our thoughts to soberer things, As we face the western sky,

I'll look on my rose, my delicate rose, That will only ashes be.

And the breath of its delicate dust shall still Whisper of you to me.

And when our account is rendered here, In the coming by-and-bye, Perchance our dust will mingled be

And 'neath the roses lie, While you and I together roam Beneath those fairer skies,

Where roses never lose their bloom And friendship never dies. Bufield, Mass.

Spiritual Phenomena. SPIRITUAL EXPERIENCES OF THOMAS

R. HAZARD.

From the Philadelphia North American. NUMBER SIX.

Table tipping as a method of communing with spirits was much in vogue during the early years of my investigations. Any wooden article standing upright on tigations. Any wooden article standing upright on the floor having a smooth board top surface will an-swer for a spirit battery. I have seen wooden chairs, beavy planos, and even empty flour barrels used sud-cessfully. Tables, however, with a solid thick board surface, especially round centre-tables, seem to be most convenient and best adapted for the purpose. To illustrate: The medium sits with her hands lying flat on the surface of the table; one person or a circle of sitters are at or around the table holding their hands flat upon its top waiting for spirit communications. The table tips several times, thus announcing that some spirit is present. One of the sitters asks, " Is it for me?" The table makes three tips on one ide, or sitters are at printed letters or calling it outful one tip, no. The alphabet is now resorted to, either by pointing at printed letters or calling it over. A neg-ative no or silence is accorded to each letter until, for instance, the letter H is reached, when three tips of the tablefollow. The alphabet is resorted to again a neg-ative any entit the letter L is reached on the table until I is reached, when three tips are made. So again a neg-ative any of the table occur, and after a short pause three more still, thus spelling." Hill," the name of the communicating spirit. By this slow method I have received messages enough from spirits to fill a large volume. the floor having a smooth board top surface will an-

volume. During the first years of the civil war I was in the practice of holding for many months, in company with several congenial friends, sittings with a medium in Newport who possessed the three spirit gilts of mag-netic healing, table tipping and automatic writing, all in a remarkable degree of perfection. The medium several congenial friends, sittings with a medium in Newport who possessed the three spirit gifts of mag-neito healing, table tipping and automatic writing, ali in a remarkable degree of perfection. The medium was controlled by a very powerful spirit, formerly a physician; whom I was intimately acquainted with, who had made electricity an especial study whilst in earth life. For some time we were greatily amused by the singular evidences of occult power the doctor would bring to bear on the table-despeciality in the dark-which was a very heavy round centre-table, with mas-sive crow feet. This table would sometimes rise under the medium's and our own hands, and float about in the air as if it were a feather. Finally a rival of the doctor's appeared on the scene, who claimed to be the spirit of the renowned Gen. Israel Putnam. One evening, after the doctor had given evidence of his powers by raising the table to the ceiling and bringing it down again on the floor with a thud that shook the house, the Gener-al took control of the medum, and, raising the table aloft, pitched it, as if with the force and strength of a glant, into the inturber corner of the room, breaking off one of its feet, beside making a large rent in a sheetiron, steam-heating drum in its descent. We paid four dollars for repair, of damages, and were sat-is in the way of amaging furniture, without elioiting from the spirits any more such expensive evidence. The General, for our gratification, sometimes beat the morning reveille, without visible hands or sticks, on top of the steam drum alluded to, as artistically as any professional army musician could do. General Put-nam also on one occasion gave us a capital illustration of the modus operand of thought and mind-reading. In the course of that evening he warned me to beware of a certain person I had conversed with to-day on slips of paper, and hold each one in succession in my hand folded up, so that neither the medium or any of the diver who me a required the name of every person I nemeth It was not possible that any other person than myself should detect what it was. The warning was not in-appropriate! A thousand such sheets as I am writing upon would not furnish sufficient space to record one half of the wondrous phenomena we witnessed at those scances, especially in the way of automatic writing, the coarse, by sheets containing: which insed to suffice for kindling the morning fires of our host for weeks and months. Osceola, the Seminole chief (a faithful and dear spirit friend of mile), was an habitual attendant of our circles, and, in fact, seemed to be a necessary adjunct and assistant of the Doctor, who especially controlled the medium, whom Osceola always called the "machine man," asserting that the Doctor always had a machine with him that he kept up against the ceiling in one corner of the scance room. Judeed, this assertion did not seem to be without some foundation. One evening the Doctor came to the corner. Judeed, this assertion did not seem to be without some foundation. One account, as he said of somebody having diaar-ranged his apparatus. This was sought to be ex-plained by our host, who told us that it being the Hay yearly house cleaning day, the scance room had of course been thoroughly washed, dusted and swept from floor to ceiling, thus bernaps deranging Osceola's "machine man" machine in the corner. Ore in three or four weeks the Doctor always required us to sit back from the table in a strole for some half of babe would shake, and seem to making a bound by own used in making the manifestation. On these occasions the table would shake, and seem to metry a good serub-bing as really as if several mortals had been at work upof it. Let contact and motion of which are plainly fels and heard—although we would hot are plainly fels and heard—although we would hot see anything of the kind. I was in the habit of taking to the circle many little articles concealed in my pockets, which I would, without looking, at them, hold severally in the dark under the table. When the medium und

8

OT LTL L. on the part of the medium acting in conjunction with Osceola, for neither of them could have seen the ob-jects by any natural vision before they were drawn. I was also in the habit of sending Osceola out to my house, six miles away, asking him, in the meantime, to report to me what was passing there. This he would do with surprising correctness. Osceola, acting probably in conjunction with the doctor, was an excellent weather-prophet. Long be-fore the Signal Bureau was heard of it was my prac-tice, when I was going alroad, to inquire of Osceola, through the medium, what the weather would be on the next night and day. This he would tell me with wonderful accuracy, even to the failing of a few drops of rain. Nor did I ever know him to make a mistake, and always went or stayed as he advised. The doo-tor told me it was possible that the calculations through which this was done should be extended to a week in advance. On a clear, bright morning, just after a light fail of snow, I called at a friend's house, who was then under magnetic treatment of the me-dium doctor, to be present at a proposed sitting for healing. The patient had provided a table with each of the sldes had been broken, the object being to con-me the electricity or healing aura, whatever it might be, in the battery, and prevent its escaping from the feet of the table into the wood of the floor. We bad mardly seated ourselves before Osceola came in great giee. The bright sun lay low in the southern horizon, and shone directly through the windows under the table. Osceola wrote through the hand of the medium, 'Med to something this morning.'' The thought courred to me that in his sportive mood the Indian contem-plated breaking one or more of the tumblers, so I asked him not to do such a thing. Osceola appine we looked down and saw that one of the tumblers was cracked across its bottom. I said: ''Osceola appine wrote, ''Me break another.'' ''No,''' said I, ''don't break another, as they are needed

the medium, doubliess under Ösceola's control, held out the upturned paim of his left hand whilst he made quick circles in the air with his right, having his fore-fluger extended and pointed all the time at his left palm, until he struck the latter sharply with the end of his projecting finger thus indicating that an electric current was set in motion in the shape of a spiral dir-cle, which was suddenly discharged on the tumbler in the form of a whichpool, cyclone, which wind or tunnel, with the small end at the point of contact. It was not many months or weeks ago that I read in some newspaper of a theory concerning the origin of earthquakes, in which the writer argued that they did not commence within the earth's ornst, but from with-out, in the form of a spirally shaped current of elec-tricity that was discharged upon some point, and caused the rupture in the earth, very much after the fashion that Osceola desoribed, the breaking or dis-rupting of the jagged sides of the tumbler, which may have been done by one of the theorist's described earthquakes of infinitesimal small dimensions, strik-ing and entering the side of the tumbler spirally like an auger or gimlet. It is not uncommon for spirits to return to earth and communicate with mortals before they are aware of being separated from their earth bodies, of which I

earthquakes of infinitesimal small dimensions, strik-ing and entering the side of the tumbler spirally like an auger or gimlet. It is not uncommon for spirits to return to earth and communicate with mortais before they are aware of being separated from their earth bodies, of which I witnessed a notable example in presence of this me-dium. A sea captain with whom I was acquainted took a sudden cold and died very unexpectedly. A few evenings after his decease he manifested his presence at our circle by writing automatically. On our welcoming him and addressing him as a returned spirit, he manifested surprise, and denying our alle-gation that he had left his mortal body, contended in automatic writing that he was still alive in the flesh. "Why," said he, striking the medium's hand against what he supposed to be his own breast, " alo't this me?" The spirit made his appearance at our circle several times before we could convince him that it was the medium's body he was inhabiting instead of his own, which was in the grave. A great stumbling-block in the way of investigation of the Spiritual Philosophy consists in the power that evil or undeveloped spirits have of counterfeiting, under certain bad conditions, other spirits in the presence of mediums. From this difficuity our inex-perienced circle was not exempt. Owing to our igno-rance of the proper conditions necessary to be main-tained, some of this class of spirits would come and, under the assumed names of our individual spirit-friends, cause us great annoyance and perplexity. Fi-nally our own particular spirit-friends each assumed a special monogram by which they announced their presence. The Doctor's, for instance, was the initials of his earth name made after a peculiar fashion. My wife's was a star. Osceola's a cance with a man and padie: This and and arm of the medium at all, but grasps the hand and arm of the medium at all, but grasps the hand and arm of the medium at all, but grasps the hand and arm of the medium at all, but grasps the hand and arm We were disposed to treat this class of ignorant spirits with harshness, which our more advanced spirit-friends told us was wrong, and that the best and only proper way to treat them was with uniform kindness, by which alone they could be reformed and subdued. We were not, however, sufficiently advanced in spirit-ual knowledge, phibsophy and morals to entertain such doctrines, and so the trouble went increasingly on, until our spirit-triends told us that when the con-ditions of the circle were such as to attract and austain this class of spirits, we had better adjourn our slitting, as they had not power to control them. So, from time to time we gave up our sittings os soon as these ill-dis-posed spirits got control of the medium. But now a bright idea struck me. A majority of our company were free-thinkers, but 1 still adhered, in a measure at least, to the Bible as interpreted by Ortho-doxy. "Why not," thought I, "try exorolsm on these dark spirits? The Bible says they cannot withstand the name of God or Jesus." No sooner thought than done; and the next time our enemies gained posses-sion of the medium and began making mischief, I straightened myself up in my chair, and in true phari-salcai style and sencity of demeanor bade every dark spirit to depart in the name of God, which they did on the instant, but took every vestige of mediumistic power away with them. On the next evening of the dark spirits? appearance I repeated the exorcism with a difference. Bid I : "In the name of Jesus of Naza-reth, I bid you to depart," and depart they did, just as they had done before. I was now in glory. Sid I to my infidel friends : "You must own now that the Bible is true, as it says : 'Dark spirits and devils cannot withstand the name of We dowles chansify appearance of our enemies at the circle I put a double quantity of sancti-molousness into my countenance and manner and bid every ovil spirit present to depart in the name of the animal was seeking shelter and protections between it he name, whatever that might could we, with the will power of us all concentrated and directed to that purpose. In pure desperation we now concluded to try the method ourspirit iftends had always advised. The next time our persecutors came we spoke kind-ily to them and sounded a parley, teiling them that we wished them no harm, but were desirous of doing them all the good we could. On this announcement of our good intentions the medium under control inclined his bead on one side, as if considering our proposition, and determining whether we were sincere or only ex-perimenting, which question seemed to be decided unfavorably to us, as their animosity continued, but not with quite so much rancor and virulence as be-fore. We, however, persevered in our course, until our minds, donbless with the help of our opponents out of their tark and forlorn condition, after which we wate not annoyed by evil spirits, so called, nor have i to any extent been from that day to this. On the con-trary, I am always giad to have such come to me; for I know, that so long as I feel kindly disposed (oward them, and in a symmathetic spirit surve to all them to the best of my ability, I am engaged in a work that is approved of by "God and the angels, which its allke beneficial to the poor ubhappy dark spirits and to may sold, drawadown from thestpirits who are on a higher plane of life than I. great good to myself. The effect of our was marrelous indeed. As we persevered in our work of, kindness, and sympathy they not only caused to almoy us, but became as peries, which is allke. Deneficial to the poor ubhappy dark spirits and to my sold, drawadown from thestpirits who are on a higher plane of life than I. great good to myself. The effect of our which is nindees, and sympathy they not only caused to almoy us, but became as peries, who as wont to curse, now remained literally to pray. Bespecifully, THOMAS R. HAZARD. Yateleas B J.

# AUGUST 22, 1885.

Open Air Services near New York City. To the Editor of the Banner of Light:

Among the many pleasant villages around New York not one is more noted for fine scenery and salubrious air than Summit, N. J., nestled in the midst of the Orange Mountains. The elevated ridges round about afford fine drives and charming views, among which are preëminently those from the top of the Blue Ridge, a spur of the Orange Monntains, extending some five miles in a southerly direction, the top of which is thirteen hundred feet above tide-water. From that part locally known as Baltus Roll Hill, where the road to Westfield crosses the ridge, the view is thought by many to be more beautiful, though less grand than that from the Catskill Mountain House, overlooking, as it does, the minor elevations of a vast colltivated farming country in the plain below, with its succession of green and golden of orchards and forests, of farm-houses fields, field glass, can reach. To the northeast the famous Brooklyn Bridge and the spires of New York are plainly visible, though twenty miles 8W87.

away. Here is the summer home of our good friend and spiritual brother, Dr. George H. Perine, of New York City, and hither the good spirits in the body and out of the body delight to gather

the body and out of the body delight to gather and enjoy loving communion. Perhaps partly from its elevation and pure air the place is found peculiarly favorable for the exhibition of spirit power, several really wonderful manifestations having spontaneous. ly occurred among the friends of the cause from time to time gathered here: New York Oity has no near-by rural resort that specially attracts the spiritual element in society, and it is the hope and earnest wish of Dr. Perine and his friends that they may be drawn to look at the advantages of this locality for such a shrine. The lands of the hill top are extensive, mostly in forest growth, and owned by the farmers who till the valleys, and for sale low.

for sale low. Last summer the well-known mediums, Mr. and Mrs. Joseph Caffray and Mrs. M. E. Wil liams were entertained here. They gave im-promptu exhibitions of their mediumistic powpromptu exhibitions of their mediumistic pow-ers, which, though in rooms before unused for the purpose, were fully equal to the best results obtained in their seance-rooms in the city, show-ing the remarkable spirit harmony that exists

ing the remarkable spirit-harmony that exists in the atmosphere and surroundings. This summer the Rev. Mrs. T. B. Stryker, of the Metropolitan Church for Humanity, N. Y., has been enjoying the cool breezes here, and purposes remaining through August, giving us a series of discourses in the open air each Sun-day afternoon. We have already been favored with two of them. Last Sunday afternoon, be-ing the second one, the neighbors came from far and near, in carriages and on foot, to hear the words of wisdom from her spirit-controls, which fails e elongantly from her lips.

fellso eloquently from her spirit-controls, which fellso eloquently from her lips. The theme selected by a friend, and an-nounced to the speaker some few minutes only before the opening of the meeting, was the duty of forgiveness. After reading the verses in Matthew describ-

ing the coming of Peter to Jesus with the in-quiry of how often he should forgive a brother who sinned against him, and the reply of Jesus, "Until seventy times seven," Mrs. Stryker de; livered a discourse, from which I give the fol-"Man has made great discoveries in this nine-

lowing passages: "Man has made great discoveries in this nine-teenth century. He is able to control the elec-tricity of the heavens to his use, and send it to perform his missions, and yet, with all his knowledge, he still lacks much of that brotherly kindness he should have, and is ever too ready to put his brother in prison, figuratively, because he is indebted to him in what he cannot pay." "There is no escaping the inevitable. We all know that death will come to us—the death of the body—there is no escaping it. We pass away, and yet we for that ine we carry with us the sentiments we have here, and they con-tinue with us. Do you think that when you pass that line you will be at once changed to a celestial angel? If you were, you would not be yourself, you would be another. When there you will find yourself the same as you are now. If you have wronged another in this life you must suffer for it there, till, by struggling, you work out your own redemption and win for-giveness." "God will say, 'Work out your own salva-tion." And it must he worked out. You micht

giveness." "God will say, 'Work out your own salva-tion.' And it must be worked out. You might as well hope to escape a cold, after exposure to its cause; you must suffer the penalty." "The suffering of Christ cannot enure for

The Church says. "The body of your loved one is in the grave; it is resting there until Gabriel's trumpet shall sound." Has it anything else to say?

The Spiritist says, "The body is not in the grave, it has been absorbed by worm and grass and stone, taken up by the elemental process of decay, and used in the economy of Nature."

What of the soul there? Come to my laboratory, says the Spiritist, and I will show you that your dead have found a way to tell you where they are, and what they are thinking and doing. The Church says of this laboratory, or seanceroom, "All you do there is chicanery and fraud. There is no living, save in Christ Jesus and to rest near the Throne." What says the Christ? "Behold, I am with you, my disciples; and you, Thomas, put your finger into the wound in my side." What reply has the Church for such a materialization as that? None! nor can it have outside the pale of Spiritism. Let the Spiritist ask the Church for the truth, in each century of man's progress.

after a time a letter is brought back, signed in the old familiar handwriting; you accept it with much pleasure; you have no doubt of it; you have not seen the steamer that brought it or letter-carrier who delivered it; it lies upon your library-table, ready for you.

Go to a seance room and there in the darkness an 'illuminated form appears, a living letter; it has taken the medium's body by laws known to disembodied spirits ; it is steamboat. letter-carrier, telegraph, all in one; is the message then accepted?

What is the Churchman's reply to the message thus delivered? It may contain old familiar expressions of love very dear to him, tell of old secrets and their solution, may tell of sorrows that have become as beacon-lights of joy: in fact, the messenger has taken every method to prove its identity APART from its human-framed steamboat, and what is his answer?

It will be this: either it is a fraud. or a sidedoor has been left open and his next-door neighbor has rushed in, in ingenious disguise, and given evidence of power all unknown before of charlatanry; that it could be a true revelation has not seemed probable to the selfishness and doubt of the individual. There seems to be a lack of faithfulness, and in the majority of intellectual people, not love enough to give their dead the advantage of the doubt and accept their testimony; there does not seem to be faith enough to remove the selfishness from their hearts.

Christ rebuked them, saying: "Oh ! ye of little faith." What a terrible rebuke is this to the soul that is embodied, and who will persist in doubting the efforts of the loving disembodied spirits to reach them.

The Spiritist is overwhelmed at the thought of elemental laws, so complex in the lower forms of life, yet greater is the mystery when the human form is reached with its greater brain development. He is continually on the alert for new revelation, not daring to fix limitations for any law. So fast has this revelation been poured in upon him, he is unable to explain the phenomena, even to a believer; much less to be hampered by scientific societies who insist on the new alphabet being made exactly like the old one. It is impossible ! The liberal-minded churchmen have the new wine set before them; if they attempt to put it into old bottles, the bottles will burst.

Modern materialization is akin with the old Hebraic materialization; it has, however, an age of greater doubt to minister unto, as the rush of the day is not conducive to thought, and prophets and seers are not nurtured in stock markets or state capitols. It is a renewed effort of the spirit-world to

ave the earth from its idols. The priest must have new courage, his heart must expand, his intellect must be honest, and intuition must lead him into strange dominions of soul and

matter. Warped by ancestral ignorance, by a conven-tional life habited to subterfuge, he must pray for moral courage, for a physical health to see and to know that Divine revelations are made

When a man tries hard to impress you with the knowledge that he is well connected, it may be taken or granted that he fo is the poverty on his own worth, and banks mainly with porrowed capital.

your selfishness. His suffering was a sacrifice for the truth of his mission. His return in visible form after his orucifixion demonstrated the power of the spirit over matter, and shows us there is a spirit-life, that we too can return from the spirit world."

"Take home with you, my friends, the great fundamental fact that you are parts of one great whole; that professions of religion with you are of no value, if you have not within you that loving care for your fellow-men which leads you to regard them as brothers, and to do all you can for their welfare. Without this you can present no oredentials at the gates of the eternal city. No I if thy, brother has wronged thee, try to show him his wrong, and be ready to forgive him. If thou hast wronged any one, do not depend on another to save thee, but strive to redgem thyself from the wrong thou hast done. For it is by thine own efforts that thou art made better." S. H. T. Summit, N. J., July 28th, 1885.

#### An Indian Tribute to Gen. Grant.

Proclamation by the Chief of the Cherokee Nation. On receipt of the information of the decease of Gen. Grant. the Cherokee Nation. through its official executive, took measures to express the sorrow of its people at the demise of the warrior and President who had been so well known and so much esteemed by them. A proclamation was issued in pursuance of this object, which, on its receipt at the Department of the Interior, Washington, D. C., was madein part, as follows-the subject of a press despatch, which is now being scattered throughout the United States :

EXECUTIVE DEPARTMENT.

CHEROKEE NATION, INDIAN TERBITORY,

EXECUTIVE DEPARTMENT, CHEROKEE NATION, INDIAN TERRITORY, July 30th, 1885. To the Cherokees and other Indians: A great man has gone from earth who more than any other of the personages prominent in the great events of the present age represented in his life and conduct the noble principles and tendencies of modern civilization. The name of General Grant is associated with the awak-ening of a great nation's conscience, and with the exhibition on a vast scale of that spirit of brotherly love and charity which is the test and proof of human progress. Aside from the reasons which call the tributes of respect from all the world, the Cherokees and other Indians have especial cause for sorrow, in the fact that Gen. Grant was at all times, and especially when their rights were in peril, their *firm and constant protector and friend*. To sev-eral chiefs he was personally known, and was by them regarded with profound reverence and affection. It was Gen. Grant the initiated what is known as the "Indian prote policy." a policy which had for its main feature the treatment of the "Red Man "as a man entitled to man's nat-ural rights and privileges and subjected to con-trol by the same means and influences as other men. I suggest to my brother of this Territory that

I suggest to my brothers of this Territory that L suggest to my brothers of this Territory that they devote the day set spart for the funeral of General Grant (Saturday, the Sth proximo) to such exhibitions to his name and memory as shall be appropriate to the place and the booa-sion. (Signed) G. W. BUSHYIRAD, Principal Chief.

Hole's interest and itself court and its and itself the second state of the second sta

#### OF LIGHT. BANNER

#### AUGUST.

The tides run out, and the tides run in, Nor, for a moment, stay their flowing; So, from creation it has been, Forever coming, ever going.

And, one by one, wave follows wave, Landward, forever on the motion, And, one by one, go down the brave, Upon the land, upon the ocean.

The morning brings its skies of blue, The sun gives out his golden glory, But ere the day is ball-way through The heavens tell another story.

We start with heart hopes all abloom, And feed upon imagination, And travel into thickest gloom Before we reach Life's half-way station.

The months have well-nigh rounded up, For good or ill their changes bringing, And some have drank the bitter cup Of grief, since I commenced the singing.

To me this sultry August day With kindly thoughts my mind is filling, And while it preaches of decay, What matters it, it I am willing?

The bloom of sleep must come and will, And, silent. fall upon the meadow, Why should I care? I would be still, Nor fear the falling of its shadow. -Fall River News.

# Banner Correspondence.

#### New Hampshire.

NASHUA .- Mrs. M. W. Blake writes, July 25th: "While at Onset a few days ago I attended a séance held by Mrs. Fay. After the scance closed, and all had left the room, I lingered at the door to speak with Mrs. Fay, and while doing so a gentleman came up and said to Mrs. F., 'A spirit came who I think was my mother. I could not recognize her, for I was under an influence which would not allow me to do so.' I then recollected there was some discussion about the spirit. Auntle, Mrs. F.'s control, said it was for him. Mrs. Fay said, 'Please step in and we will see.' She placed two seats about four feet from the open cabinet, and bade the gentleman and myself to be seated. Mrs. F. stepped in the cabinet, the curtains being tied back. Instantly Auntle spoke, and a form rushed up to the gentleman, clasped her arms about his neck, and called him her son. Then another came to me, calling me mother, whom I recognized as my son. In all, nine forms came to us, Mrs. F. talking all son. In all, nine forms came to us, Mrs. F. talking and in the time, sometimes standing in front of us, and in easy reach of us both. Sometimes the spirit by her alde was in plain view. We saw a bright light, or star, on the floor at the medium's feet. It rose slowly, then darted forward, and a beautiful figure with a star as large as a half-dollar upon her breast came forward. All were recognized. Emma, one of Mrs. F.'s controls, and Auntie were seen with Mrs. Fay, Mrs. F.'s arms and Auntie were seen with Mrs. Fay, Mrs. F.'s arms clasped about the latter, talking to her lovingly.

I also went to Mr. Joseph Caffray, at Onset. I asked for some independent slate writing. He gave me three slips of paper, telling me to write three names and questions, which I did, and folded them. He took them between his thumb and finger, tore them into shreds and threw them out the window. He then brought two slates, washed them with a wet sponge, on all sides, put them together, and told me to take them with my thumbs and fingers, go into the cabinet, hold them tightly, and sit in a chair five minutes. I did so, Mr. and Mrs. O. walking on the verandah the while. At the end of five minutes Mr. O. called me to come out, which I did. As I had heard no scratching between the slates, it occurred to me there was no pencil between them, and so there would be no writing. Yet great was my astonishment upon opening the slates to find one side covered with fine writing, signed with my son's name, and each of the three questions on the three pellets answered."

#### Connecticut.

WEST WINSTED.-Mrs. M. A. Parsons writes: "We as women do not want the ballot simply as an act of justice; we hold that our liberty to use it is expedient as well as just. It would tend to purify our elections, and elevate our American politics. We wish conscience to be the key to our character, so that when we are asked what is policy, we may always an-swer what is right. Man may have reason and logic strong, but woman may be governed by feeling and conscience. Woman seeks the moral, social, pruden-tial and mental character of the man himself, and she finds it. Woman cannot exert her full influence in soclety unless she can have a voice in that power, that instrument which governs society. «Woman's vote will represent the best element of society, the home, the fountain of all social virtue and morality. A woman or a man who rises in spite of self, in spite of political ties and association-yes, rises to the mountain atmosphere of pure patriotism, and asks for the country nothing but the country's good, is a hero, a true benefactor. Welcome free discussion on this subject: when the storm passes public convictions will be better settled, the atmosphere purer, and society healthier. The question is one not to be weighed with pllars and cents. It lies at the base of all good gov-

Through the Trance-Mediumship of Hr. W. J. Çolville,

SEBIES NUMBER ELEVEN.

QUES.-How can you reconcile the physical, mental, moral and spiritual condition of the hu-man race with the idea that wisdom, love and power are the attributes of our Father and Mother God?

Ans.-We cannot reconcileit, if we look mere-ly upon the superfloial aspect of affairs. If we confine our attention to physical things we of course will find much totally irreconcilable with the divine love and wisdom; but from the standpoint of ascended mortals who have cast off the physical form we see no difficulty what-ever in reconciling the suffering, sadness and apparent evil in the world to day, with the per-fect wisdom and the perfect love of the Pervad-ing Spirit of all Nature. We argue that all souls have to pass through similar experiences before they attain equal heights, and if you to-day are more favorably circumstanced than others, then you in the past were less favorably cir--We cannot reconcileit, if we look mereare more favorably circumstanced than others, then you in the past were less favorably cir-cumstanced than they, or in the future you will be so. If you have not overcome a tempta-tion as yet, the time will come when it will be presented, and when your powers will be test-ed in battling with it. If you have not as yet passed through a stage of earthly experience that stage will be for you to pass through, in the ages yet unborn, whether it be in the physical form on earth or in the spiritual stage of ascended life. Unquestionably the experi-ence that is necessary for one soul is needful for all. As we view the concrete life: as we see all things in perfect equity, when the sum total is recognized, instead of a fraction : when you bear in mind that instead of this earth-life being the entire life of the human spirit it is only an incident in its on ward career, you will only an incident in its onward career, you will find it possible to reconcile that which other-wise would be perfectly irreconcilable.

-Will you please inform us who was Christ Some say that the name Uhrist was de rived from him.

the Unrist spirit. The idea is beautifully set forth in a work by Dr. J. M. Peebles, ontitled "Christ, the Corner-Stone of Spiritualiam." If you read it you will understand the dif-ference between the Christ-spirit and Jesus, the mortal form on earth who was animated with this spirit. Now we have never contend-ed that there has been only one manifestation of the Christ-spirit to the world. There may have been only one Jesus Christ; there have undoubtedly been others upon the earthly plane who have occupied the position of Ava-tars or Messiahs, and have given to the world similar inspiration to that which flowed through the channel-Jesus of Nazareth. Christnas or Oriental Avatars appeared upon earth before the days of Jesus. One of these, several thou-sands of years ago, inaugurated a dispensation that flooded the Orient with light and truth. Christna is one who takes upon himself life voluntarily. Christna is said to be a bright, exalted.spirit, a mighty soul, who becomes in-carnate in matter whenever the needs of the age demand his physical appearance. There is undoubtedly a similarity between Christna and age domand his physical appearance. There is undoubtedly a similarity between Christna and Christ. They both doubtless signify beings anointed with the spirit of truth, who, through material, earthly organisms, give to the world the highest manifestations which the age can Christ.

Q.-Can a disembodied spirit see an object or substance passing rapidly through the air, when

we in the body can not see it? A.-Certainly they can do so. Spirits can see A.--Certainly they can do so. Spirits can see many things passing through your atmosphere that you, can not discern; yet, after all, the spirit does not perceive the outward form so much as it perceives the inward, spiritual es-sence. There is a spiritual counterpart to every physical form; the spirit perceives that spirit-ual portion, whereas you, with the physical eye, perceive only the physical portion. There are spirits who, by coming in contact with me-diums and utilizing their physical emanations, are capable of regarding the outlines of the are capable of regarding the outlines of the physical form, and they oftentimes can see more quickly than you; but that which the spirits perceive without physical contact is, of course, the spirit, the life-principle of all things.

Q.-Can a person's character be known by the disembodied spirits who surround him? A.-Decidedly; because in the spirit-world like attracts like; you will generally be surrounded by those to whom you are naturally attracted. Now in the material world even though you NOW 1 the material world, even though you

Ephraim H. Balley presided at the organ, and the mu-ic, both vocal and instrumental, was excellent. Mrs. J. M. Chapman informs us that Mr. Ripley conducted a service in memory of General Grant, at New Balti-more, Mich., Sunday, August 2d, and in the evening gave public tests. Mr. Ripley's lectures and tests are spoken of as being very successful in all places he has visited at the West. Questions Answered, Through the Trance-Hedismably of Mr. W. J. not doubt.

# The Rebiewer.

#### Shadows.\*

Readers of our American contemporary, the BANNER OF LIGHT, will be familiar with the name of John Wetherbee, whose contributions have appeared in its columns from time to time for many years past. His writings are not bril-liant or sensational, but they are, to say the least, interesting. There is a naturalness about them that gives them a particular charm to the thoughful reader; they have as much substance in them as many more pretentious ones, but are much easier of assimilation. His "Penumbral Musings" always attracted our "Penumbral Musings" always attracted our attention, and took us (metaphorically) into the sphere he professed only to skirt upon. The book just issued is, we believe, the first collec-tion of his thoughts and experiences, and al-though each chapter is complete in itself, there is a homogeneity about the subjects that causes them to hang together very well. In an intro-ductory chapter the author gives the "genesis and exodus" of the book, from which it ap-pears that much of its contents was the result of a correspondence with a highly intelligent of a correspondence with a highly intelligent ex-Unitarian minister, who had at its conclu-sion suggested to Mr. Wetherbee that the arti-cles which had been interesting and profitable to him would be equally so to many others, and to him would be equally so to many others, and would make an attractive and valuable volume. With this view, that it might be useful to in-quirers, the author has supplemented the mat-ter and arranged it for publication. The chapters are a series of selections from his experiences on Spiritualism, with an analy-sis of their value and reflections thereon. The proofs of spirit identity are in most instances.

proofs of spirit-identity are in most instances very complete, and as is the case with most ex-perienced Spiritualists, many of the manifestations came spontaneously in his own family. He was an intimate personal friend of the late Epes Sargent, and was the means of drawing that gentleman's attention to the Psychographic mediumship of Chas. E. Watkins, who subse-quently sat at Mr. Sargent's house, and gave so perfect a test to the Rev. Jos. Cook that he has

never been able to get away from it. The phenomenal chapters are mostly too long for us to reproduce in full in connection with this notice, and to abridge them would mar their value, but the following short chapter on their value, but the following short chapter on the cui bono question, though largely inter-spersed with quotations, will give some idea of the author's style, and is in itself valua-ble as a condensed reply to the thoughtless per-sons who so frequently use it.—Harbinger of Light.

In copying the foregoing notice we omit cui bono? and refer the reader to the book itself. The question is a very interesting one, and is answered in the author's peculiar and very effective style. We do not wonder that the Harbinger selected it. This oft-repeated question is attended to in a business-like manner, overflowing with common sense. In fact, the same may be said of all the other chapters, and any one who has not read them has not read the best things "Shadows" has written .- [ED. B. OF L.

\*SHADOWS: being a familiar presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narratives. By John Wetherbee. Boston: Colby & Rich. 1855.

#### August Magazines.

NOTES AND QUEBIES,-That mortals are receptive to the inspirations of spiritual intelligences during the repose of the body, is demonstrated by an article in this number, in which a few of the vast number of facts that might be cited are given. "Palindromes," "Sibviline Books." and "Famous Horses of Fiction." are among the many matters of interest treated of this month. S. C. & L. M. Gould, Manchester, N. H.

VICK'S MONTHLY, with its superb lithograph of two roses, "Mabel Morrison" and "Baroness Rothschild," both hybrid perpetuals, its instructive correspondence, foreign notes, pleasant gossip and young people's pages, will be welcomed by all admirers of the beauties of nature, just now profusely abounding, and the cultivation of them. James Vick, Rochester, N. Y.

FLOBAL CABINET.-Regrets and delights in an ex perience with gardening form subjects for an opening article that will teach one how to avoid the first and obtain the second. Mrs. Thompson tells us of her summer conservatory, and timely suggestions in floriculture, horticulture, home decorations and house-

formed Parliament; it was clearly ripe for legislation, nor would the people be satisfied with a more mitigation of pen-alities for hog-weerbaailen, which Dr. Cameron, Nir Lyon Playfair and Mr. Ernest Hart now profess them-sives wil-ling to concede, for, as with the 8 wiss people, nothing short of the entire abrogation of this mischlerous kegislation would satisfy the people of England. In some Continental States it is argued by the opponents of compulsory vaccina-tion that if vaccination was a good thing, its infliction by the State would be justifiable. "But, in England," sold Mr. Tobb. "we deny the right of the Ninto to b- the sole judge of good and wil, and to force infailible dogmas of any kind upon unwilling citizens, be they medical or bet they religious. I u matters of cusciciance, and a nation can suffer no greater loss than the loss of liberty." " Trofessor Vost, Dr. Olditmann, Dr. C. E. Taylor of St. Thouma, West Indice, Mr. Buddains of Jerrey, Dr. A ucc-lon, Mr. Alexander Wheeler, Mr. J. Wolff and other dole-gates, have taken gart in the proceedings. Audiences have been has in the loss of more comparison of bioty of the Big In-pulse and the big in the the opposition computes the big facts in support of the opposition to compulsory vaccination. "The sitendance, at the public conference in the large hall

Congress and the learning facts in support of the opposition to computery vaccination. The attendance at the public conference in the large hall of the Hotel de Ville was unusually large, the room being inconveniently crowded, and considerable interest mani-fested throughout the piece-dings. It is expected that the sittings will occupy the win-le of to morrow. W. Charlerof, Belgium, July 2014, 1855.

-The best test of a human life is the amount of good it has been and done to others. Mrs. Lydia B. Pinkham may be given a seat of honor among those who have helped to change sickness into health, and to transform the darkness of suffering into the sunshine of rest and hope.

# SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS. J. MADISON ALLEN, Home School, Ancora, N. J. MIS. N. K. ANDROSS, Delion, Wis. C. FANNE ALLYN, Stonoham, Miass, MTR. R. AUGUSTA ANTHONY, AIDion, MICh. MIS. M. C. ALLWE, BATION Landing, Vt. WW. H. ANDREWS, M. D., Cedar Falls, Ia. MIS. M. C. ALLWE, BATION, AIDion, MICH. MIS. M. C. ALLWE, BATION, AIDION, MICH. MIS. M. C. ALLWER, BATION, ANDREWS, M. D., C. FANNELLEJ, T. BRIGHAM, Coleratin, Mass. MIS. M. W. Scott BIRIGOS, Alameda, Cal, (Weat End). HISHOP A. BEALS, Jamestown, Chautaiqua Co., N. Y. ADDIE L. BALLOU, 769 Marketst, San Francisco, Cal. D., JAS, K. MAILEY, P. O. HOX 123, Scrauton, P.a. M. B. K. BALLOY, J. O. HOX 123, Scrauton, M.A. MIS, A. H. BHOWN, 221 (Jariolino st., Markoga, N.Y. ADDIE L. BALLOU, 769 Marketst, San Francisco, Cal. D., JAS, K. MAILEY, P. O. HOX 123, Scrauton, P.a. J. FLANK, BAXTER, 181 Walnut street, Chulsea, Mass. MIS, A. BYRNES, MILL & Aldannasts, IDorchester, MS. J. FLANK, BAXTER, 181 Walnut street, Chulsea, Mass. MIS, L. E. BAILEY, HAULE Creek, MICL. MISS L. JARNICOAT, 173 Tremout st., Boston, Mass. MISS, BILTZIE D. BAILEY, LOUISVILE, KY. MISS L. BARNICOAT, 173 Tremout st., Boston, Mass. MISS, C. BLINKHOUX, 32 Collocord Fines, Clucinati, O. MISS L. BARNICOAT, 173 Tremout st., Boston, Mass. MISS, C. BLINKHOUX, 22 Collocord Fines, LBOSton, Mass. MISS, C. BLINKHOUX, 22 Collocord Fines, Boston, Mass. MISS, C. BLINKHOUX, 22 Collocord Fines, Clucinati, O. MIS, H. MOIRSE, PARE, 993 Washington stroet, Boston, MISS, C. BLINK, BURN, Chanlyllin, Honeyfor, Co., Minn, MIS, HETTIE CLARKE, 993 Washington stroet, Boston, MIS, H. MOIRSE, PAREW, K. Gondalivillo, Ind. MIS, HETTIE CLARKE, 993 Washington stroet, Boston, MIS, BELLE, A. CHARKE, 993 Washington stroet, Boston, MIS, MARTE, C. CONSER, Reinfontatino, O. MIS, MANNE, C. GONGER, K. Hampsteat, N. H. MIS, MARTE, C. CONSER, Konnallin, Honeyfor, Co., Minn, MIS, BELLE, A. CHARKE, WW. N. Y. ACTIONA, MASS. MIS, MARTE, C. CONSER, NEINFIN, MANS, MASS. MIS, MARTE, C. CONSER, MISSAN, MASS. MIS,

KDOAR W. EMERISON, 240 Lowell SI., Mainchester, N. H.
THOS, GALRS PORSTER, 1921 Walnut St., Philadelphia, J.
FRANCES Sacket's Harlwr, N. Y.
MRS, ULARA'A., FIELD, 2Hannitton Place, Boston.\*
MRS, MARY L., FREDS, 2Hannitton Place, Boston.\*
MRS, MARY L., FREDS, 2Hannitton Place, Boston.\*
MRS, M. A. FULLER, Dover, Mass.\*
NETTIE M. P. FOX, Oltinuwa, Ia.
MRS, M. A. FULLER, Dover, Mass.\*
METTIE M. P. FOX, Oltinuwa, Ia.
MRS, M. H. FULLER, Dover, Mass.\*
METTIE M. P. FOX, Oltinuwa, Ia.
MRS, M. H. FULLER, Dover, Mass.\*
MRS, ADDIE E. FAYE, Furt Ecott, Kan.
DR. H. P. FARFIFELD, NOX 347, Hockland, Mo.
MRS, ADDIE E. FAYE, Furt Ecott, Kan.
DR. H. P. FARFIFELD, NOX 347, Hockland, Mo.
MRS, ADDIE E. FAYE, Furt Ecott, Kan.
DR. H. P. FARRFIFELD, NOX 347, Hockland, Mo.
MRS, B. GALES, H Front st., Cambridgeport, Mass.
N. B. GREENLEAY, Lowelt, Mass.
GORNELLA GANDRER, HSJONG Scheet, Hochester, N. Y.
DR. E. G. ONAWYILLE, Kanwas City, Mo.
GEFORDE H. GREEN, Scherth Bilmore, Hons.
GERGE H. GLEARN, Geneva, Olio,
E. H. GLEARN, GONGEVA, Olio,
E. ANNE BUSAN E. GAY, 123 W-st Concord st., Boston, Ms.
E. ANNE HINNAN, West Winsted, Cit, box 223.
LYMAN C. HOWK, Fredonia, N. Y.
MRS, S. HORTON, Galvesion, Tox.
J. H. HARTER, Auburn, N. Y.
MRS, S. A. HONTON, Galvesion, Tox.
J. H. HARTER, Auburn, N. Y.
MRS, S. A. HONTON, Galvesion, Tox.
J. H. HARTER, Auburn, N. Y.
MRS, M. A. O. HEATH, Bethel, Yt.
M MRE, R. G. KIMBALL, Lobaton, N. H. J. W. KENYON, Jackson, Milch. D. M. KNG, Mantua Station, O. MISS M. A. KEATING, 13 LAWFONCO Street, Boston. MRS. F. P. KINGBURY, 179 224 Attect, Chicago, 11. MRS, M. O. KNIGHT, 35 FAST 1116 st., Oswego, N. Y.\*  BUSINESS CARDS.

3

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

• TO FOREIGN SUBSCRIBERS The subscription price of the Bunner of Light is \$2,50 per rear, or \$1.75 per six months, it will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISHT PATHONS. MR. H. A. KEREKY will act as our agent, and receive subscriptions for the manner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. II, A. Korsey, No. 1 Newgato Street, Newcasile-on-Type, England, Mr. Kersey also kcops for sale the Spiritual and Beformatory Works published by COLBY & RICH.

AUSTRALIAN BOOK DEPOT, ) AUSTRALIAN BOOK DEPOT, ) And Agency for the Bannar of Ligut, W. H. TEBBY, No. 84 Bussell Birect, Melbourne, Australia, has for sale the Spiritual and Beformstory Works published by Colby & Blok, Boston,

INDIA BOOK DEPOT. KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual and Beformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annua.

APRINGFIELD, MANN., AGENCY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is sgent for the Banner of Light, and will supply the Mpiriual and Reformatory Works published by Colby & Rich.

TROY. N. Y., AGENUY. Parties desiring any of the **Mpiritual** and **Beformate-ry Works** published by Colby 2 Hich will be accommodated by W. H. VOSBURGH, 60 Hoosick street, Troy, N. Y.

RT. LOUIN, MO., HOOH DEPOT. THE LIBERAL NEWB CO., 620 N. 6th street, Bt. Louis Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Aperitual and Hefermatory Works published by Colby & Hich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Mpiritual and Beformatory Works pub-lished by Colby & Rich.

ROCHEMTER, N. Y., BOOK DEPOT. JACKBON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., koop for saie the Npiriuml and Re-form Works published by Colby & Rich,

AUBURN, N. Y., AGENCT. Parties desiring any of the Nipiriusi and Reforma-tory Works published by Colhy & Rich can procure them of J. H. HARTER, Auburn, N. Y.

**BOCHENTER, N. Y., HOOM DEPOT.** WILLIAMSON & HIGBEE, Booksellors, 62 West Main Street, Rochester, N. Y., keep for sale the Npiritusi and Beform Works published at the BANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

NAN FRANCINCO, CAL., AGENCY, I. K. CODPER, 740 Markot street, San Francisco, Cal., keeps constantly for sale the Branner of Light, and will take orders for any of the Aprilian Jund Reformatory Works published and for sale by Colby & Rich. sco, Cal.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Circulating Library. Agent for Bam-ner of Light, and all publications of Colby & Rich.

PHELADELPHIA HOOK DEPOT. PHELADELPHIA HOOK DEPOT. The spiritual and Beformatory Works published by COLBY & Ritchi are for sale by J. H. RifODES, M. D. at the Philadelphia Book Agency, als North File Street, D. Bubscriptions received for the Bismes of Light at \$3,00 per year. The Banner of Light cas be found for sale at Academy Hall, No. \$10 Apring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

NEW YORK BOOK DEPOT. The Spiritual and Beformatory Workspublished by Colby & Bich, also the BANNEL OF LIGHT, can be found at the office of The Truth-Bester, 33 Clinton Place, New York City. -----

WANIIINGTON BOOK DEPOT., The Roberts Bookstore, D. BIUNCEY, Proprietor, No. 1010 Sevent: street, show New York avenue, Washington, D. C., keeps constantly for sale the BANNER of Light, and suppy of Spiritual and Reformatory Works published by Colby & Rich.

CLEVELAND. O., BOOM DEPOT. LEES'B BAZAAR, 166 Uross stroot, Cleveland, C., Cir-culating Library and dépôt for the Spiritini and Liberal Beoksand Paperspublished by Colby & Libch.

# **BANNER OF LIGHT:**

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY

ISSUED WEEKLY

At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH.

Publishers and Proprietors.

ISAAC B. RICH......BUSINESS MANAGER, LUTHER COLBY.......EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

THE-BANNER is a first-class Family Newspaper of EIGHT PAGES-containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE HEADING-embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, BYRRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

ernment and involves a grand and important step in the march of human progress."

### Louisiana.

NEW ORLEANS .- M. G. T. writes : "We of New Orleans are rather backward in most things. Mediums we have few of, particularly public ones. There is Mrs. Bennett, a really charming lady, who does not get the encouragement she deserves, and she is about the only one I know of. There are several private mediums who sit for their friends, but they are not generally known. Several good, mediums visited us last winter. Mrs. L. S. Gardner is certainly a wonder-ful medium. We had for several months Mrs. Falkner, the excellent trance medium, who was universally admired, and left warm friends when she returned to her home in Cincinnati. We also had Mr. Hagaman, pellet reader and slate-writer, and others, but no materializing medium-what we needed most. We hope for better things next winter. Your paper is indeed a BANNER OF LIGHT to us."

#### Virginia.

RIOHMOND. -- George W. Swan writes: "I was pleased to see in the BANNER a short time since an account of the experience of a lady of Lynchburg, Va., with Miss Gault of Biddle street, Baltimore, for I know Miss G. to be an excellent medium. She was compelled to relinquish a lucrative position that she might devote her time and spiritual gifts to the benefit of those who desired to know of the life beyond the grave, and hold communion with their departed relatives and friends. I was advised to visit her at one time, and did so, 'Sky,' Miss G.'s Indian control, seemed to know all my wants and generously supplied them, sympathizing with me, and giving me much needed information. For over one hour my loved ones on the other side spoke, and in other ways made known their presence."

#### Massachusetts.

PLYMOUTH .- Dr., L. K. Coonley writes: "There are here many active Spiritualists, but few of whom do not read the BANNER OF LIGHT. Many circles are not held during the warm season, the members being at the camps. If a suitable grove could be found on the South shore, there would be a Camp-Meeting Association started in Plymouth County. The ladies, sewing circle holds its meetings every Wednesday じぬは帰 evening.

Though not having seen the full form materializations at Mr. Rothermel's seances, I can youch from personal experience for the value of his general mediumship to skeptical minds."

#### Rhode Island.

- Maria Lines C

LONSDALE .- Henry O. Miller writes : "Mr. Boscoe Providence, B. I., gave two lectures here, one upon Modern Spiritualism and one on Materialization. Mysell and my wife's sister have been sitting with Mr. Roscoe for medial development, and feel to say that he has helped us wonderfully." تعكره

## Michigan.

OHARLOTTE .- A correspondent writes that Frank T. Ripley lectured and gave public tests in the Universalist Church, on the morning and evening of August sth, to andiences that completely filled the house. Mr.

are vicious you may appear virtuous outward-ly, and you may cultivate the society of the virtuous, provided you think it advisable for your business interests; but in the splritual world there can be no such business interests; world there can be no such business interests; no one can give you anything or sell you any-thing; everything you have in spirit-life must come to you and be appropriated by you as the result of your spiritual development. There-fore, in spirit-life, there are no inducements to form apparent friendships; no fictitious regards for other people prevail; wheever you associate with is down to reave be acted official. with is drawn to you by natural affinity.

Q.—What are the physical and moral effects of the marriage of relatives—or intermarriage? A.—We consider that the marriage of close relations is thoroughly objectionable. In al-most every instance the children are more or less deformed. It is not advisable for first, cousins to marry, even though it be not forbidden by law. The usual result of such mar-riages is that the children born are more or less riages is that the children born are more or less imperfect. There is not, as there should be, a perfect supply for the deficiencies of the one from excess of the other, physically and men-tally, for usually in families the physical and mental forces are too closely allied to blend perfectly. It is generally desirable that the person whom you, marry should be one who is in no way connected with you by flesh and blood tiles; that they should, if possible, belong to a different orders; the greater the difference be-tween husband and wife, the better; for while there may be the greated difference there may there may be the greatest difference, there may yet be a perfect spiritual blending, two halves constituting one whole.

Q.-Will there be any changes of great im-portance in the political life of this country in the near future? If so, of what nature will these changes be, and by what kind of men will they be brought about?

A.-We are not aware that there will be any a.-. we are not aware that there will be any great changes in the government of the country; except that we certainly do perceive that woman will have in coming time a very much larger share in the national affairs than she has ever do behold the time very near at hand when the suffrage shall be extended to woman; when women shall have the same privileges in the elec-tion of legislators and states men as their brothmen shall have the same privileges in the elec-tion of legislators and statesmen as their broth-ers, fathers and husbands. We discover that the time is near at hand when there will be politi-cal agitations. These political agitations will rather tend to the purification of the adminis-tration of its form. The men who will be the about will be of two classes; one will be the philanthropist and humanitärian, who is ear-nessly striving for the betterment of human conditions; the other will consist of these who are on the side of everything that tends to keep the minds of the people generally in bond-age under the dictation of a few. You may unite tyrany, from the abuses of power, at the same the two representative parties. As there are good men in all parties, the, real difference are good men in all parties, the, real difference is between the opinions of these good men, that

keeping are plentiful. Published at 22 Vesey street, New York.

HERALD OF HEALTH. - "How to Strengthen the Memory.""Damp Walls and Breathing Rooms." "The Greatest Foe to Intemperance," and "Rest a Preventive of Disease," are the subjects of the general articles; the minor ones are many and instructive. M. L. Holbrook, M. D., New York.

THE NEW YORK FASHION BAZAR for August Is a notable number of this useful journal. George Munro, publisher, 17-27 Vandewater street, New York.

## International Anti-Vaccination Con-

gress. To the Editor of the Banner of Light :

The Fourth International Congress of Opponents to Compulsory Vaccination opened its proceedings at the Hetel do Ville, Charleroj, on the 26th instant, under the Presidency Yille, Charleroi, on the 28th instant, under the Presidency of Dr. Hubert Boüns. Among the delegates are Professor Adolf Vogt, of Berne University; Mr. L. W. C. Veuche-nius, one of the party leaders in the Second Chamber, The Hague; Dr. H. Oldmann, of Cologne; Dr. Auceion, ex-Deputy of the French Chambers. Nancy; Mr. J. E. Wolff. Bergen, Norway; Dr. C. E. Taylor, St. Thomas, West In-dies; Mr. Baudalus, Mayorof St. Hellens, Jersey; Dr. E. Haughton, Mr. W. Teub, Mr. H. N. Motiey, Maj. Gen. Earlo, London; Mr. Alex. Wheeler, Mr. W. L. Beurle. Earlo, London; Mr. Alex. Wheeler, Mr. W. L. Beurle. There are delegates from the London Seclety for the Abo-lition of Compulsory Vaccination, The Victoria Park, Bor-ough of Hackney, Oldnam, Middleton; Darlington, Lei-cester, and St. Fancras Anti-Compulsory Vaccination Leagues. Letters of sympathy with the grand objects of the Congress have been received by the President from the Conucasede Noallies, Lord Clitton, Count Zedtwitz, Mr. Herbert Spencer, Dr. A. R. Wallace, Mr. P. A. Taylor, Mr. J. A. Pictou, M. P., Mr. Thos. Burl, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. O., M. P., Mr. Jacob Bright, M. P., Mr. O. H. Hopwood, Q. D., M. P. Jarton Banburg, Hackney, Nottingbam, Lincoln, Southwark, Middleton, Bamolds-wick, Nelson, Darlington, Oldham, Bristol and other Anti-Vacination Leagues.
The proceedings were opened by the President, Dr. Hu-bert Boëns, in an able and eloquent retrospect of the im-portant work accompilsh-d by the International Anti Vac-cination Leagues. It the previous Congresses held at Paris Cologne and Berne, and the members were cogratulated upon the evidences of progress of their movement manifest-ed in of Dr. Hubert Bouns. Among the delegates are Professo

and England. Mr. William Tobb, President of the London Boclety for the Abolition of Compulsory Vaccination, referred to the audiences held by a deputation of delegates from the Paris Congress with M. Firard, Minister of Agriculture and Commerce, and M. Coussna, Minister of the Interior, of France, which resulted first in the postponement, and sub-sequently in the abandonment of Dr. Lloaville's Bill for Computation of the second state of the interior, and equently in the abandonment of Dr. Lloaville's Bill for Computation of the second state of the second equently in the abandonment of Dr. Lloaville's Bill for Computation of the second state of the second state of the multitary receine poisonings at Dortrecht, Holland, in 1833, which disseters induced the Minister of War for that coun-try to issue a man-late that vaccination was no longer com-pulsory in the Netherlands Army. Also the results of his investigations concerning the infection of fity-eight re-cruits with a loathsome disease by vaccination at Aiglers, of which thirty cases terminated tatally. The truth of this vaccine catan rophe had been at length admitted by the chief of the modical staff at the Hospital du Dey, and fur-ther details were communicated to Mr. The by Colonel Gousand upon an authoritation received from the General in command at Aiglers. In England the oridences against vaccination are literally overwhriming to the unprejuticed mind; one official docu-ment, the Report of the Metropolita Asylums Alvard, diserd, William Tebb, President of the London Society for

"Will also attend funerals,

# TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Draft on Bank or Banking House in Boston or New York City, payable to the order of COLBY & Rich, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps-ones and twos preferred. ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion.

Bubscriptions discontinued at the expiration of the time sertion

paid for. AG Enseimen copies sent free, AG The List of Books and Engravings given as Premiums to Nubscribers, will hereafter be printed every other week, instead of weekly as heretofore.

#### COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry G. Wright, Giles B., Stobbins, D. D. Home, T. R. Harard, William Denton, Rev. M. B. Craven, Judge J. W. Ed-monds, Prof. S. B. Brittan, Allen Putnam, Epes Bargent, W. F. Evans, Kerssey Graves, A. B. Child, P. B. Baudolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzle Doten, Mrs. Maria M. King, etc. . Any Book published in England or America, not out of print, will be sent by mall or supress

AF Catalogues of Books Published and for sale by Colby & Rich sent free.

AT Publishers who insert the above Prospectus in their respective fourmals, and call all niton to it editorially, will be entitled to a copy of the BANNER OF LIGHT on year, provided a marked paper is forwarded to this offer.

# The "Delusion" of Spiritualism

#### COMPARED WITH A BELIEF IN THE BIBLE.

CUMPARKD WITH A BELIEF IN THE BIBLE. Those who have been interested in PROF. J. W. CAD-WELL'S "Experiences" in the Banner of Light may be glad to know that he has just published a small work of fity-two pages bearing the above title. If the History of the Cr-ation and Fall of Man is not true, there is no need of a Jesu to save from the fail. In this book it is proven untrue by the Bible itself: therefore a belief in Jesus to save you is necessarily the gradest "deusion" the world has ever known. Bipritualities, this book will defend you as no other work ever issued has from the sneers, insults and misrepresenta-tions of the ensmiss of Spiritualism. Get it to resenta-tions of the ensmiss of Spiritualism. It also contains in-structions for obtaining development for all phases of me-diumbip.

diumship. Price 15 cents. • For sale by COLBY & RIOH.

Price is const. For saie by COLBY & BIGH. CUIDE POSTS ON IMMORTAL ROADS. This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the wees of others. If is not sent for the as a literary effort, but only as a har-binger of hope to these who hunger for fature life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds. If proves by the Bible that we are immortal and that we matters, and how powerless is Ubristianily to comfort the bereaved. It proves by fifty millions of witnesses that Ged does not answor prayer. No woman, were she not upheld by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticians and rebukes. Bot, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the prob-able results of her courticions. Paper, pp. 74. Price 25 cents. For sale by CULBY & BICH.

#### BANNER LIGHT. OF

and the covert threats of disaffection :

BY THE PRESIDENT OF THE UNITED STATES

OF AMERICA.

A PROCLAMATION.

### TO BOOK PURCHASERS.

4

TO BOOK FUECHASERS. COLBY & RICH, Publishers and Booksellers, Bosmorth streat, formarity Noni comery Place, Joernar of Province irrest, Corneriu Noni comery Place, Joernar of Province irrest, Construction, Mass., Kup for sale a complete assortment of miritiani, Progressive, Beformatory and Min-cellancous Beoks, at Wholesale and Retail. Terms Cash, Outders for Books, to be sont by Express, must be accompanied by allor at leasthalf cash. When the moce must be paid 0, 0, D. Orders for Books, to be sont by mail, must invariably beaccompanied by cash to be sont by realist the paid 0, 0, D. Orders for Books, to be sont by mail, must invariably beaccompanied by cash to the same of each order. We would remind our pairons that they can remit usits fractional part of a dollar in postage stampe-anse and twos preferred. Postage stamps in guantities of MORE than one dollar will not be accepted. A'l business operational looking to the sale of Books on com-mission respectful declined. Any Book published in Eng-land or America (not out of print) will be sent by mallor at the fractional or and the sent by mallor and of America (not out of print) will be sent by mallor and or America (not out of print) will be sent by mallor and on America (not out of print) will be sent by mallor at the side of Books of Books published and for Relation at the sent by mallor axpress. App Catalogues of Books Published and for Bale by Colby & Rich sent free.

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

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

Banner of Bight. BOSTON, SATURDAY, AUGUST 22. 1885. PUBLICATION OFFICE AND BOOHSTORE, Bosworth St. (formerly Montgomery Place). corner Province Street (Lower Floor). WHOLESALE AND BETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

### COLBY & RICH. PUBLISHERS AND PROPRIETORS.

LUTHER COLBY...... EDITOR. JOHN W. DAY...... ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John

#### Heredity.

This word in its strictest significance means simply that like begets like, the concise statement of a doctrine universally received. Experience in all directions establishes its truth by endless illustrations. No one illustration is more conclusive than that of race. Everything official action was very justly based upon Gen. produces after its kind. In that fact is practically expressed the law of heredity. Various values are attached to this law, according to the side on which it is viewed. It has one meaning commercially, a different meaning scientifically, and the largest meaning spiritually; yet. the fundamental truth is the same in each instance. The human spirit, it appears to most of us, should be as absolute and independent in its derivation as anything we can name or think of; yet it is necessarily so allied to earthly and material conditions that it is unable here to throw off its affiliations and modifying conditions and come to the birth free from the operation of the law of heredity which is illustrated in wholly unspiritual ways. We do not know the subtle operation of this law beyond the limits of our own observation, and therefore are unable to trace it except for a little way.

Nevertheless, observing its operation and thus recognizing the law itself so far as it is allowed us, we are enabled to solve many problems and resolve many perplexing questions in life that would otherwise remain unanswered to our intelligence. The law asserts the fact that things are not left to chance, that we exist and continue existence for others by statutes that are fixed and unalterable. We are taught to answer. Indian agents are not apt to be by it that badness in humanity is just as much | men so easily imposed upon or taken in. The the result of a failure to combine good constituents under favoring conditions as sour fruit is his interest to exaggerate the number of the the result of a similar faultiness of origin. We learn from it that we cannot expect a virtuous and noble character as the result of vicious and ignoble conduct. We see that in order to produce a race of pure and sweet men and women. or even single specimens of such, the conditions cannot possibly be those of sensuality, intemperance, unrestraint, and passion. It invariably requires right elements and right conditions to yield right results. Having lived so long in a chance way, why should not humanity at length obey the law which it has discovered to be the inflexible one? We have none of us learned this law of heredity, that like causes beget like results, without paying the exacted price for it. In fact, we never could have learned it in any other way. When we go wrong we are thwarted, and thus compelled to go right. If we think we can cheat nature, or get the better of the law in some way, we never fail to discover our mistake sooner or later. Nature, in and through which the creative purpose is continually manifest, ever means to work out beneficent ends; therefore we are sure to be right when we work with nature, and as certain to incur rebuke when we attempt to contravene her statutes for selfish and wrong purposes. She has but one established law, and she constantly invites us to find it out in order that we may effectually cooperate with her in wisdom. The purpose being a divine one only, how are we to expect anything but defeat when we would thwart it for blind and petty purposes of our own? And as the law governs all things in nature, it is obvious that the moral kingdom must be subordinate to its operation likewise. In a published discourse on this subject by Reed Stuart, to whose thoughtful and eloquent discourses we have before made allusion, we recently read that theology had made a fiction of the moral aspect of this principle of heredity, having coined the word "imputation," and read allegory as if it were history in order to make out its case. It confused the idea of hereditary taint by natural generation with the idea of transmitted guilt, because of a supposed covenant made with the progenitor of the race. We have had to wait, said the discourser, until secular knowledge could come and teach us the truth underlying this theological absurdity. Theology insists that all come into the world alike depraved, and that this natural depravity can be removed only by the sudden intervention of supernatural power. But common sense insists that there are degrees of depravity, and that the child which is well born has all the odds in its favor. If the blood of the shild has an immoral flow, it is because the blood of its ancestors had long had a tendency in the same direction.

loaded with a tendency to vice; it is not because of some transaction in the far-off past, by actors so shadowy that their outline is barely discernible, and which historic criticism is about to dismiss to the land of myth, but because its more immediate ancestors were vicious. Its tendency in any direction marks the amount of virtue or vice which, as principal and interest, had accrued in both branches of the family up to the date of its birth. We do not see how the matter could be any better or more clearly stated, or how it could be more concisely summed up than in the assertion that every newly arrived soul is the result of a long line of influences. Impressions, thoughts, experiences, wrought out in other lives, have left their marks on the child. The budding tendencies of the mind reveal the ancestral type which it represents. Body and soul, says our discourser, are woven of the threads spun by ancestry. If the stream is bitter it is because the fountain was bitter. The running out of a vice-practicing aristocracy through the channel of inanity. and insanity furnishes one of the most

striking illustrations in the history of the law. All this being once seriously recognized by us, what pains ought we not to take to put ourselves and our posterity in the most harmonious relations with this universal and inflexible law. How quickly ought we to begin and base all lasting reforms upon it. We do not go to the bottom in our reform projects. We begin half-way up instead of striking at the root. Plastering with prayer, sweetening with pleasantries, and tinkering with half-inch experiments and theories, is but doctoring the symptoms while we let the disease work on. We must go back to the foundation and fountain if we would achieve improvement that shall be both radical and permanent. We must attack the germ-life itself. The most hasty study of any crowded district of a great city will teach the lesson in a way that we can never forget. Vice is seen to be constitutional in humanity, just as disease is; and the first thing to be done is to change the conditions of life and thus of the birth of new beings. A pure atmosphere does not breed coarse and corrupt men and women. The sooner we recognize the law, and conform ourselves to its precepts, the sooner will earth yield the fruits of joy and peace which are now only awaited on the plains of the Heavenly Land. That is the divine purpose, and we shall best work with it.

# Avoiding Wars by Counting the In-

The President's work with the cattlemen is so far thorough, and is confidently counted on to allay the rising Indian hostilities from which the worst results have been apprehended. His Sheridan's report of the real situation to him. and therefore is fully sustained by the facts in the case. Gen. Sheridan, as will be remembered, made a fresh enumeration of the Cheyenne and Arapahoe Indians, which conclusively showed that in consequence of their having been overnumbered, the Treasury had been made the victim of large frauds. The discovery was thus made that rations had been habitually issued for seventeen hundred more Indians than appeared to answer to the test prescribed by Gen. Sheridan and Inspector it is alleged that it is Indian cunning that is ceived by the red men. But such a statement the care of these tribes doing all the time?

The New York Sun pertinently asks, how came it to pass, year in and year out, that this officer was ignorant of the number of Indians entitled to rations at his agency ? How came he, it asks further, to report to the Indian Bureau that these rations were regularly and properly distributed, if the Indians drawing them did not exist? These are hard questions

#### The Cattlemen and the Proclamation. Foreign Notes.

Le Messager of Liege has an article of some We last week reverted to what transpired ength, entitled "Our Century," copied from during the interview held by the cattlemen the Revue Spirite, of Paris, which speaks of it with President Cleveland ; and what has since thus: "In writing this article the author detaken place proves that this distinguished genserves the praise of all men of heart and all tleman meant all he said on that memorable friends of humanity "; says the French revoluoccasion. The proclamation-the text of which tion assumed the responsibility of all peoples, we subjoin-issued by him under date of Washto ennoble and to redeem them. Two formidaington, Aug. 10th, has convinced them that he ble problems were presented, one essentially also intends to see to it, practically, that none political and one essentially religious, and the are allowed to interpose their private business two converging into the same. In declaring in the path and to the injury of the public the rights of man as being superior to all govwelfare. One of the cattle kings, it is reported, ernments in this world, the French Assembly declared, in Washington, on reading the docuforced from ancient methods the right policy ment: "The President means business, and I for nations, the government of the people by have telegraphed my people to get ready to the people, and the religion of the soul by move at once." We are glad to see that we solence; that was the legacy of that Assembly have at the National Capital a man who does to mankind. Our century is destined to be the not fear to do his duty in the interests of Jusage of transitions between the old world of tice despite the open opposition of self-interest, theooracy and force, red with its iniquities, and the new world of right and liberty made sacred by justice. 'The writer closes his article with this strong eulogy : "Eternal glory to the nineteenth century for its legacy to future ages, the political and religious problems determined by the triumph of democracy and the religion of science."

OF AMERICA. A PROCLAMATION. Whereas, Public policy demands that the public domain shall be reserved for the occupancy of actual settlers in good faith, and that our people who seek homes upon such domain shall in no wise be prevented by any wrongful interference from the safe and free entry thereon to which they may be entitled; and Whereas, To secure and maintain this beneficent policy a statute was passed by the Congress of the United States on the tweiry. fith day of February in the year eighteen hundred and eighty-five, which de-clared to be unlawful all inclosures of any public lands in any State or Territory, to any of which land includ-ed within said inclosure the person, party, association, or corporation, making or controlling such inclosure, had no claim or color of title made or acquired in good faith, or an asserted right thereto by or under claim made in good faith with a view to entry thereof at the proper land office, and which statute also prohibited any person by force, threast, intimidation, or y and fencing or obstructing any person from peaceably en-tering upon or establishing a settlement or residence-on any tract of public land, subject to settlement or entry under the public land, subject to settlement or intersit over or through the public lands; and *Whereas*, It is by the fifth section of said act provid-ed as follows: "That the President is hereby au-thorized to take such means as shall be necessary to remove and destroy any unlawful inclosure of any of said lands, and to employ civil or military force as may be necessary for that purpose''; and *Whereas*, It has been brought to my knowledge that unlawful inclosures, and such as are prohibited by the terms of the aforesaid statute, exist upon the public domain and the aforesaid statute, exist upon the public Le Messager also notices the death of M. Adolphe Servais, the services at the funeral, etc., and gives the discourse at the cemetery in full, by M. Jouffreau, who eloquently speaks of him as a man of fine intelligence, of great energy, animated by the love of the good, permeated with devotion to duty, who by his fine qualities of heart and elevated sentiments contributed as much by his example of virtue, as by his valuable counsels, "to give to the noble cause of Spiritualism the development it has in our vicinity."

It further mentions very favorably the late visit of Madame Lucie Grange, editress of La Lumière of Paris, which has been fruitful for the spread of our doctrine; speaks of her harmonious voice and facility of delivery in her address given in the presence of thirteen hundred listeners, and that her journey will leave favorable traces of the development of Spiritualism in that part of the country.

In the column of news in Le Messager we find the interesting instances of spiritual phenomena, including materialization on board of a vessel at Newport, copied from the BANNER, and following it from the same source the account of a stolen bracelet, which was returned to the loser years after by the spirit of the thief appearing and giving information of its situation, which thus at once led to its restoration after the loss had been long forgotten.

The May 30th number of Constancia is unusually newsy, and besides an account of the doings of its society, a communication from Carré through the medium M. Palmada, and an essay on "Light and Shade" by Donna Amalia Domingo y Soler, we notice an article entitled The Future Life," communications from E. A. Brackett and K. R. Stiles and several others, extracted from the BANNEB and translated by Seffor A. Scarnichia. We also learn that Baron Hellenbach has published an important spiritual work: that the Belgian Spiritual Society has opened a school; that the Spiritualists of Buenos Ayres have also founded one under the auspices of La Fraternidad Society. In Venezuela the Spiritual Philosophy is also making great headway, a school having been opened in Sombrero for the development of mediumship and studying the works of Allan Kardee; in Victoria a new society has been established, and in Caracas, the capital, the society Humildad has commenced the publication of a new paper, La Nueva Era." This makes two spiritual papers now published in that city. La Libertd, one of the principal papers in Rome, has opened its columns to Baron Luigi Daviso and Mr. G. Hoffman, and these gentlemen are defending Spiritualism from the attacks of the clerical party. In Spain the spiritual paper, Un Periódico Mas, has been condemned to pay a fine of eleven hundred and twenty-five francs (about two hundred and twenty-five dollars)

### Hon. Warren Chase.

It was a charming day on the 16th at Onset, and a large concourse of visitors was present both forenoon and afternoon to listen to the sterling addresses of the veteran lecturer, WAR-BEN CHASE, whose voice could be distinctly heard by the whole multitude. His utterances were brimful of facts-so much so as to frequently draw forth applause. We cannot per-ceive that time has in the least caused any abatement of his mental powers. Indeed, if anything, he exercises more influence over his hearers than in former years, although then he was accounted one of the ablest speakers upon the spiritual rostrum. He called at our office on Monday last, on his way to Saratoga Springs, N. Y., where he has an engagement to speak August 23d and 30th. He will be at Queen City Park, Burlington, Vt., the first week in September, and will lecture the rest of September in that State. Mr. C. speaks in Providence, R. ., the fourth Sunday in October, and in Norwich, Ct., the first two Sundays in November, and all of December in Worcester, Mass. His engagements so far ahead evidence his great popularity as a teacher of the Spiritual Philosophy of the nineteenth century, and we hope and trust he may be allowed to remain in the mundane sphere of life for many years to come, as his services are of great value to the cause.

#### J. J. Morse

Can be addressed, in care this office, for fall and winter lectures in New England and elsewhere. He is a trance-speaker of wonderful power, and should be kept busy while in America. Mr. Morse, who is now making his home at Onset Bay, is delighted with the place, and pleased at receiving from the people a welcome which shows that his ten years of absence have not dulled the edge of friendly remem-, brance. A reception was tendered him on Sunday evening, at which Mr. Warren Chase and some thirty others assisted, wherein "Tien" and "The Strolling Player," two of Mr. Morse's controls well known in America on his former visit, proved that they were equally as thoughtful and interesting as ever. [We have received and shall print next week the farewell address voted Mr. Morse by the North Shields Spiritual Investigation Society just prior to his departure from his English home.]

THE SPIRIT MESSAGE DEPARTMENT, ON our sixth page, opens with the usual Invocation, followed by the answer of the Controlling Intelligence to questions in the present installment concerning the hereditary and acquired aspects of the desire for strong drink-quite a temperance lecture being involved in the reply; next come communications from Millie Leonard, who wishes to reach and encourage her sister and mother in Boston ; and "Mabel," who gives much comfort and advice to "William," assuring him that all things are really working together in harmony for the best results; William Fishbough, one of the veterans in the spiritualistic field, speaks from the higher life an 'all hail" from the old workers to those of today, and places himself squarely in defense of a continued recognition of the importance of the spiritual phenomena; Maria Gilman voices loving remembrances to her son, James H. Gilman of Riga, N.Y., also to her daughters; Col. Joseph Waterhouse of Fitchburg, Mass., wishes his friends to realize the fact of his continued nearness to them in spirit; Lucy Coleman of Springfield, Mass., brings her own good wishes, together with those of "Sarah," " Minnie," and others, to loved ones yet in the mortal ; James

McLaughlin of Providence, R. I., sends his love to his father William and his mother Eliza, also. to friends generally-telling them: "I do not see but what I am growing, just the same as I would here, and my life is the same, and yet different from what it was on earth, because it is larger. I can move out in different ways, and so I can gain more power and knowledge than I could if I had staid here"; and Jennie Barker of Boston reveals to her mother the cause of pleasant home-influences.

dians.

Armstrong. To break the force of this charge responsible for these frauds, the Government agents and the innocent contractors being deawaits the first attempt at verification. But if true, what is the agent who is intrusted with

remove and destroy any unlawid inclosure of any of said lands, and to employ civil or military force as may be necessary for that purpose"; and Whereas, it has been brought to my knowledge that unlawiul inclosures, and such as are prohibited by the terms of the aforesaid statute, exist upon the public domain, and that actual legal settlement thereon is prevented and obstructed by such inclosures, and by force, threats and intimidation. Now, therefore, i, Grover Cleveland, President of the United States, do hereby order and direct that any and every unlawful inclosure of the public lands, maintained by any person, association or corporation, be immediately removed; and I do hereby forbid any person, association or corporation from preventing or obstructing by means of such inclosures, or by force, threats or intimidation, any person entitled thereto from peaceably entering upon and establishing a set-tlement or residence on any part of such public lands which is subject to entry and settlement under the laws of the United States; And I command and require each and every officer of the United States upon whom the daty is legally de-volved to cause this order to be obsyed, and all the provisions of the Act of Congress herein mentioned to be faithfully enforced. In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this seventh day of August, one thousand eight hundred and eighty-five, and of the independence of the United States of Ameri-ca the one hundred and tenth. (Signed) GROVEE CLEVELAND. By the President. T. F. BAYARD, Secretary of State.

#### Support the Spiritualist Press.

It is a notable fact that from the first inception of the spiritual movement the necessity of the press as a powerful agent for the advancement of its interests has been openly recognized, and it has been sustained in a sort of general and perfunctory manner by the believers in the New Dispensation; but it is also a fact that the papers devoted to spiritual inquiry deserve a wider and warmer support than they have had in the past. The BANNER OF LIGHT, for instance, has a larger circulation than any other Spiritualist paper in the United States-and possibly the world-yet its subscription list should in justice be treble what it now is; and the same remark applies with equal force to all other papers devoted to the good work.

We notice in The Spiritual Offering of the 8th inst. a leading article in which reference is made to the importance, of sustaining the papers brought out in the interests of the car from it we present in this connection the following quotations-with the sentiments expressed in which we fully concur-adding that we are glad to see the Offering thus calling attention to the matter, and hope the friends of the New Dispensation everywhere will arouse to a clearer and more practical comprehension of the importance of pecuniarly sustaining the Spiritualist press : "That it is the duty of Spiritualists to sustain the papers devoted to Spiritualism, it seems almost un. necessary for us to urge. The press is the power of the age, hence it should be wisely used to disseminate as widely as possible the teachings of Spiritualism, even yet so little understood by the people. It is a fact, too, that thousands of Spiritualists, professedly so, seem not to comprehend or are indifferent to the higher phases or demands of Spiritualism. Phenomenally satisfied that man lives again, they rest content, standing still in the vestibule of the magnificent temple of whose beauty and grandeur they have not yet the slightest conception ; these need the benefits to be derived from the spiritual press as much as do those who stand outside."

Sun says of the Indian agent generally : "It is tribes under his care. The more Indians the more profit for the avents."

Let us look over the Treasury books and see what have been the actual expenditures for the Indian service. During the sixteen years from 1851 to 1868, the total expenditure was \$52,254,441. During the next sixteen years from 1869 to 1884 inclusive, the total expenditure was \$105,082,307. Thus it will be seen that the expenditure of the first sixteen years was more than doubled during the succeeding sixteen years! Can this have occurred if the management had been in any sense honest? Every one will at once say it is impossible. If we would know where the extra \$52,000,000 expended by the Treasury in the second sixteen years went to we must go to the Indian rings for an answer. Well may the Sun say, and all the rest of us echo it, that "reform in the Indian service must begin at the bottom. The first thing to determine is how many Indians there are in each tribe that draws annuities and rations from the government. Experience has just shown that a practical and sure census can be taken."

We simply wonder that so effective means as censusing the tribes in order to put an end to frauds, and thus to Indian hostilities, has not been thought of before Gen. Sheridan tried it recently at Fort Reno. In cutting off all further chances for the deception by which the Indian agents and contractors get rich, it also cuts off all chances for hostilities. The agents and the contractors are in league, and it is they who are at bottom responsible for all our Indian wars.

Dur friend, Mr. George A. Bacon, of Washington, D. C., contributed to the New England Farmer of August 8th a very instructive article upon the sorghum sugar industry, a subject that from his position and familiarity with he is ably qualified to treat upon. He recounts the failures that have attended the efforts made in this country during the past quarter century, notwithstanding the inducements offered by the General Government and by the States, to obtain paying quantities of crystallizable sugar from sorghum cane; this appears the more strange to him since not less than thirty million gallons of sorghum syrup are made in this country annually. Mr. Bacon hopes for better things in this form of industry; nevertheless, he cites the fact, not very encouraging to the sorghum interest, that one company in California has made more sugar from beets, every year for several years, than all the sorghum sugar manufacturers combined have been able to extract from the cane during the same time.

B WHAT IS ORDINATION ?- An address by the spirit-guides of Mrs. C. L. V. Richmond, delivered in San Francisco some time since, will If, continued Mr. Stuart, the child comes appear in next week's issue.

#### Written for the Banner of Light. TWO PROCESSIONS. August 8th, 1885.

I saw the long procession slowly move Between the massive buildings. Naught but black Was seen save here and there a flag which drooped Half mast, in folds. The great metropolis Was hushed. The nation's heart seemed full of w Men bent their heads in reverence and love And noble women wept, for he who saved The nation lay inanimate and cold Upon the catafalque.

I looked again And saw another line of men in full-Procession-soldiers all arrayed in bright And cheerful hues. No tearful eye was seen, Nor grief, nor gloom. Pure happiness prevailed, And all was peace. While musing, suddenly I saw the smiling, noble face of Grant, And then I heard a thousand voices sing : The soldier-hero lives, and grander work There is for him to do than e'er before!" New York, Aug. 9th, 1885, M. M.

Allen Thorndyke Rice, the proprietor of the North American Review, has a fortune of five millions. He is a young man, not thirtyfive, it is said, with olive complexion, dark brown hair, large hazel eyes, a good straight nose, and a well-brushed, close-cut beard, overhung by a long moustache. Mr. Rice is a very busy man, for besides taking care of his money he looks after the interests of the North American, engages contributors, and when he is in New York takes the entire charge of the editorial department upon his shoulders.

IS The railway to Onset Grove is a great desideratum, and its lessee, Mr. E. Gerry Brown, deserves full credit for the energy he has displayed in putting it through. The cars go to and from the Grove well filled, and the road is unquestionably a paying institution.

hing its libe new society has been formed under the presidency of D. José Casso. The editor of Constancia is just in receipt of the first number of Spirit Voices, and wishes to express his thanks to Dr. Bliss for this favor. He speaks in the highest terms of its contents, and promises his readers to give them some of the articles in his next issue.

La Revista de Estudios Psicológicos informa us that the anti-clerical Congress which lately met in Rome was attended by a large number of representative Spaniards. It also states that the celebration in honor of Garibaldi, which was to have taken place on June 4th, was celebrated on the 2d. The 4th being a great feastday (Corpus Christi), the liberals were prohibited profaning (?) that day with their exercises. The Archbishop of Valladolid has condemned from the pulpit a newspaper for opening its columns to Spiritualists, and excommunicated all its editors and employés. Notwithstanding this, we notice the appearance of a new spiritual work by Donna Matilde Ras, entitled "History of a Free Thinker." It contains three hundred pages, is printed on fine paper, and published at so low a price as to place it within the reach of all. When the Spaniards begin to read more they will necessarily think more and believe less of the old theology of past generations. The number of spiritual, liberal and scientific works now published on the Peninsular is indicative of the approach of that day. not far distant, when every one will be able to read and think for himself, and not depend on either the Index Expurgatorius or its formulators as his guide in this life or saviour in the life to come.

The BANNEB of Aug. 8th contained a paragraph from the Boston Herald of the 3d inst., describing an accident which recently occurred at Onset Bay. We copied the account as a matter of news, solely and simply, and without designing to reflect upon any one. We are now in receipt of a note bearing the signature "Benjamin & Vaughan, D.," in which it is asserted that the statement was incorrect. and a request is made that we publish what amounts to a direct denial of most of its salient points. We know nothing of the matter, pro or con., other than has appeared in the Herald, and have not noticed any correction of the report in its columns-the source from which we obtained our information. It therefore seems only just that the parties who feel themselves aggrieved by the item should first seek redress from the fountain-head. Whatever the Herald is willing to insert by way of correction, we will cheerfully copy into the BANNEB, as we desire to do justice by all.

Mr. James R. Cocke, the developing medium, will remove on Friday, Aug. 21st; from No. 6 Worcester Square, to new and elegant parlors at 603 Tremont street, Boston."

We reprint on our second page No. 6 of the series of articles on personal experiences in spiritual investigation which HON. THOMAS R. HAZARD is now bringing out in the columns of The North American, of Philadelphia, The editor of that paper, referring to the appearance of these narrations in his columns, says that Spiritualism, whatever may be thought of it. must be recognized as a fact," and further on, avers that that fact "is deserving of a more serious examination than it has yet received." He rejects at once and in toto the hypothesis of universal fraud and deception on the part of the media as being an "explanation almost as difficult of belief as the occurrences" whose cause it seeks to fathom. He thinks "testimony on the subject is in order," and therefore bespeaks for Mr. Hazard's articles the impartial consideration of the readers of The North American, regarding him as a witness whose statements are entirely sincere and honest."

Pemberton Hill, in this city, where the new Court-House is to be located, was originally known as Cotton Hill, and in Cotton Mather's day had the reputation of being a sort of Golgotha, three hundred skull bones having been dug up there in his youth. In the reign of James II. unsuccessful attempts were made by the Episcopalians, who were then obnoxious to the town authorities, to buy land on the hill for a church. Governor Endicott had a residence on Pemberton Hill. On the Hill, too, Captain Cyprian Southack, whose name is perpetuated in a street at the North End, had an estate of two acres.

Mr. J. Rollin M. Squire, Commissioner of Public Works, New York City, says that the verses which he displayed at City Hall, week before last, were taken from a poem entitled 'War and Freedom," written about twenty years ago, when Sherman was making his famous march to the sea. So the bigots, who are opposed to Mr. Squire on account of his gift of mediumship, supposing the lines were the production of the Commissioner, have been obliged to take a back seat. When will people become liberal enough to be just ? . Probably not until creedism becomes a thing of the past.

15 In his magazine, The Truthseeker (London, Eng.,) for August, Rev. John Page Hopps remarks : "For some time past there have been indications that the cultivated Unitarians of America, and some of their strongest ministers, have been entertaining strangers, and perhaps angels, but not altogether "unawares." In plain English, they have been paying serious and sympathetic attention to Spiritualism."

Heart Discase can be cured by the use of DR. GRAVES' HEART REGULATOR, a cer-tain cure in all its forms, either organic or sym-pathetic. Send for free pamphlet to F. E. Ingalls, Cambridge, Mass. \$1:00 per bottle.

# BANNER OF LIGHT.

### The Progressive Lyceum in Australia.

At Melbourne the attendance is on the increase; the Denton Museum attached to this Lyceum has, says the Harbinger, outgrown its limits and a new cabinet for specimens is to be procured. A vast amount of valuable instruction can be imparted with such specimens, and in a very entertaining manner. Similar means | There's a numness in the shutters of the frontward of instruction if adopted by all our Lyceums would be a move in a good direction; one that could be made at trifling cost, and by gradual growth eventually become a very attractive and useful feature. Among recent contributions to the Denton Museum are twenty-four specimens of minerals from Mr. E. Gill, including rubies and Nichol ore, and quartz, richly studded with grains of gold from Mr. Day.

At Sydney the Lyceum is in a flourishing condition. The Harbinger publishes replies from two of its members to a question as to the difference between the Orthodox and Spiritualist Sunday schools, both answers being concise and appropriate; one ends by saying:

"In conclusion, and speaking from fifteen years' experience of Sunday schools and five years' experience of the Lyceum, I may say that the great difference to me is that I always hated going to my old Sunday school, and I always love to look forward to Sunday, to take me to the Lyceum."

#### Onset Bay.

Next Sunday, August 23d, Rev. Samuel Watson will speak at this place, morning and afternoon; and on the following Sabbath J. J. Morse, -of England, will occupy the rostrum.

GEBALD MASSEY-so a letter from him informs us-is now on his homeward way to England from the antipodes, after a successful season of labor in Australia and New Zealand. and expects to arrive in San Francisco, Cal., about Oct. 7th. He will deliver lectures on his way eastward through the United States, if applied to soon-for which purpose he can be addressed till the end of October at 820 Mason street. as above. We trust the Spiritualists of America situate on the route of his homeward journey will make due efforts to secure .his services.

A letter from Mrs. Cora L. V. Richmond, now in England, will be found on our first page, and will be read with interest. The meetings at Leeds of which she speaks were to be continued as follows: Aug. 2d, Mrs. Richmond; 9th, Mr. J. S. Shutt; 16th, Mr. J. Johnson; 23d, Mr. R. A. Brown; 30th, Mrs. Richmond.

The August number of the "FACTS" MAGAZINE is one of the best ever issued : it contains a large amount of valuable matter never before published, most of which is descriptive of phenomena that have occurred at Onset, Mass., this season. The magazine is for sale at the Banner Bookstore.

15 The Spiritual camp-meetings all around the compass are more fully attended the present season than ever before, which goes to conclusively show that the converts to Modern Spiritualism are rapidly on the increase.

Tooby & 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.

The First Society of Spiritualists of New York City resumes its meetings on the first Sunday of September, with Mrs. Nellie J. T. Brigham as speaker. Mr. J. J. Morse of England will address this society during October.

13 On Monday; July 27th, 1885, Washington Van Hamm, Esq., and Miss Mary Wolfe, only daughter of Dr. N. B. Wolfe, of Cincinnati. were united in marriage in that city.

The physical mediums at Onset are still doing a lively business, and giving great satisfaction to their numerous visitors.

Address J. W. FLETCHEB for lectures, etc., care BANNEB OF LIGHT.

The announcement of the transition to another life of Mrs. E. Dodd, widow of Benj. Dodd, formerly

## ALL SORTS OF PARAGRAPHS. IN VACATION.

# IN VACATION. Now the personal department of *The Social Gasetteer* Makes announcement that the Misses Belle and Sylvia Devere Have gayly exodusted with their elephantine trunk To absorb the austral atmosphere of Lake Mohunka-

chunk.

of their house That declares to you the same has not a tenant-e'en a

And there's nothing to be gathered that would put you on the tack That the sylphs were hermitizing in the second story back. - Yonkers Gazette.

The hat question has been amicably adjusted. The

Colonel takes the palm.

A weak mind sinks under prosperity as well as un-der adversity. A strong mind has two highest tides— when the moon is at the full, and when there is no moon.—Hare.

It is one of the mysteries of human life to observe highly respectable Spiritualists putting themselves on a level and associating with certain blackguards who profess to believe in Spiritualism. Is not this course a bid for rescality?

The old "blue laws" will be in force in Atlanta be-fore long, at the present rate. Barber shops and meat-stalls have lately been closed on Sunday. Let the good work go on and it will become so odious that a revolution will come and make the city worse than Bodom and Gomorrah.—Light for Thinkers.

Another war cloud of small proportions has arisen in Asia. It is explained that the Russians are compelled to advance occasionally in order to concede more territory.

It is fun to stand on a street corner a fine afternoon and watch the men all rushing around trying to make money, and the women all floating around trying to spend it.—San Francisco Herald.

The new Lord Rothschild appears to be somewhat of a wag, for on being asked to define the difference between the real and the ideal, he replied : " The real is a Spanish coin; the ideal is a Spanish bond."

Things to adore-lock and key.

The American Woman Suffrage Association is to hold its next annual meeting, October 13th-15th, at Minneapolis, Minn.

As the wise tortoise draws its four feet sale Under its shield, his own lyre senses back Under the spirit's buckler from the world Which else assalls them-such a one, my Prince, Hath Wisdom's mark." — Edwin Arnold. "He who shall draw,

Paris has 100,000 less inhabitants than it had four years ago.

TIT FOR TAT. — I've seen some preachers nearly starving, and I remember a minister who despised the way the people had of putting off punched nickels on him. He said it was scandalous. I said, "You needn't complain; you've got the drop on them I You need t't punched sermons on them." That's about even.— From a Sermon' of the Rev. Sam Jones, the new Re-vivalist.

The growth of Minneapolis, Minn., is phenomenal, as the census of 1880 gave it a population of 40,887, and the census taken in 1885 increases it to 129,200.

There is only one stimulant that never fails and yet never intoxicates—Duty. Duty puts a blue aky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing.—G. D. Pren-tico.

This astute proverb comes from India : "It must always be the women who are in the wrong, and not the men, because men have reserved to themselves the right to decide what is right and what wrong."

Beading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours.—Locks.

The opinion is expressed in Europe that the cholera will sweep off 100,000 victims in Spain before its ravages are checked. Granada villages are filled with unburied corpses; mobs are stoning the doctors; hordes of unmilked cows are roaming over the fields bellowing; officials are committing suicide. Only eight provinces are unaffected now, and these are not likely to escape. During the 24 hours ending August 14th, 5600 new cases were reported and 1950 deaths, and on Sunday, 16th, there were 1556 deaths. Gibraltar has been declared infected.

A little girl fitly described nervousness as "just being in a hurry all over."

Whatever you believe to be true and false, that pro-claim to be true and false; whatever you think admira-ble and beautiful, that should be your model, even if all your friends and all the ortics storm at you as a crotchet monger and an eccentric.—G. H. Lewes.

John Ruskin, the noted art-crystallizer and critic of England, is ill, almost beyond hope of recovery.

Phrenologist-Your bump of imagination is abnor-mally large, sir. You should write poetry. Officen-I do write poetry. Only setterday I took a poem to an editor, and that bump you are feeling is where he hit me. Don't bear on so hard .-- N. Y. Su To a Boston reporter, Col. Ingersoll said lately : "Sheol is a great relief. It is not so hot as the old place. The nights are comfortable, and the society is quite refined. The worms are dead, and the air reasonably free from noxious vapors. It is a much worse word to hold a revival with, but much better for everyday use."

#### Rev. Horatio Alger. To the Editor of the Banner of Light:

Editorially, in your issue of August 8th, you say that the communication itself by Rev. Hosay that the communication itself by Rev. Ho-ratio Alger, published in the same number, in-dicates that he was "a very earnest and sincere man in earth-life." Such he was. I knew him well. He was my college class-mate, and sub-sequently my brother clergyman-Unitarian. His earlier labors in the ministry were in Chel-sea, where he says he has friends; but his min-istry at South Natick was much longer. He was, through the whole of more than fifty years during which I had knowledge of him, an industrious, intelligent and beneficent as well as an "earnest and sincere man." This fact the qualities of his communication revealed to one who had no knowledge of him. The beau-tiful character which I know he possessed and merified, gives in this case unusual force to the tiful character which I know he possessed and merited, gives in this case unusual force to the familiar phrase that "the communication was characteristic of him." Usually communica-tions are said to be characteristic of persons who have been well known by those who verify them: here the communication indicates—and very correctly, too—the character of some per-son entirely unknown by the commentator. I can state from an extended acquaintance with him, that the long message which you think "the reader will find interesting," harmonizes well with the mental, moral, social and philan-thropic traits of my friend and classmate, Rev. Horatio Alger of South Natick. Boston, Mass.

#### Spiritualist Camp and Grove-Meetings.

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

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

THE NEW ENGLAND SPIRITUALIST CAMP-MEET-ING ASSOCIATION holds its twelfth annual convoca-ion at Lake Pleasant, Montague, Mass., to Aug. 31st (Inclusive).

THE CAMP-MEETING ASSOCIATION of Vicksburg will hold its Beoond Annual Meeting in Fraser's Grove, one half mile from Vicksburg, Mich., beginning Aug. 27th, and continuing two Sundays.

Mississippi VALLEY SPIRITUALISTS'OAMP-MEET-ING.—The Third Annual Meeting of the Association, on its grounds at Mount Pleasant Park, Olinton, Ia., Continues during the entire month of August. NESHAMINY FALLS, PA.-The Seventh Annual Camp-Meeting at this place closes on Thursday, Sept. 10th.

THE SECOND ANNUAL GROVE MEETING of Spiritu-allsts will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 3d, and 'continue until Sept. 14th.

#### VERONA PARK, ME.-August 15th to 24th.

NEMORA SPIRITUALIST CAMP.MEETING. — The Nemoka Camp.Meeting Association and the Michigan Association of Bpiritualists unite to hold a camp-meeting at Nemoka on the beautiful Pine Lake, on the Grand Trunk Railroad, which closes August Sist. SUNAPEE.-The Camp-Meeting at Lake Sunapee N. H., closes Aug. 30th.

A. H., closes Aug. 30th. LOOKOUT MOUNTAIN [TENN.] CAMP MEETING. — The Second Annual Camp-Meeting will be held on these camp-grounds for ten days, commencing Satur-day, Aug. 22d, and concluding Aug. 31st. On Wednes-day, Aug. 22d, the annual meeting of stockholders will be held. On Saturday, Aug. 20th, the Annual Con-vention of the Southern Association of Spiritualists will be held.

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

THE FIRST MAINE SPIRITUALISTS' OAMP-MEET-NG will convene at Buswell's Grove, Æina, August Sib, and continue ten days.

25th, and continue ten days. ORION, MICH.—A four days' meeting will be held on Park Island, commencing Sept. 10th, ending the 14th. NORTH COLLINS, N. Y.—The thirtieth annual meet-ing will occur at Hemlock Hall, Sept. 4th, 5th and 6th. NIANTIC, CT., CAMP-MEETING.-Services to be held to Sept. 13th, inclusive.

CASSADAGA, N. Y.-The Camp Meeting at Cassada-ga Lake closes Aug. 31st.

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

### Movements of Mediums and Lecturers.

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

Mrs. Scott Briggs has been in California the past seven months, speaking to appreciative audiences in San Francisco, Alameda, and at the State Camp-Meet-ing. Societies desiring her services on route from San Francisco to New York, this fall, can address her Ala-meda, Cal., West End.

Frank T. Bipley will accept engagements to give public tests and lectures for the fall and whiter months, on liberal terms. Address him at Vicksburg (Mich.) Camp Meeting for two weeks from Aug. 21st; then address at Corinna, Me.

then address at Corinna, Me. Mrs. Clara A. Field has taken Room No. 6, formerly occupied by J. W. Fletcher, at 2 Hamilton Place, Bos-ton, where she will give sittings during the week, and where she can be addressed for engagements to lee-ture and give psychometric readings and tests from the platform. She will also attend funerals if re-quested. Mrs. Field visited Lake Pleasant camp-meeting last Sunday, and reports herself much pleased with what she saw there.

#### The Epidemic of Crime.

Whence comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon. C. H. Reeve of Indiana charges it to infidel teachings-holding that hopelessness of a future state oripples fortitude for bearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink. Freethinkers have committed suicide, but so

have Orthodox churchmen. Financial straits have beset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suioldes and family murders.

One feature common to almost every such orime challenges attention. Well-nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is impossible without pure blood, and pure blood is never known when the liver and kidneys are out of order. Under such circumstances à preventive should be sought, and for this Warner's Safe Cure is sovereign-a fact conceded by the best authorities in the land, and it is especially commended by the celebrated Dr. Dio Lewis.-Rochester Democrat.

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

Spiritualist Meetings in New York. Miller's Arcanum Hall. 54 Union Square, be-tween i7th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2% and 7% F. M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at 3 P.M. All conduly invited.

# Spiritualist Meetings in Brooklyn.

Where soven or eight spirits talked at once, and spirits ap-peared fully dressed in white robes, while the medium had no clothing on except her stockings. The First Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hail, Bed-ford Avenue, corner of Fulton street. Morning service at 110 'clock, evening at 7145. All are cordially invited. Spir-itual literature on sale in hall, MATERIALIZING Séances Sunday, Tuesday, Thurs-day ovening, at 8 o'clock. Saturiay, Wednesday and Buuday aiternoon at 20'clock. Ladles admitted Wednes-day and Saturday afternoon for 50c. Private Sittings for development; also private Séances. 314 Shawmut Avonue. Aug. 22.-4w\*

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 75/F.M. Sunday School at 2, and Conference at 3/F.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 SPINITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,60. THE OLIVE BRANCH. Fublished monthly in Utics, N. Y. \$1,00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price \$3,00 per year.

MAGNETIC and Mind Healer. Can be consuited by letter or in person at 61 Bunker Hill street, Charles-town, Mass. Cancers, Tumors and Fits a speciality. Aug. 22.-1w<sup>o</sup> manify, both fifto and horshor. London, ang. Aito \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Bpiritualism. London, Eng. Price \$2,00 per year, postage 50 cents. THE THEOGOPHIST: A Monthly Journal, published in India, and sent direct to subscribers from India. \$5,00 per. annum.

#### For Sale at this Office:

FOF SEIG AL UNIS ONICCI FACTS. A Monthly Magazine. Published in Boston. Bingle copy 10 cents. THE SFIRITUAL OFFENING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. For year, \$1,50. Bingle copy 5 cents. THE ROBTRUM. Published in Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc., Frice 5 cents. BFIRIT VOICES. Geo. A. Fuller, Editor. Monthly. Sin-gle copy, 16 cents. MISGELANEOUS NOTES AND QUENIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utics, N.Y. A monthly. Price to cents, THE OLIVE BRANCH: Utics, N.Y. A monthly. Price THE GNOSTIC. A monthly magazine, published in Oak-land, Cal., by George Chainey. Bingle copy 10 cents; per

THE GROUPIC, A monthly magnetic, copy 10 cents; per jear, \$1,60, THE MIND-CURE AND SCIENCE OF LIFE. Monthly, Published at Ohicago, 11. Bingle copy, 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents cents. THE SHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copy 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Single copy. 5° cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy, 5 cents.

## BATES OF ADVERTISING. 🖉

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Mpecial Nolices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. THE SPIRIT OF THE NEW TESTAMENT:

HUMILIATING ERUPTIONS N Con ITCHING AND NUMBER OF BURNING **TORTURES** 

5

AND EVERY SPECIES OF ITCHING, Bealy, Pimply, Inherited, Scrofulous, and Contagious Diseases of the Blood, Skin, and Bealp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICUNA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause. CUTICUBA, the great Bkin Cure, instantly allays Itching

and Inflammation, clears the Skin and Scalp, heals Ulcers and Bores, and restores the Hair. CUTICUBA SOAP, an exquisite Skin Beautifier and Toilet

Requisite, prepared from CUTICURA, is indisponsable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Olly Skin.

Bold everywhere. Price: CUTICURA, 50c.; RESOLVENT, II: BOAP. 25c. Prepared by the POTTER DRUG AND CHEM-ICAL CO., BOSTON, MASS. AS Send for "How to Cure Skin Diseases." Feb. 7.

A BEAUTIFUL PICTURE Of the FACTS CONVENTION, taken in the Grove at Onsot, in which may be seen the faces of many of our Me-diums and prominent Bpiritualists. For sale by COLBY & RICH.

Develop for Slate-Writing. SEND Ten Cents and a stamp and get my 9-page Pam-phlet giving instructions for the development in your means for obtaining successful results in a brief time. Bug-gestions carefully prepared from experience and observa-tion. Address, Her prompt response, PLERRE L. O. A. KEELER, Rockville Conter, Queens Co., N.Y. Aug. 22. Aug. 22.

Read Aug. Facts.

J. R. WARNER & SON.

Undertakers and Embalmers.

FURNISHINGS of every description. Ludy as istants when desired. Telegraph orders receive immediate at-tention. 2164 Washington street, Boston. 4w - Aug. 22, READ the description of that wonderful Test Béance

FACTS.

MRS. FAIRCHILD,

**READ IN FACTS** A description of Materialization with Dr. Blade, by Dr. F.

L. V. COBB,

CONTENTS

AUGUST NUMBER

FACTS.

A Test Séance with Mrs. Beste. Mrs. Lita Barney Sayles. Materialization with Mr. Edgar W. Emerson. Mr. G. F.

Rumrill. Bpirit Photography. Dr. Honry Slade. Matorialization with Dr. Honry Slade. Dr. F. L. H. Wil-

Teaching Latin under Spirit Control. Mr. Giles B. Steb-bins.

Dins. A Spirit Proving its Identity, Mr. James H. Young. Materislization in the Dark, Mr. L. J., Whitlock, One Reason Why We Fail. O. H. Weilington, A Spirit Identifies His Own Foeth. Mirs. Surs E. Hervey,

Physical Phenomens and Materialization Before Four Hun-dred People. Mr. L. L. Whitlock

Experiences at a Seauce with Miss Helen Berry, Mrs. K.

R. Stiles, Handling Fire Without Being Burnt. Mr. L. L. Whit-

lock. A Flower Scauce in the Light. Mr. L. L. Whillock. An Important Spiritual Scauce. Bawner of Light. Independent Writing on a Pocket-Slate. W. W. Gleason,

M. D. Answering Scaled Questions. Dr. A. S. Hayward. Experiences with Mrs. E. B. Stratton, Mr. James N. Sher-

man. How I was Convinced of Materialization. Mrs. M. A. But-

ler. Deacon Stephen Woodman's Experience in Spirit-Life. Banner of Light. Extraordinary Phenomena Promised. MISCELLANEOUS.

Ningle copies 10 cents. \$1,00 per year.

OB, THE REVELATION

OF THE

15-Aug. 22.

EDITORIAL.-The Facts Convention at Onset. Interesting Items.

For sale by COLBY & RICH.

ind

Was it Emerson?

cashier of the Atlantic Bank of this city, which event occurred at the residence of her daughter in Brooklyn, N. Y., on the 25th ult., will revive in the minds of old Spiritualists memories of some of the most pleasant associations and incidents of the early days of Spiritualism in Boston.

Shortly after the dawn of the New Dispensation Mrs. Dodd became interested in the promise it gave of the revealment of truths of inestimable value, and availed herself of every available opportunity to acquire a knowledge thereof. She pursued her investigations assiduously and conscientiously, and the result was, as it ever has been and will be with all who follow that course, became fully convinced that it was the grandest revelation given to mortals, at least in modvern times, of the reality of a continuous life beyond the grave for all mankind. Mr. Dodd also became a be-diever in the truths of Spiritualism, and all their children, so far as the writer is informed, welcomed the light that had revealed to their parents the great fact immortality. The entire family, with the exception of to a daughter, preceded her to their home beyond the gates, two sons sacrificing their mortal lives for the maintenance of the Union, in which service they held distinguished positions.

Mrs. Dodd was a liberal and carnest advocate and promotor of the cause in days when it required no small degree of moral courage to be such, and a liberal patron and warm-hearted and trustful friend of the ploneer mediums when, in pursuance of their mission, they encountered every form of obloguy and persecution. She was a subscriber to the BANNER OF LIGHT from its first number, and its friend to the last. Through all the long period of a third of a century her reliance upon the unseen who were ever with her to bless her, never for a moment wavered ; her knowledge of their desire and ability to commune with hernever diminished. True to the last, she looked cheerfully and longingly to the homes of her kindred and friends, and at length passed on rejoicingly to be glad-ly welcomed by them to the land of the immortals.

COM.

Helen Hunt Jackson-better, known to the reading public by her initials."H. H."-passed on from San Francisco, Cal., Aug. 12th. In addition to her general literary labors, which have made her "pen name" familiar in thousands of households in America, she was an uncompromising friend of the oppressed, notably the red men. After an extended tour through the far West she furnished several pa-pers on the injustice visited upon them, backing these up with letters to the Interior Department, persisting with such energy that a commission was sent out to investigate the charges, she herself being appointed

The text of Gen. Hamlin's eulogy in this city on Gen. Grant, "first in war, first in peace, and first in the hearts of his countrymen," seems to have been proved by the addresses and services all over the country last Saturday (8th). But few great generals add to their fame in time of peace, but General Grant held a larger place in public estimation at the time of his death than at the end of the war. His noble bear-ing under adversity, and his paient suffering in dis-ease, showed the noble mind, as well as the battlefield did his bravery.—Gardiner (Me.) Home Journal.

An English physician has been trying to count the hairs on the human head. He quotes the average number of hairs per square inch at 1066, and estimates about 128,000 hairs for the entire head as a general rule.

With reference to the leases to cattlemen of the lands of the Cheyennes and Arapahoes, Mr. Teller [in reply to Senator Dawes] appears to establish the fact that the course which he pursued was not a new de-parture, but was in harmony with the polloy adopted by Secretaries Schurz and Kirkwood. To establish a precedent for an act is, it need hardly be said, another thing from affording a justification for it.—Boston Journal.

As a preventive of Asiatic cholers, Dr. Constantine Hering, in his "Homeopathic Domestic Physician," says : "The surest preventive is sulphur; put half a teaspoonful of flowers of sulphur into each of your stockings, and go. about your business; never go out with an empty stomach; cat no fresh bread or sour food. Not one of the many thousands who have followed this my advice have been attacked by cholera."

President Oleveland has taken a decided stand against the cattlemen who are trespassing on Indian lands, and says they must go, even if it does occasion them some inconvenience and loss, as there are inter-ests greater than theirs at stake, and tells them he wants some diligence in complying with the order to vacate. If white men in the West will learn that the Indians have some rights which the government will insist must be respected, it will save trouble with the Indians in the future—Ex.

#### Wedding.

To the Editor of the Banner of Light:

Jackson E. Hall of Cambridgeport and Mrs. Charlotta Hinckley, known in her medical practice as Mrs. C. H. Loomis, were united in wedlock at 128 West Brookline street, Boston, on Thursday evening, Aug. 18th, at 8 o'clock-Bev. Dr. A. G. Lawson of Boxbury

vestigate the charges, she herself being appointed special Indian Commissioner by President Arthur. The invited groups of the second s

Mrs. E. L. Watson has entered upon another year's engagement with the First Spiritual Union of San Francisco, commencing her labors at Metropolitan Temple, that city, on September 6th.

At last accounts arrangements were being made in Paris for a course of lectures in that city by W. J. Col-ville, commencing last Sunday, August 16th. He is to speak in England during September, at Leeds, Man-chester and Sheffield.

Mrs. Emma H. Britten lectured in Bradford, Eng., August 9th.

## Spiritualist Meetings in Boston:

1031 Waahington Street.-First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

Mrs. Henry O. Torrey, Secretary. College Hall, 34 Emers Street. -Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb. Conductor. Engle Hall, 616 Washington Street, corner of Emers. -Sundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at \$ P.M. Able speakers and test modlums. Ex-cellent music. Prescott Robinson, Ohsiman.

cellent music. Prescott Hoolinson, Onsirman. White Cross Fraternity, 12 Pemberion Square, Room 9.-Meeting every Suday evening at 7% o'clock. "Service of Bilence" every Saturday evening. The Sec-retary of the Fraternity, Mrs. J. V. Whitaker, in daily sitendance at the Rooms on week-days, will give informa-tion concerning the Order.

**Cholsen.**—TheSpiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at B and 7% F. M.<sup>2</sup> The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday atternoon. Business meeting at 4% o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

RAGLE HALL, 616 WASHINGTON STREET. - On Sunday last the morning meeting was opened with an

Sunday last the morning meeting was opened with an invocation, followed with appropriate remarks by Miss D. B. Simpson of Salem, Frot. Milleson, Mr. Kirsh, Mr. Fernald and Mrs. Wright. Mrs. Jennic K. D. Conant gave many clear and posi-tive tests, which were recognized. In the afternoon remarks were made by Mrs. Ire-land, Dr. B. F. Bichardson, Mrs. Leslie, Miss Simpson, Mr. Kirsh and Mrs. Davis, and tests given by Mrs. Ireland, Mrs. Litch, Dr. Bichardson and Mrs. Davis. The evening was occupied with remarks by Frof. Milleson, Miss and several others. Tests were also given by Mrs. Davis and Dr. Rich-ardson, the latter giving several psychometric read-ings of character, which were pronounced correct.

#### Leominster, Mass.

Leonninster, mass. There will be another Spiritualist meeting held at the grove of Mr. Shepard Wilder, Leoninster, Aug. 38d, Mrs. N. J. Willis, speaker. Mr. Louis F. Jones will give tests at the close of the meeting. It is ex-pected this will be the last meeting of the season held in this grove. One is in contemplation at Lake Wachu-sett; if decided upon, due notice will be given. MBS. FANNIE WILDER.

## North Collins Yearly Meeting.

The Thirtisth Annual Meeting of the Friends of Human Progress of North Collins, N.Y., will be held at Hemlock Hall Sept. 4th, 5th and 6th. 1855. Lyman O. Howe of Fro-donia, M.Y., Mirs, H.S. Lake of California, and others will address the meeting. Inspirational music will be fur-nished by Mirs. Olis C. Denslow of South Bend, Ind.

#### SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

AMERICAN SPIRITUATION ALLINATORS HENRY KIDDLE, Onderson, J. F. JEANERET, Secretary, The Sociar Priss Ewraw has been redrephiled for effi-cient work during the present year, and all persons who sporoysof its objects are requested to forward any published stacks upon Spiritualism coming under their notice which they feel phony he taken in hand by the Sursan, to HERRY KIDDLE, Orderson, Jone Tors Offy. HERRY KIDDLE, Orderson, Jone Tors Offy.

AP For PROSPECTUS and BUSINESS CARDS. Mission of Christ.

A? Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. Advertisements which appear fair and honorable upon their faces are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Cure for the Deaf .- PECK'S PATENT IM PROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinct-All ly. We refer to those using them. Send for illus-trated book with testimonials, free. Address F. HISCOX, 853 Broadway, N.Y. Mention this paper. A.15.6m\*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\*.A.8.

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

The New Golden Eagle Furnace, the extra large radiating surface and the plan of furnish-ing the cold air, give the greatest amount of heat for the fuel consumed.

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

## ADVERTISEMENTS.

Read in Aug. Facts How a Latin Class was taught under spirit-control by a per-son knowing nothing of the language. By Mr. Glies B. Stebbins. See advertisement in another column.

MRS. JOSIE H. FALKNER, Clairvoyant and Trance Medium.

No.92 Poplar St., Aug. 22.-ifw\*

# DR. BURK,

MAGNETIC HEALER, No. 4 Concord Square, Bos-ton. Rheumatium, General Debility, Diseases of Spine, Kidneys, Liver and all Nervous Disorders a specialty. Consultation free. iw - Aug. 22.

Moore's Celebrated Spiritual Paintings, 66 SUMMER-LAND, "Birds and Flowers, will soon be placed on exhibition in Boston. 4w-Aug. 22.

**Read in FACTS for August** A description of a Materialising and Physical Béance on the platform at Onset Bay, before an audience of over four hundred persons, with Mrs. Mary Eddy Huntcon. For sale at the HARNER office. Price 10 cents. BY A WOMAN.

A book for all reformers, workers for the freedom of Wo-man, Spiritualists and liberal thinkers, who realize that the true spirit of Christianity, long misuuderstood and forgot-ten by the churches, is the most powerful weapon in behalf of liberty and reformation to day. "A very remarkable book."-Alpha. "Characterized by an earnest and candid spirit, and by purity of purpose." -Tadez., "Novel and suggestive ideas."-Woman's Jour-nal, etc.

-Inder. "Novel and suggestive ideas." -- Woman's Jour-nel, etc. Published by E. W. ALLEN, London, Eng., and on sale at OUPPLES, UPHAM & CO.'S, 233 Washington street, Boston, Inder office, etc. Superior cloth, \$1.25; paper, \$1,00, 525 pp. 1w-Aug. 22.

The Story

## OF A GREAT DELUSION,

# IN A SERIES OF MATTER-OF-FACT CHAPTERS.

BY WM. WHITE, Esq.

"Wo may fairly call this sturdy volume the anti-vaccina-tor's bible. It is detormined and well-informed imposch-ment of the Vaccination theory, bristling with facts, and enlivened by the most biting scream. The author has searched all nooks and crannies of the subject, analyzed the figures and arguments of the upholders of Vaccination, and his conclusion is, that 'Vaccination is a medical monopoly, established, endowed and enforced -a tyranny to over-throw, "--Chester Chronicis. Cloth, pp. 627. Price \$2,00; postage 15 cents. /For sale by COLBY & RIOH.

Sexual Physiology and Hygiene;

## OR THE MYSTERIES OF MAN.

#### BY R. T. TBALL, M. D.

This work was first published'in 1866. Its success has been very great, and it has had a sale in overy part of the world where the English language is read, and has become an au-thority on the subjects of which it treats. In England, in Australia. in New Zealand, in this country, it has been in constant demand since it was first published. The illustra-tions in this work are ill in number, and will greatly ald the reader by making everything plain and clear. Carefully revised and enlarged edition. Cloth. Price 2.00, For sale by COLBY & RICH.

Other-World Order: SUGGESTIONS AND CONCLUSIONS THEREON.

BY WM. WHITE, Esq.

Cloth, pp. 166. Price 75 cents. For sale by COLBY & BICH. The Facts Magazine.

A L1, persons whe have known of any extraordinary phe-nomena pertaining to Mental Curres. Measureriam, Mental and Spirit Manifestations of all kinds, abould write full particulars for this the leading Magazine devoted to the description of Psychological Effects. June 20.

# Sir Lyon Playfair

Taken to Pieces and Disposed Of; Likewite SIR CHARLES DILKE.

Being & Dissection of their Speeches in the House of Com-mons on June 19th, 1853, in Defense of Compulsory Vacci-nation. By WM. WHITE, Esq. Paper. Price 50 cents. For mie by COLBY & BICH.

Psychometry; or Soul Measure, And Bales for Development. Also Proofs of its Power. BY MES. L. A. COFFIN.

Paper. Price 10 cents. For sale by COLBY & BICH;

#### OF LIGHT. BANNER

### Millie Leonard.

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

Message Bepartment.

6

Boo. All express as much of truth as say recognize more. April is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for mblication. April Leiters of inquiry in regard to this department of the BANNER should but be addressed to the medium in any case. LEWISE 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. Shelbamer.

### Report of Public Séance held May 8th, 1885. Invocation.

Accept the praises and the thanksgiving of our hearts, oh! our Father God. May we ever be grateful for the blessings of life that are ours; may we fully comprehend that the sunbeams outweigh the shadows; that in the midst of darkness and gloom the stars of truth ever shine, and whatsoever condition may come to us in life, may we know and acknowledge that we are taught and led by thee and thy angelic spirits. May we comprehend that thy ministering angels are sent forth by thee as spirits of truth and wisdom, to point mankind upward to the realms of light and knowl-edge. Oh I our Father, hasten the day when mortals will become so receptive to spiritual truth that each one who dwells in the body of flesh may feel and un-derstand the presence of beloved spirit friends, and know that from them they can receive instruction and be guided onward to higher worlds. To this end may the spirits who throng to this place be given opportu-nity to express their thoights; and may those who at-tend upon mediums everywhere receive strength to to us in life, may we know and acknowledge that we the upon mediums everywhere receive strength to do their work. May the avenues of communication between the two worlds be multiplied, and the power of spirits be extended far and wide, until this grand and universal truth shall be accepted and acknowl-edged upon every hand. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. Ques.—[By "Tenessee."] What causes men to go on periodic "sprees"? Ans.—Usually the force of habit, acquired or inherited. The practice of taking intoxicating stimularits is not one convirced all at once the inherited. The practice of taking intoxicating stimulants is not one acquired all at once; the individual who takes his first sip of the poison-ous fluid does not usually like the taste; he must acquire a liking for it, even though there be something in his system which craves such stimulants. Generations ago it was almost the universal custom to have a bottle of liquor upon the table or in the closet and it was thought the table or in the closet, and it was thought nothing of for the head of the house, and even every member of his family, to take a sip from that same bottle. In those days such universal intoxication as you see to day was not known; but the tendency of that custom was to stamp upon posterity the desire and craving for this atimulating fluid; consequently there are very few living to day but what hold within their systems a craving for something that is stimusystems a craving for something that is stimu-lating. This craving may not take the form of a desire to partake of liquor, but it manifests itself in some way; an abnormal appetite is created; the nervous system desires and de-mands something to stimulate, either by way of food, condiments, drink or external excite-ment. We can trace this back, through the law of heredity, to those practices and customs of ages gone by, when our forefathers made use of infoxicating liquors at their daily board. And not altogether is the inherited propensity the cause of man's being subject to these peri-ods of intoxication, but also the practice of ca-tering to the appetite, of indulging such pro-pensities, and not exercising self-restraint. Q.-Why do some men, after taking one drink, apparently lose all control of themselves, and continue drinking until they become intoxicat.

ontinue drinking until they become intoxicat-d, who otherwise are all right when they do n't taste of liquor at all?

taste of liquor at all? A.--When the liquor is not taken into the sys-tem, the body is in its normal condition, and the spirit has the power of exercising control over it; but when the nervous system is sensi-tive, or, as you sometimes say. "highly strung," a glass of liquor taken into the stomach has an immediate effect upon the herit discrementation. immediate effect upon the brain, disorganizes certain elements, and renders the spirit unable to maintain its proper sway over the body; con-sequently one intoxicating glass taken by such a susceptible person, renders him incapable of controlling his actions, and the one glass stim-

**Millie Leonard.** I do not wish to give a long message, but 1 have a sister and mother in Boston whom I hope to find by coming here. My name is Mil-lie Leonard. I was named Mildred, but I was called Millie during my life. I have been gone a few years, but I have not had the power of making my mother know that I could come to her. She is sometimes very sad and lonely, and she wonders why we were taken from her. None are left now but my sister Ellen. They do not know that all the rest are safe in a pleasant home, waiting for them to come. My mother's name is Ellen, too. I was weak for months before I died, and I was glad to go, every day was so full of pain, and the nights were so long; I knew I could not get well, and I wished for the end to come. My mother knows this, and she did not grieve when I passed away, because she felt relief for me; but now, sometimes, she gets lonely and wonders why we could not have been spared to her. She lost three, and now has only one, and she thinks life has been very unkind to her. Perhaps if she knows that father and the rest of us are to-gether, and that we are not lost, but can come and watch over her, and take care of her some-times, it will make her feel happier; then if she will only feel that we have a bright home, where all things are beautiful, such as we know she loves, and that we are preparing it for her, she will be contented to wait until the sum-mons comes to call her to that home; so I come, sending my love with the rest, and assuring her how happy I am to be free from the body, for sending my love with the rest, and assuring her how happy I am to be free from the body, for all pain and weariness is gone. I am now strong and well, and I can work as I wanted to here. I used to think I could do something to help

I used to think I could do something to help mother along : she had a hard time, and I felt as though I was a burden to her. I do not have any of that feeling now. I can work and do things I wish to do, and so feel that I am not a hindrance to anybody. It is a beautiful feel-ing to have after one has suffered with pain and weakness in earthly life. I hope sometimes to come to my mother and have a talk with her, that she may hear my voice and know I am telling her of the past and of the happiness of the future, because I think it will do her a great deal of good. I send my love to my sister, and wish her to know I am with her many times, helping her in her work, trying to make life pleasanter for her, and give her strength to brighten the way for mother; it will make things more joyons, permother: it will make things more joyous, per-haps, if she knows this, and she, too, will feel happier at learning there are loved ones, though unscen, who care for her and wish to do her good.

#### Mabel, to William.

Just a few words, if you please, to one who is present, as I am permitted to speak to-day. I bring the love and greeting of a bright spirit-band who are working as best they can for the interest of humanity. They feel there is a great need of enlightenment, and they wish to spread the truth through avenues and in places which perhaps are not reached through the ministra-tions of your public workers, and so they take their own time and way in performing their tions of your public workers, and so they take their own time and way in performing their labor, but it is none the less important and es-sential. To-day, as in the past, these spirits are doing their work; they are laying their plans for something to be done by and by which they feel is wide-spreading, and which will reach further and accomplish more than what has been done, and I bring a few words of en-couragement.

reach further and accomplish more than what has been done, and I bring a few words of en-couragement. You are thinking over plans that you have in mind, certain of which you wish to see accom-plished before a great while; and I can tell you that the lines are converging, they will be brought into harmony, so as to bring about the results you seek. But not yet-a little while you must wait. Be patient; trust in your spirit-friends, for they know what is in the future. Perhaps just a little cloud of disappointment will come over you before long, and you will feel saddened, but you must not let it weigh upon your spirit, because it will pass speedily away, and you will see that in a manner the work will go on, when the cloud has passed, bet-ter than you thought at first, and that this cloud was brought by the spirits who have the whole matter in charge. You may not understand this as clearly to-day as you will before long; then you will remember my words, and know that those who are for you are far more than those who are against you, and that a sure re-ward comes to those who seek earnestly to do the bidding of the spirits, when they know. I cannot ully express to you my love and the sympathy of your friends that are watching over you. Your father is constantly guiding you, trying to lead you so plainly that you cannot mistake. He has done so, but not always in the ways you thought toward such results as you have anticfpated, but always in such ways as he has known to be right and for the best, and

have anticipated, but always in such ways as be has known to be right and for the best, and As you touched the door to day, it seemed to

it up, emended it with suggestions of their own, and again sent it forth. In this way truths are born into the world, great thoughts are started, and spirit workers come of them high and poweriui, whom you think of as silent and indifferent to the world's interests, having, as you may suppose, traveled on so far or are so engaged in their upward march that they have no time or thought to give to mortals—are close by your side, looking into your hearts, ascertaining who is the one to be inspired or to be stimulated, or who has thought enough, if quickened, to arouse the at-tention of others and give them the needed in-formation they have to impart; and whenever they find that one, they exert an influence over him that is as the breath of life, and cause him to send forth ideas and suggestions for others to make use of.

to make use of. I am attracted here to day, Mr. Chairman, and as one of the Old Guard of Spiritualism, one of the workers who sought to disseminate truth as best he could, feel the courage to speak. I say courage, for in this day, when there is so much of criticism abroad, when the spirit of intolerance is creeping into our ranks, when the base and cry is raised constantly spirit of intolerance is creeping into our ranks, when the hue and cry is raised constantly concerning this message, or that form of mani-festation, from the spirit-world, and against the honesty of mediums or some other workers for the higher life, it takes courage for such to stand forth before the world as month-pleces for the spirit-world; and also it takes courage for a spirit world; and also it takes courage for a spirit to present himself, giving bis own name, and declare that, in spite of ad-verse circumstances and conditions, he has ap-

verse circumstances and conditions, he has ap-peared to speak to his former friends and give them greeting, as well as to express the thought which stirs within his soul. I am not unmindful of the interests of Spir-itualists; I certainly am not unmindful of the interests of spirits and Spiritualism. I wish to see the cause flourish and spread, until like a green heat trac it shelt give shelter and shed

see the cause flourish and spread, until like a green bay tree it shall give shelter and shade to the weary hearts of every land. It to me is like a great rock in a dreary land, giving rest, comfort, shade and something to cling to, that no storm or tempest can tear away from me, and I wish it to be the same to all humanity. I am sad in contemplation of the work in some respects. I know Spiritualism cannot be stayed; it will move on and on, in spite of all obstacles and difficulties; but I do not wish to see these obstacles raised in our own midst and by our own people. It seems to me we have enough to contend with outside our ranks; that in them there should be such harmony and con-cord as will beautify the spirit within.

cord as will beautify the spirit within. I cannot take up the issues and side questions that seem to puzzle Spiritualists and to make them almost ready to war with each other be-cause the opinion of one differs from another. Why can we not be honest in our opinions, and when we disagree, do so in harmony-do so be-o use we feel our convictions are swayed by the truth as we see it? And if we hold to our opinions, we must permit our fellows to hold to theirs also. We concertainly do this, and I hope my brother and sister Spiritualists will come they will find they do not differ so much after they will find they are differing upon any question, they will, with good feeling, investigate and en-deavor to find the real truth. In many cases they will find they do not differ so much after all in splrit—it is only their method of expression.

an in spirit-it is only their method of expres-sion. I must say a few words about the disposition which I find among many Spiritualists to ig-nore that which to me is the grand fundamental part of our system. As I go here and there, I find brothers and sisters discoursing eloquently upon the beauties of Spiritualism—and none can desire to see them displayed in life more than myself—but they turn their back on that part of the structure which is really the substantial basis by declaring that there is no need of the phenomena, and assuming that it has had its day, done its work, and must now belaid aside. It should be understood that the spirit world is wide open, and that an influx of inspiration can be showered upon mortals everywhere, so that they can universally be made to feel the influence of the spirit world. "Let the word go forth that men and women

"Let the word go forth that men and women can be inspired by the Great Spirit of all, and that will lift them into a realm of happiness and harmony as nothing else will," say some of our philosophical brothers and sisters. But human nature refuses to be satisfied with such an assertion, and demands substantial, tangl-ble evidence of the existence of loved ones. I want my friends to know I live, and I trust they wish to know it for themselves. I desire that they will not pull away the grand pillars that support the system of Spiritualism. Our philosophy, with its ethical teachings, may be likened to a magnificent temple, with its stained windows, beautifully freesoed walls, rare pictures, and everything, in short, that staned windows, beautifully freecoed wails, rare pictures, and everything, in short, that tones and softens the light, and makes the place beautiful for those who worship in it. But what would it be without the foundation pillars? And what is Spiritualism, with its philosophy and ethics, without its phenomena? The whole word has been steened in philosophy hole world has been steeped in philosophy; through all the ages grand thinkers have arisen, discoursing learnedly upon ethics, morphy; through all the ages grand thinkers have arisen, discoursing learnedly upon ethics, mor-al culture and spiritual perception; but never, until Modern Spiritualism came with its evi-dence establishing immortal life, did mankind begin to be better satisfied with it than with all other systems of philosophy. And so, friends, if you wish your cause to stand and to grow, you will have to acknowledge the importance of its every part, and especially of that upon which it mainly rests, the phenomena produced by returning spirits, whether produced through the utterances of trance mediums, which es-tablishes the identity of the returning spirit, through the physical movements known as ta-ble-tipping and rapping, through materializa-tion of spirit-forms, or through any one of the many other phases. These are the foundations of our structure, and those who ignore them will find that they have turned their backs upon the best part of the cause. I will not tarry longer. I should not have spoken at such length, but that I feel earnestly upon these matters, and I am impelled to ex-press my thought to my friends in New York, in Brooklyn and other places-for my spirit goes out to different parts of this country with a feeling of love and friendship to many whose hands I have grasped in the past, and shall clasp in the future, and who will know me as hands I have grasped in the past, and shall clasp in the future, and who will know me as William Fishbough.

it up, emended it with suggestions of their own, and again sent it forth. In this way further are born into the world. In this way further are born into the world. In this way further are born into the world.

I think, Mr. Chairman, that many will near of my return, and be glad to know of it, be-cause they can truly say, if one comes, others may do the same; it shows that the gate is open and that it may not be closed against any one. I send my love and blessing, and I want to say, I am ready to meet all the dear ones when they come over to the heavenly side. I thank you, sir for taking what I had to say. sir, for taking what I had to say.

#### Col. Joseph Waterhouse.

I was a business man, and gave but little at-tention to spiritual things. I feel my littleness as I come into the presence of strong, brave spirits who have devoted their lives to the benefit of others and to self-improvement; but I know that it is never too late to learn, and that we have all eternity before us to gather up that we have all eternity before us to gather up those things we have missed, and make them a

Part of our spirit-lives. Perhaps I have no need to say that material Perhaps I have no need to say that material possessions can take no part in the life of a spirit, and that he must turn his attention to things belonging entirely to the spiritual side; but, after all, I find many spirits who have thrown off the outer body still concerning themselves greatly with material things; some of them are looking after the possessions they left here, others are looking out for the welfare of their friends, and others are anxious to give such thought or advice concerning material such thought or advice concerning material possessions as is to be gathered from this plane of life, and many, myself included, are anxious to communicate with their families and friends and give them an idea of the spirit-life and as-surances of their own continued existence, heaving measures of respect and effection for

and give them an idea of the spirit-life and as-surances of their own continued existence, bearing messages of respect and affection for dear friends. I want my friends to know that although I have passed from their midst, bodily speaking, I have the power of coming to them sometimes so closely as to even read their very thoughts. This we cannot do when inhabiting the body, but it is sometimes our privilege after we be-come a spirit. It would please me much to talk personally with my friends, to give them something of my career as it was commenced on earth and continued on the spiritual side. I died suddenly: I fell down stairs and did not long survive the shock. I cannot say: I was prepared to go. I had plans in my mind which I wished to develop. I was concerned with the practical affairs of life, and wished to at-tend to them some years longer; but such was not to be, for I found myself in spirit-life before I knew it: Then I wished I had understood more of the spiritual life-a matter which I had not thought much of. We do notalways in earth-life know what is best for us. I was quite well known as a hotel man, being proprietor of the Fitchburg House. At an ear-liep period in life I was associated with other hotels. I lived in Fitchburg, Mass., and was known as Col. Joseph Waterhouse. It is some-what over three years since I passed out of the body.

what over three years since I passed out of the body.

### Lucy Coleman.

My name is Lucy Coleman. My friends are in Springfield, Mass. I have tried and tried to come to them there. They do not know that I have tried in this way, so I cannot blame them; but I am not the only one who wishes to speak to them, for they have many friends on the other side who are trying to make themselves known. It seems hard, sometimes, when the way is open, so that the spirits can come right into the homes of their mortal friends. that

way is open, so that the spirits can come right into the homes of their mortal friends, that they cannot say a word or do something to make it known they are there. I wish to tell mine how happy I am, after the earthly life: I do not long for that again. I am satisfied to let it go. I have a pleasant home in the spirit world, with dear friends who came to welcome me, and who had prepared for my coming. My friends know how anxious I was to study my lessons and to learn so many things in life, but I could not. They said I used my brain at the expense of health. But now I can think and study and inquire, and be sure of getting the information for which I seek without being tired and weak afterward. I think it must be a gratification to mortals

tired and weak afterward. I think it must be a gratification to mortals to learn about the condition of their friends who have gone, and to know that they can sat-isfy their desires when they are g od and earn-est, and that opportunities are afforded them for developing themselves as they wish, and so I come, hoping my friends will sympathize with me, and be glad that I am free from the weak body, and can go on and accomplish all my plans.

#### Jennie Barker.

[To the Chairman:] I have a short message to give, which it would please me to have you take down. My name is Jennie Barker. I come to give, which it would please me to have you take down. My name is Jennie Barker. I come for myself and also for my Aunt Annie Barker, who is my father's sister. She passed away when she was eighteen years old, many years ago. She is a beautiful angel, and has been a household guardian of my home, as I have learned since passing away. Sometimes father and mother have felt there was an influence around them, but could hardly tell what; they felt as though something angelic had come into their midst, and had made all things beau-tiful. They did not know it was the presence of my dear aunt, trying to brighten their lives and make things smooth and beautiful; but it was so, and when I passed away she was the first to greet me and take me to a bright home. She told me then that she had been my attend-ant, had watched over me, and knew I would not live many years on earth. I was seventeen years old when I passed away, almost the same age that she was when she left the earth, and there seemed to be an attraction between us, so we have been together ever since.

so we have been together ever since. In the spirit-world she has been a dear sweet teacher to me, and has helped me many times. when I thought I should fail, and has smoothed my way to return to the home I loved on earth. my way to return to the home I loved on earth. My friends are not Spiritualists, but some of them are Swedenborgians, and believe the spirit can come near sometimes, so they set the chair at the table and wait for the spirit to partake of the refined particles of the food and gain strength therefrom. It is not hard for me to come to them, because they are so near to the spiritual—if they only understood it. I am glad to return with love and greeting, bringing messages of cheer from friends on high, to let my friends know we do live, and what is better, we love them still, and will watch over and guide them while they remain on earth. I have a bright home with my aunt, and we are making preparations for another dear one

are making preparations for another dear one to come to us. I think my mother will soon pass away, and we will be so glad to meet her, give her welcome, and have her feel she is at. home, and not far away from the loved ones of earth, but where she can return to them when-ever she wishes, and still live with the dear ones she has missed and mourned. My mother's name is Mary Jane Barker. She

lives in Boston.

MESSAGES TO BE FUBLISHED. May 12. --Thomas Lister: Mrs. Susan Marshi; Henry F. Bowen: Harriet For; Louis McDermott; Eliza Weils. May 15. --Ukidaren'e Day. --Edmund Garfield Spindier. Jennie May Blakely: Ernest V. Coney; Florence May Put-nam; Wille Greenough; Estella Smith; Frankle Gannon; Harry Martin; Lotela, for Lee Watklins. Charles Lawrence Dearborn. Chester Carlton Babcock. Ethel May Hocker, Little Bell, Hattle E. Weymouth. Sadie Darmody, Cora-Danlels. Lydla and Emma Winslow. May 10. -Joseph W. Hull; Ceoley C. Dickinson; Clara. Louisa Smith; Louisa Eugene Paaley; Mabel Williams; Evn M. Pratt; Anng Cliffort Lovering; Altred Gibart. May 20. --Father Henry Fitz Jannes; Georgo W. Higgs; Fanny Emerson; Moses Smith; Roland E. Murray; Fhebe Parkman.

Fandy Emerson; Moses Smith; Roland E. Murray; Phöbe Parkman. May 25.-J. H. Goldthwalt; Nancy Spaulding; Benjamin Bryer; Father Oharles Cleveland; Jerry O'Brien; Mary Ferguson; Frank. May 23.-Detter Barnes: Maverick Wyman; John R. Proctor; Emma Powell; Thomas Lindsay; William M. Bogers; Mrs. Addle Fletcher. June 2.-Mrs. Annle Maria Malcolm; Willard Drury; Elizabeth Carter; John A. Whittaker; Annle Horan; Charles Morgan; Mary Agnes, to Charles M. June 5.-Noile Butler; Joseph Graie; Abble Marsh; Charles Morgan; Mary Agnes, to Charles M. June 6.-George Griswold; Mrs. Ida Hajden; (apt. S. A. Gerdner; Mary Ann Fleher; J. B. Macke; Olivo Bateman. June 3.-Mirs. Lydla Bird : George Briggs; Lizzle Morse; Charles E. Junton; Mrs. Ellen Slater; Thomas Johnson.

Johnon. June 10.—Charles Jessnp: Mrs. Ellen Roberts: William Goodwin; Mary Hobbs; Thomas Pickett; Jane King. June 19.—George Glover; C. K. Mason; Ed Bright; John Carter; Jimmle Morris. June 23.—Simeon Stone; John I. Hastings; Jane Holmes; Mary Hunter; Miranda G. Woodward; Bessle Shaw; Spirit Violet.

Violet. June 26.-Dr. Samuel Maxwell; Mary Jane Fisher; Jere-mish Van Roed; Charlie Warren; Eolla; Closing Address by John Plerpont.

## To the Liberal-Minded.

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

stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston. Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same-in such way and manner as they shall deem ex-pedient and proper for the promulgation of the-doctrine of the immortality of the soul and its eternal progression."

IOF MORE that he is u to resist it.

to resist it. Q—Are such unfortunate men, at such times, under the control or influence of spirits who, when in earth life, were drunkards? A.—A man who allows himself to indulge in intoxicating drink that causes the system to become abnormal or unbalanced, throws him-self into the power of positive spirits who may perhaps desire something of the kind, and will exert a psychological influence upon the man, and for the time being he is their violin; and they, hardly being aware of their menress to they, hardly being aware of their nearness to any one, believe themselves incarnated in his body, again come under the laws of physical life, and, for the time, indulge in those orgies, or in the gratification of those appetites which swayed them when on earth. We know that some Splitualists are disposed to ignore and pooh-pooh at this idea; but from practical ob-servation we state what we know. We have servation we state what we know. We have seen those who have passed out from earth-life victims of selfish appetites and passions, who live in a sphere of sensuality, who never knew how to restrain themselves and to rise above the lower conditions of life, return and come into contact with individuals of earth, who, like themselves, induge their lower natures. Such spirits are restless, dissatisfied, not happy in the spirit world, for there is nothing there that assimilates with their natures; they find gratification on earth, and in conjunction with those who are themselves undeveloped. We do not know of any spirit who has ever gratified his lower appetites in connection with a morhis lower appetites in connection with a mor-tal, unless the door has been opened for its en-trance by that mortal himself. One who ha-bitually indulges in intoxicating liquor will at-tract to himself spirits of a like order, who de-light to gain from him some degree of gratifica-tion. They understand the physical, carnal appetites, but they know but little of spiritual attributes and aspirations, therefore the gravi-tation of their cravings is toward that side tation of their cravings is toward that side which offers to them conditions or elements which offers to like their own.

Q.—Is there any remedy for such an evil? A.—Yes. The remedy for the evil of intem-perance is self-government. Endeavor at all times to restrain those appetites and tendencies, the indulgence of which injures one's self or his fellow-creatures. If you know that you have within yourself a craving for a stimulant, it is your duty to exert your positive will-power in subduing that craving. It may be hard at first, but the longer you exercise this will-force, the easier it will seem to you; and if will force, the easier it will seem to you; and if you associate yourselves with those who are positive, pure-minded, and do not indulge in the lower propensities of life, you will find "yourself growing strong, and able to resist the evil which attacks you. In doing this, you will also present a barrier that will prevent the con-trol of such spirits as desire to gratify their ap-petites through your agency. The spirit-world is not made up of gross, evil-minded spirits, or those who are unfortunate and low. Many go is not made up of gross, evil-minded spirits, or those who are unfortunate and low. Many go to that other life who are undeveloped, and find their only means of enjoyment in the exercise of the lower propensities; yet the spiritual world abounds with phre and exailed beings, who are daily working for the devation and ad-vancement of those poor unfortunates who go there; consequently, by exercising your own self-restraint, using your reasoning powers, striving to live under the control of those nat-ural laws which will develop the best part of your beings, you will not only purify yourselves, but assist in elevating others. The spirits of the higher life are quite ready to exercise such a restraint over undeveloped spirits as will re-tard their returning to prey upon mortals.

- 1

give me power, and I went straight to the medium; that is how I happened to speak to day. I bring my own love always, and will help you all I can. I feel that now, perhaps, I may not express myself as clearly and fully to you as I have sometimes done, because there are other spirits strong and powerful, who have certain ends in view, who stand close beside you to do their work, but I am performing mine just the same, and we are all in harmony together. Mabel, to William.

### William Fishbough.

The old workers, Mr. Chairman, in the ranks of Spiritualism, who have answered to the call from a higher life, and ascended from the earthplane, have not so far departed from the physical as to ignore the relations existing between them and the conditions of struggling humanithem and the conditions of struggling humani-ty on earth; indeed they are constantly throng-ing back to your homes and your places of as-sembly, not only to listen to the words given forth there, and to participate in your ceremo-nies, but also to infuse into your minds some thought, some aspiration, some intellectual idea that will take root and grow.

Idea that will take root and grow. It is not always given to returning spirits to express to you in eloquent language the thoughts that they receive in their homes above. Sometimes they are not only fortunate enough to find a fitting instrument through whose lips they can voice the lessons of the spheres, or those truths which they gather on high but often spirits can come close to your high, but often spirits can come close to your hearts, in moments when you are at peace with yourselves and the world, when conditions of life are harmonious, and infuse such an influ-ence within your minds as will quicken and stimulate the mental power, bringing it into action, so that you can elaborate ideas for yourselves, and perhaps clothe them for oth-ers. To my mind, this is a grand work, per-haps even grander than delivering lectures to you, or reading you lessons which perhaps you will lay aside without thought, or power for digestion. That is like learning a lesson for another. The one who learns reaps the benefit;

another. The one who learns reaps the benefit; the one who is contented that it should be learned by another is the loser. He may feel contented for a while, because he has not been obliged to bestir himself—his indolence being gratified—but in the long run he will find he has greatly lost by his indifference. Therefore, while I am glad that spirits can at times come to mortals and speak their thoughts in their own language, presenting truths which they know are of vital importance to mankind, yet, when I realize, as I sometimes do, that they look upon them in the same light that one gazes upon a beautiful picture admiring it for the time, but forgetting its details, neg-lecting the beauty of shadow and of sunlight, then I am glad to know there is also a mis-sion for spirits to fulfill—that of infasing into your minds an influence and a sort of spiritual magnetism that will work upon the thought within, that will quicken it and force it up into outward action and expression, and thus make you do your own thinking and become students

of life's manifestations. I have witnessed this operation many times. I have been privileged to come into contact with the minds of those whom I once associated with, and to impart to them a little of my influ-

#### Maria Gilman.

How do you do, Mr. Chairman? I am glad to see you. That gentleman has just helped me in, and I thank him. I am not an old lady. I In, and I thank him. I am not an old lady. I would be if I was here, but you must not think I am now, because I do n't feel so at all. Still, when I come here, it is much as I was in days when I had a body to look after and take care of. I have a body now, in my new life, but it is different from what mine was when here; it is stronger, and I do n't have to trouble about it someory it some to look after itself about it; somehow, it seems to look after itself, and I can do my work and attend to my duties without ever feeling a pain or a shade of weari-

Somehow I have been wanting to come here a good while, but there was always something to keep me out; but 1 am glad to get here to day. Some years have gone by since I went out of the body, and changes have taken place with those I love

or the body, and changes have taken piace with those I love. My good husband has joined me in the spirit-world, and he, to-day, sends his love and greet-ings to those who are left. He is not old now. He was aged when he went away, and glad to lay down the old form; now he feels strong, ready to work and to take his place where he can be of the most use. We had a family-a son and dear girls-and do you suppose we lost interest in them because we went out of the body? No, indeed; we still looked after them as best we could, and wanted to help them and guide them along in life, to bring the best, thoughts we could to their minds. I have been trying to come in this way and speak, that they might know I live and still think of them, and can exert a watchful influence over them. Our son is James H: Gilman, and I have been

of life's manifestations. I have witnessed this operation many times. I have been privileged to come into contact with the minds of those whom I once associated with, and to impart to them a little of my influ-ence. No external expression was given; they did not know I was there, but I tried to make them in file to look after, family in-torests. Why, it seems to me those of thought was started in their minds. They selzed upon it, turned it over in their thoughts, and st length were obliged to speak of it to some one else, who again caught

Many send greetings. Sarah wishes it known that she, too, comes, with many expressions of affection. Minnie, also, holds out her hands, filled with beautiful flowers—so fitting for the lovely child who passed away early in life, mourned by friends because of her sweetness of disposition. She is safe in the spirit-world, growing like the lovely blossoms around her, and they will all find her again when they pass from the body. We are happy together, mak-ing up a band of spirits who not only desire to improve their own minds, but anxiously long who need to be told many things concerning themselves that they may learn how to truly ive.

If my friends will visit a medium somewhere, ve will try to come to them with evidences of our presence. I feel that we can speak of things that are past, so they may know we are still with them. I recall little events in my life that my friends were interested in, and I know that as I continue to come, I shall gain power

to speak of them clearly. To one friend of mine who came to see me frequently, and who, when she found I was going to pass from the body, wept bitter tears, feeling, as she said, that she should lose a sister, leeing, as she said, that she should lose a sister, I bring my love, and say, No; you have not lost me. I am with you often. I know your thoughts and ambitions, and I sympathize with you. I try to help you sometimes, so that you may step out into the clear light; and I am sure you will be pleased to know I am with you. You will meet me when you come to the spirit-world have bot lost out bet out by brite. world, and find I have not lost anything by the change, nor have you lost any of my love out of your life, for I have been able to give you even more than I could if I were here, surround-ed by the conditions of mortal existence,

#### James McLaughlin.

I lived in Providence, R. I., on Benefit street. I have never been here before, but I knew of this place a good while ago, and I tried to come, but did not have the power. I was fifteen years old when I died. I am eighteen now. I have wanted so much to send a message, when I found that I did not go away from my home, and I could saw mother and father and knew have wanted so much to send a message, when I found that I did not go away from my home, and I could see mother and father and knew they were feeling bad because I had gone. I wanted to speak so much and tell them I was there and alive, with a body looking like the one I had left. I did speak, but they could not hear me, and I thought it was very strange. 1 had many things to learn, and I have learned some of them, so that I now know that it is ne-cessary to come near to some person who can hear or see a spirit, or who has peculiar powers that will help the spirit to speak, and so I have been waiting till I could get a chance to come. I have not been waiting all this time without trying to do something, and I have visited me-diums in Providence and come very near to them. I think that I can come and show my-self in the presence of a lady whom they call Mrs. Allen, because one of her spirit band has promised to help me. He is is great; strong man, and he said if I wished to come clearly he would do all he could to help me. I have been trying to manifest, and I think I will do so well pretty soon that those who knew me would be sure to recognize me. My name is James McLaughlin; my father's is William MoLaughlin, and my mother's. Eliza. I want to send my love to all, and tell them I am not dead, but alive. I do n't see but what I am growing, just the same as I would here, and my life is the same, and yet different from what

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.

107 Read "ZOELLNER'S TRANSCENDENTAL

#### **Passed to Spirit-Life**

From West Hampden, Me., Aug. 5th, 1885, Thomas Cow-

From West Hampden, Mc., Aug. 5th, 1885, Thomas Cow-an. aged 74 years. Mr. Cowan was one of the oldest and most prominent Spiritualists in the section in which he lived; was always a fearless and outspoken defender of its principles and phe-nomena. He was born where he died, and was a respected citizen, friend and neighbor. Liberal Hail, where he de-lighted to attend meetings, was filled to its nimest capacity by his friends on the occasion of his fumeral. He leaves a-widow and five sons, all of whom are sustained by the knowledge that he is present in spirit, and is able to com-municatic with them. The funeral was attended by the writer. H. H. BROWN.

H. H. BROWN. [Obituary Notices not exceeding twenty lines published gratutiously. When they exceed that number, twenty cente for each additional line will be charged. Ten words on an average make a line. No poerry admitted under this-heading.]

#### Camp-Meeting.

**Camp-ficeting.** A four-days' meeting will be held by the First District Association of Spiritualisator Michigan at Orion, on Park Association of Spiritualisator Michigan at Orion, on Park be arranged each day by the Executive Committee, while the Bornd of Managers will oversee the grounds and provide for public comfort with guarded care and attention. Parties willing to come earlier in the week and tent, are privileged to de so. The Michigan Central Rallroad will give half-fare rates, and hotel and bearding-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 corps-of speakers and mediums also comprise the names of G. B. Stebbins and Mrs. E. Torrey of Detroit, Mrs. S. C. Allen of Flint, and a number of others are expected. "A season of enjoyment and benefit is anticipated." Mns. F. E. ODELL, Secretary.

The Camp-Meeting Association Of Vicksburg, will hold its Second Annual Meeting in Fra-ser's Grove, one half mile from Vicksburg, Mich., begin-ning Aug. With and continuing two Sundays. Lyman O. Howe will speak the first Friday, Saturday, Sunday and Thursday; A. B. French, Friday, Saturday and Sunday, Frank T. Hipley and Charles J. Barnes will give tests-from the rostrum. Wirs, Julia E. Burnes, slate-writer, and other mediums are expected. The Grand Trunk Hallroad Co. will give half-fare rates, and run excursion trains to the meeting on each Bunday. Board accommodations on the ground. No pains will be spared to make this a season of enjoyment and splritual growth. Tents will be furnished at two dellars each for the season. All who wish to engage one had best write at wor-to the undersigned. FLORENCE M. BARNES, Storedary. Wicksburg, Mich.

Mississippi Valley Spiritualists' Camp-Heeting.

#### The Second Annual Grove Hoeing

The Boossid Americal Grove Meeting Of Spiritualists will be held at New Ers. Olackamas Co., Oregon. Destining: Thursday, Boyt. Md., and continuing-until the lith. Traveling speakers and mediums, and those living at a distance who may chooses to visit the mee-ing, will find a hearty, welcome. The Beard of Managors will use all reasonable efforts to may chooses to visit the mee-ture will use all reasonable efforts to may choose to visit the mee-ture will use all reasonable efforts to may choose to visit the mee-ture will use all reasonable efforts to may choose to visit the meet-ture of the statement of the best organist on the Pacific coast. will be there to superstain the people with avest mu-tic. "New Era is located on the east one of the Wilamette Traver types of the coartenies, and rates reasonable. "Was, Philipping, Provident C. C. R. S. S. Olackamaas, Oregon.

# BANNER OF LIGHT.



The Spirit-Spheres

Attaching to the Earth, and the Mission of Modern Spirit-ualism te liumanity, as Affecting all Institutions and Classes of Society. AN INSPIRATIONAL LECTURE BY W. J. COLVILLE.

ICONOCLASM; Or, Astrology of the Bible. By ANNA P. JOHNSON Paper. Price 25 cents. For sale by COLBY & RICH.

For sais by COLBY & RICH. IMMORTELLES OF LOVE. By J. O. BAR-RETT, author of "Spiritual Pilgrim," "Looking Beyond." "Social Freedom." etc. Axiomatics Radical: Spiritual: Equality of the Senes; Moral Incidents; Perfected Marital Relations; Improved Childhood Demanded; Sacredness of Home; Mated Souls in the Eden of Love. Bound in tituted paper, beveled boards, \$1,50, postage 5 cents. Flain cloth \$1,60, postage 5 cents. For sale by COLBY & RICH.

THE MODERN BETHESDA; or, The Gift of Healing Restored. Being some account of the Life and Labors of DB. J. R NEWTON, Healer, with observations on the Nature and Source of the Healing Power and the Conditions of its Exercise. Notes of valuable Auxiliary Remedies, Health Maxims, &c. Edited by A. E. NEW-TON

Paper. Price 5 cents. For sale by COLBY & RICH.

Cloth, \$2,00, postage free. For sale by COLBY & BICH.

MAGNETIC AND ELECTRIC POWDERS Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE,

The MAGNETIC FOW DEBS cure all Positive or Acute Discases. The ELOTRIC POW DEBS cure all Negative or Chronic Discases.

NEW SHEET MUSIC. When I Go. QUARTET. Words and music by Mrs. Barah A. Van Biarcona.

# Price 25 cents. For sale by COLBY & BIOH.

**新**作品

For sale by COLD I & BIOR. CATABRH. Diphtheria, and all Throat Dis-cesses, enrable by the use of DR. X. E. BERGGER THEROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarnal Affections, including Diphtheria, 1 know to be equal to the claims in the saverilement." Frice, 80 cents for bottle. Sent by express only. For sale by CULBY & RIOH.

First Spiritual Temple. Phetographs of the "First Spiritual Temple" erected a Hoston. - Price 35 crnts. For sale by UOLBY & BICH.

DIAGNOSIS FREE. Y. ID Swo 3-os, mamps, lost of bair, name in full, are dest, and i will give you a QLAINVOT ANT DIAGNO-BRI, Address J. O. BATLIOUR, M. D., Frincipal, sid Institute, Jackme, Midel

Price 50 cents. For sale by COLBY & RICH.

GARLAND'S

**VEGETABLE COUGH DROPS** 

BY WM. A. HOVEY.

Tor mie by UOLBY & BLOH



Lile. By SAMUEL BOWLES, late Editor of the Springfield (Mass.) Republican. CABBIE E. S. TWING, Medium. Paper, 50 cents. For sale by COLBY & RICH.

# NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. STONE. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50.

THE BOOK OF RELIGIONS: comprising the Views, Oreeds, Sentiments or Opinions, of all the prin-cipal Religious Sects in the world, particularly of all Christian Denominations in Europe and America; to which are cipal Beligious Sects in the world, particularly of all the tian Denominations in Europe and America: to which are added Church and Missionary Statistics, together with Bio-graphical Sketches, By Joint HATWARD, author of the 'New England Gasetteer,''etc. This work contains 428 pages, and, as a book of reference, is invaluable.

Oloth, #2.00, postage free. For sale by COLBY & BICH.

IMMORTALITY: ITS PEOPLE, PUNISH. MENTS AND PURSUITS; with five other Trance Addresses, Being a course of effit lettures through the trance mediumship of J. J. MOHSE, delivered at (fos well Hall, London, during January and February, 1882, Paper: price 50 cents. Vor sale by COLBY\_& BICH.

LJ at No. 83% Broadway, Okkland, Car. Subscription price One Dollar per vear. W. J. COLVILLE'S DISCOURSES. No. 1-ALL THINGE MADE NEW; Delivered Sunday Morning, Sept. 18th, 18sl. No. 2-Wihr WAS OUR PILESE-DENT TAKEN AWAY? Delivered by Spirit E. H. Chapin, Sept. 23th, 18sl. No. 3-PRESIDENT GARFIELD LIVING AFTEN DEATH; Delivered Sunday, Oct. 21, 1881. No. 4-THE SPIRITUAL TEMPLE: AND HOW TO BULLD LIVING AFTEN DEATH; Delivered Sunday, Oct. 21, 1881. No. 4-THE SPIRITUAL TEMPLE: AND HOW TO BULLD IT; De-livered Sunday, Oct. 9th, 1881. No. 5-HOUSEKS OF GOD AND GATES OF HEAVEN; Delivered Sunday, Oct. 18th, 1851. No. 6-THE GODG OF THE PAST AND THE GOD OF THE FUTURE; Delivered Sunday, Oct. 22d, 1881. No. 7-Brintr E. V. WILGON'S ANSWER TO P'NOF. PIELFS; Delivered Sunday, Nov. 6th, 1881. No. 8-IN MEMORI OF MAY ALL EXENCISE IT; Delivered Sunday, Nov. 6th, 1861. No. 9-THE THUE GIPT OF HEALING; HOW WE MAY ALL EXENCISE IT; Delivered Sunday, Nov. 6th, 1861. No. 10-THE RESTORATION OF THE DEVIL; Deliv-ered Sunday, Nov. 2011, 1881. No. 1-THE BLESENDESES OF GRATITUDE; Delivered Thursday, Nov. 21th, 1881. No. 12-THE TARES AND THE WHEAT; Helivered Sunday, Nov. 2017, 1861. No. 18-NATHEAL AND REVEALED RELIGION; Delivered Sunday, Nov. 2011, 1881. No. 14-THE THEE BENERSES OF GRATITUDE; DELIVERE THUEAT INGERCED SUNDAY, NO. 21th, 1861. No. 18-NATHEAL AND REVEALED RELIGION; Delivered Sunday, Dec. 11th, 1881. No. 14-THE THEE BENE FIE AND BEST METHODS OF SPIRITUAL DEGANIZATION; DELIVERE SUNDAY, DEC. 11th, 1881. No. 15-WHAT KIND OF RELIGIOUS ORGANIZATION WILL BEST SUPPLY THE NEEDS OF THE HOLEY DELIVERE MARY, NO. 51h, 1861. No. 18-THE ORIGUN, HIETONY AND MEXANNG OF THE CHRISTMAS FESTIVAL; BEINFORD, NO. 50-THE CHRISTMAS FESTIVAL; DELIVERE SUNDAY, DC. 21h, 1851. No. 18-THE NEW YEAR, ITS HOPES, PHOMBES AND UTIES; DELIVERE BURNAY, SEN. 105, 1852. NO. 15-DEATH DUTIES; DELIVERE BURNAY, SEN. 105, 1852. NO. 16-DEATH DUTIES; DELIVERE BURNAY, SEN. 105, 24-DEATH DUTIES; DELIVERE STON NEW WINCE; DELIVERE COMING

in m

The above 28 Lectures obtain in cioin, price \$1,00; poings free. Paper, single copies, 5 cents; 6 copies for 25 cents; 13 cepies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free. Published and for sale by COLBY & BIOH, Basser of Light office.

# Hymns, Chants,

For sale by COLBY & RICH. THEODORE PARKER IN SPIRIT-LIFE. A Narration of Personal Experiences Inspirationally given to F. L. H. Willis, M. D. The well-known reputation of Dr. Willis, and his mim-peachable integrity as a medium for communication be-tween the two worlds, is sufficient guaranty of the genuine-nees of the spirit measures. This work is issued in pam-phile form. Paper, licents, postage free. Tor sale by COLBY & BICH. AND Sacred Songs, adapted for Congregational Worship and Social Gatherings.

WITHOUT MUSIC. Cloth. Price 25 cents. For sale by COLBY & BICH.

The greatest known remedy for all Threat and Lung Com-plaints. For Gaarath, Asthma, StC., etc., It has no equal. It is warranted to cure Coughs, Golds, Whooping Coughi, Sore Threat, Hostreness, Influenza, Bronchitis, and In-famination of the Lungs. It is free from all oplates and minarais, or any other. Jupirious ingredient; and is there-fore harmless in all cases: likewise paistable and beneficial in regulating and strengthening the system it and as BLOOD PURIFIER IS TRULY UMENTAL LED. A box, taken accord-ing to directions, is secretated in all cases to give satisfac-tion; or the money will be refunded by the proprietor, DB. M. C. ARLAND, Prescott street, Kwreit, Mass. Price, per box (one fourth pound), 25 cents, postage free. For sale 57, OOLET, & RICH. Paper, 25 cents, postage free. For sale by CULBY & RICH. For sale by COLBY & RICH. MY. AFFINITY. AND OTHER STORIES. Dry M188 LIZZIE DOTEN. CONTENTS. - MY AMDITY: Madam Bounifeur and her Rockst, Womma and Wiedom; The Faith of Haupha; The Bachelor's Defeast; The Great Caronnele; Marrying for Money; The Prophet and the Pliptian; Mr. Silverbury's Experience; GreatMiles; Dr. Purdle's Patient; The Sun-blue of Love; The Elish Spring. Cloth E.S. poness Moonia. The sale by COLBY & BICH. Mind-Reading and Beyond. This work contains two bindred payes, one hundred and eighty-twe of which contain a compliation from the "Be-port of the Proveedings of the London Society for Psychical Besset of, "with illustrations"

ECONOMIC SOLENCE; or, The Law of Bal-ance in the Sphere of Wealth. By JOEL DENSMORE, with Introduction by Lois Walsbrooker. A workingman's exposition of the faw through which wealth contrainees in the hands of the few is the injury of the many.

# BANNER OF LIGHT.

# The Camp-Meetings.

#### Lake Pleasant. To the Editor of the Banner of Light:

Bunday, August 16th, was a glorious day, and the camp looked charming. During the week the number camp looked enarming. During the week the humber of regular campers increased, and on Sunday there was quite a crowd of visitors. Karly in the day ex-cursion trains poured into the camp over three thou sand persons. Reckoning the campers and those com-ing in by carlages, there must have been nearly five thousand on the grounds. It looked aimost like old times. The streets and avenues were thronged all day, and at least two thousand packed the seats of the auditorium and listened to the fine music of the Fitchburg Band and the excellent speaking by Mirs. Sarah A. Byrnes and J. Clegg Wright. Both speakers were in good condition, and their inspiration was of a high order. Mr. Wright's discourse in the after-noon was generally approved, and was the subject of discussion by numerous little crowds gathered in the grove and on the Bluff. The beauty of the place seemed intensified by the lovely weather, and the enthusiasm of the campers was warmed into life. The great influx of visitors was an agreeable surprise. The quiet camp audoen, iy became iransformed into a busy city, alive with the hum of thousands of voices. During the week the platform has been occupied by Mirs. R. 8. Lille, J. Clegg Wright, Barah A. Byrnes and Walter Howell. NOTES. of regular campers increased, and on Sunday there

#### NOTES.

Mrs. Marie Rogers, Professor Bacon, Masters Fran-kle and Waiter Bacon, Mrs. E. E. Hill, Miss Onthank and others are associated as vocalists for the enter-

civilization, yet in these dark ages humanity was swamped in an ocean of despotism. The God of the dark ages was a curse. Boeaking of the struggles of the past, Mr. Wright said there would be no growth without friction. Life was a battle: man never would be entirely happy, if such were possible; he would commit spiritual suicide. "Fight on, always on," was the edict, " unto the king-in elequent words the influence of the revolution of 1776 on the world of religious thought was traced; the speaker maintained that the Declaration of Independ-ence repudiated the divine right of kings: that idea would never return to enslave men. In conclusion, the speaker said that Spiritualists must seek for a correct psychology. They must learn to understand the subtle transitions between the phys-ical and spiritual, and the mystery of human evoluiton. A beautiful tribute was paid to the sacredness of spirit communion, and all were urged to listen to the diversified voice of mediumship, and cultivate close union and harmony with the spirit world. Mr. Wright's lecture, of which the above are but fragments, gave the large audience intense pleasure. and others are associated as vocalists for the enter-tainment of the camp. George Chainey is down on the programme for three lectures. His place is being supplied by other speak-ers. People are asking why. Prof. A. H. Huse, who calls himself the "old seer," is looking hearty. Mrs. L. E. Ball is giving satisfaction as a test and writing medium. A. Waldo Mason of Springfield is a fine magnetist. He is in constant request as a healer. Mrs. Owen holds circles every day at 0 and 4. She says her mission is "to hold back the forces." Dr. Oliver Blissis located with his wife and daughter at No. 8 Broadway. He is a clait voyant healer.

Dr. Oliver Blissis located with his when his dauguter at No. 8 Broadway. He is a claiv oyant healer. Mrs. Mary B Putnam receives patients at the Put-nam Critage, opposite the hotel. Everybody says that Postmaster Chenery is a cour-teous official. Bandmaster Patz deserves honorable mention for his avealignt music.

his excellent music. Mary Eddy Huntoon's circles are now in full swing. It looks as if the mediums are going to do a good busi-

ness. It has been suggested to tax transients a ten cents' admission to the grounds. Such a tax would put about \$200 into the freasury every Sunday-i. c., if the

about \$200 into the treasury every Sunday-4, c., if the crowds did n't stay away. The officers of the camp are making strenuous ef-forts to get out of debt. The finances are low, and free benefits are being solicited on behalf of the Asso-ciation. Mrs. H. H. Whittier, located at the foot of the bluff, holds well attended circles every evening. Mrs. J. F. Dillingham, of Lynn, is a good developing medium

medlum Mrs. S. K. Bancroft, on Park Square, announces that

medium. Mrs. S. K. Bancroft, on Park Square, announces that she can cure tobacco users of the habit. Mrs. J. J. Clark is reported to be correct in diag-nosing disease. Mr. S. Carter is distributing through the camp sheets containing poetic aphorisms, which he calls "milk of the word." The milk is condensed, and isswet and good. The author is evidently an original thinker. Ex.Senator James Priest, of Derry Depót, N. H., is at the camp, enjoying its beauties and giving attention to the Spiritual Philosophy. Mr. John Adams, the efficient Superintendent of the Fitchburg Railroad, visited the camp last week. There are a few more campers on the "Highlands" now, but there is still plenty of room. Mrs. Reynolds of Troy spoke at a recent conference. She was controlled by "Winona," a bright little fairy, and an old Dutehman, who gave a witty and instruct-ive talk. Mrs. Pasco thinks her location the nicest in camp. It overlooks lake, grove and auditorium. The danelog assemblies are well attended. The denelog assemblies are well attended. The denelog assemblies are well attended. Mrs. Burt Vernon Brooks, the artist from Greenwich,

The demonstron of the bath houses gives general sat-isfaction. Mr. Burt Vernon Brooks, the artist from Greenwich, has arrived at the camp. Mr. Brooks paints by inspira-tion, and his landscapes are works of art. Our old friend, Cephas, is being inquired after. Many friends regret his absence. The familiar face of Dr. W. L. Jack is missed from the camiliar face of Dr. W. L.

The familiar face of are the analysis and the camp. Mrs. Carrie Twing, Spirit Bowles's medium, has been sick several days, and unable to give any sittings. Inquirers must be hard to please if they cannot get satisfaction among the host of well-known mediums

satisfaction among the host of well-known mediums here. Maud E. Lord's circles seem always full. Maud worked like a Trojan for Henry Elade's benefit. Mrs. Cushman deserves support from the Spiritual-ists in camp. Physically disabled, she is still a fine medium. She is located at the foot of Lyman street. Madame Snow is called the telegraphic medium. Fred Heath, the blind improvisatore, works hard, despite the small pecuniary encouragement he re-calvas Fred Heath, the blind improvisatore, works bard, despite the small pecuniary encouragement he re-ceives. Mrs. Sne B. Fales is a busy woman and a good psy-chometrist. Mrs. Margaret Fox Kane is stopping at the Blue Shar Coitage on Montague street. The Eddy Brothers' scances are well attended. Campers should make a point of drinking daily at that "Well of Healing" by the Lake. J. Clerg Wright's discourses are worth listening to his speech at Budington's tent, on the "Political Conduiton of the Nations," was most eloquent. Mr. B. Outback and femily of Santo Sa

divilinations of the past, Mr. Wright gave a rapid survey of the civilization of Greece. At the base of that benutiful and classic age was the religious idea. Men belief made an inspiration, which touches the idea of belief made an inspiration, which touches the idea of belief made an inspiration. Which touches the idea of the strugest century. That religious religious religious idea, and it is a success. The Convention of the National Developing Circle is the origination of the struge at the date are success. The convention of the National Developing Circle is the origination of the struge at the date are success. The convention of the National Developing Circle is the origination of the success at the success. The Convention of the National Developing Circle is the origination of the success at the success is the success. The convention of the National Developing Circle is the success is a stronge that a civilization is the success at the success is the success. That is a success. The Convention of the success that is the origination. That religious advancement, it was a farge at the origination is a dying civilization. It was a reformation is a dying civilization. It passed it as the origing at the meetings. The Converbilit of Somerville, Mass., has reformation is a dying civilization. It passed it as the origing all the meetings. The Converbilit of the origin the world of the origin the world of the origin at the preve come again when where a success that it is tooled. The success the time the origination. That was a dark period which except here is the origin the to the world of the origination. That was a dark period which except here here and the preve was a curve. The Convert had the time, the opportunities and the preve the the the success that it is tooled. The area the area was period of the struggles of the past, Mr. Wright the origination, yet in these dark agee thumanity wright to the struggles of the stru

#### Onset Bay.

To the Editor of the Banner of Light: The pastweek has been rather a quiet one. There have been no meetings until to day, with the exception of a lecture by Dr. Hopkins, and one or two conference there has been a large attendance at both lectures to listen to the Hon. Warren Chase, although not such a crowd as was present last week, the weather render-ing it just possible for people to exist without coming to Oriset. to Onset.

iisten to the Hon. Warren Chase although not such a crowd as was present last week, the weather rendering it just possible for people to exist without coming to diset.
At the morning service, after an excellent band-concert, President Crockett introduced Hon. Warren Chase 'of the United States," who read a beautiful peem, written by James G. Clark. After another selection by the band, "Nearer, My God, to Thee," in which the whole audience joined in singing, led by W. W. Currier, Mr. Chase began by saying: "Once more I am pleased to meet my friends here in the grove. It has been thirty-eight years since I commenced my work for Bpiritualism. I have traveled far and wide, waited time and tide, and learned a thing or two in the time. I remember when I first began there were not as many Spiritualists in the United States as I see before me in the grove this morning. During these many years of jecuting I have not missed a single engagement from slokness or any personal cause. On this occasion I am going to place before you some of the facts and theories of the lecture Mr. Chase heid is atoment to the close of the lecture Mr. Chase heid is atoment to the close of the lecture Mr. Chase heid is atoment, and the strengent the strengent in a poing the place before you some of thought and written a peem which he proposed to read, although there might be some present who ull tacker, had written a peem which he proposed to read, although there might be some present who would not like it; but if the applause lits reading ellotted was any criterion to judge by, it was very much like." "Who," asked the speaker, " are the thinkers that give their thoughts to the world for the generations who are to come after? They are those who have opposed the Orthodoxy of the world. In our country long after the Taimages are forgotten, Ralp Waldo Bamerson, Wendell Phillips. Theodore Parker and such libera of the food. "Wy," he asked, "are or Orthodoxy file wither will hve." The speaker remarkin the stress and flox serers at hours an

meetings have all been well attended, and a growing in-terest is manifested in the phenomena and philosophy of Spiritualism. The weather has been nearly perfect, and the sunnets have been the most gorgeous ever wit-nessed at this delightful summer resort. Hundreds gather every night along the shore of the Lake to gaze upon its broad bosom reflecting all the beautiful color-ing of the heavens. Happy faces are seen everywhere, bespeaking the peace and joy that accompany a knowledge of the truths contained in the Spiritual Philosophy. Tuesday, Aug. 11th, at 10:30 A. M., Miss Jennie B. Ha-gan, of East Holliston, Mass., gave a very eloquent discourse, also several improvised poems of a charac-ter that pleased all who listened to them. The address of the afternoon was given by the President, Geo. A. Fuller.

discourse, also several informated potents of a character for that pleased all who listened to them. The address of the afternoon was given by the President, Geo. A. Fuller.
Wednesday, Aug. 12th, Dr. H. B. Storer, of Boston, delivered a most interesting address. He was followed by Col. 8. P. Kase, of Philadelphia, who gave, in a clear and lucid manner, a narration of events that resulted in the emancipation of the slaves. This story, of intensely interesting spiritual manifestation, was listened to with almost breathless attention.
Thursday, Aug. 13th, Mr. Joseph D. Stiles not appearing, the afternoon was taken up by short speeches from Dr. H. B. Storer. Dr. A. H. Richardson, Miss Jennie B. Hagan and Mr. John Baton.
Friday, Aug. 13th, Miss Jennie B. Hagan improvised some very fine poems, and Mrs. Juliette Yeaw, of Leominster, Mass., gave a profound address upon "The Ture Faith."
Saturday, Aug. 16th, the address was given by Mrs. Lora 8. Oraig, of Keene, N. H., and was enjoyed by all who heard it.
Sunday, Aug. 16th, excursion trains were run over the Concord & Claremont R. R. The steamer *Edmund Burke* made a grand appearance as it steamed up to the wharf fairly crowded with human beings. The Lady Woodsum was also filed and obliged to tow a large barge. The surrounding towns also turned out a large concourse. When the morning services commenced, the largest gathering ever conversed at Blodgett's Landing had assembled at the auditorium, and was estimated by Mr. O. C. Low, reporter for the Associated Press, as numbering more than five thousand people. Mrs. Juliette Yeaw delivered the first address upon "Character-Building." a discourse pronounced by all one of the stever delivered the first address upon "Character-Building." a discourse pronounced by all one of the finest ever delivered the first address upon "Character-Building." a discourse pronounced by all one of the finest ever delivered the first address upon "Character-Building." a discourse pronounced b an unseen source, he can keep this up for weeks and months and years, as he has for a long, long period past. Last Monda, evening about eighty people assem-bled at the new home of Charlie Sullivan to give an old-fashioned housewarming. Everything in and about it has that charming air of age and quaintness which made his old home so attractive to many, and one could very easily imagine "the hanging of the erane" in the wide old fashioned fireplace. Fresident Grockett presided over the meeting, and Mr. Sullivan gave a very interesting account of his early life and struggles, paying a well deserved tribute to his dear old mother, who leaned back in her old arm-chair, looking perfectly happy and contented; and then, un-der the control of Gray Bagle, made a ringing speech. J. J. Morse of England made a short but eloquent speech, and Mr. Currier of Haverhilimade, perhaps, the happlest hit, when he presented to Mr. Sullivan, on be-half of his friende, a purse of three hundred and fifty dollars. Mr. Sullivan. Next the inspiring stratus of "Money Musk" brought the dancers to their feet, and in that graceful old contra dance many joined who had not danced for years. Mr. and Mrs. Applin led the dance, and among those who participatt dwere Presi-dent Crockett and wile, Mrs. Lita Barney Bayles, Ma ior Griffith, Mr. L. L. Whitlook, Mr. Hosmer, Miss Mamie Hosmer, Charles Sullivan and others. After the contra, the younger people were given an oppor-tunity to Indulge in more modern dances, and the In the afternoon the crowd was so large that two Mame Hosmer, Charles Sullyan and others. After the contra, the younger people were given an oppor-tunity to indulge in more modern dances, and the company separated at a late hour, after one of the pleasantest evenings of the season. Chief of Police Hood gives a most favorable report as to the behavior of the great crowds at Onset this

Smith family of singers have been engaged for the re-mainder of the season. R. W. Emerson is expected Wednesday, the 19th. W. A. Mansteld is doing good work here. A few days ago he obtained writing be-tween slatessorewed together. A skeptie in Megdville, Pa., sent them by a friend, and the writing was ob-tained in the presence of a committee of five. Annie Lord Chamberiain is giving dark circles at which mar-velous phenomena are produced. Other mediums could be mentioned did space permit. GRAPHO. *Cassadaga, August 14th*, 1885.

## Neshaminy Camp, Pa.

To the Editor of the Banner of Light: The past week the weather most of the time has

been lovely and refreshing for camping out. Monday was wash-day, and a day of quietness; but few visitors was washings, and a day of ductices, buries in the second her subject, "The Little Things of Life." The lecture was to teach that little acts of kindness, however small, if we heed them, bring peace, joy and contentment. At the close she gave satisfactory readings and de-lineations of spirit return; the parties receiving them expressed themselves pleased and satisfied with their correctness. Thurrday, Bro. Watson addressed us, and we had an excursion of the Presbyterian Church Sunday school from New Hope. Mr. Watson, taking the Bible for his subject, explained the spiritual mani-festations recorded therein, showing how differently we understand and explain them from the old theological ideas. He could not have chosen a more appropriate subject, and I feel suremany who listened to him went away pondering in their hearts if, after all, they had not been in the past groping in the dark, with a desire to hear and know wore of our beautiful philosophy. At the close of the lecture Charles Nelson, a new medium, who is camping with us, took the platform, and gave seren or eight good tests of spirits returning. These delineations and tests of spirit-return from our platform are calculated to do more good and make people more desirous of seeking to know more of our philosophy. Friday, Mrs. Glading lectured upon "The Destiny of the Soul," followed by clairvoyant seeing and delineation of character. Saturday we were ad-dressed by Bro. Watson—who is a favorite speaker— pleases the people and instructs them to live pure and holy lives, that they may enjoy happiness here and reap a rich reward for well doing when they pass over, and meet the loved ones gone before. During the week we had several conferences and public scances in the hail, and the large Pavilion has been well patronized. Thurday evening was set apart for a special fancy dress parity, but a sever storm prevented the attendance of large numbers who would otherwire have been present. As it was, we had about seventy-five on the floor, in Tich costumes. Before the close of our camp we will repeat it, and hope for beite

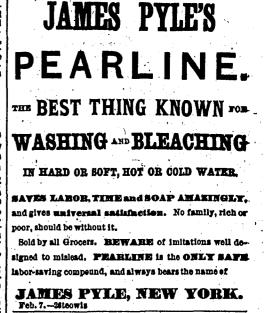
Glading gave an excellent discourse, and delineations, occupying an hour and three-quarters with great sat-isfaction to her heaters. The afternoon lecture was by Mr. Samuel Watson, who addressed as large an audience as ever convened around our auditorium. They gave the deepest atten-tion to the words uttered, and they drauk them in as though they could subscribe to everything he said. Mr. Charles Nelson followed with tests. Manycrowd-ed around the stand, hoping to hear from some loved one. Truly we are advancing ; the people everywhere are asking for more light. J. SHUMWAY, Cor. Sec. August 17th, 1885.

# Queen City Park, Burlington, Vt.

To the Editor of the Banner of Light:

Queen City Park, Burlington, Vt. To the Editor of the Banner of Light: Our Park and Grove never presented a more attract-ive appearance than upon this, our opening day. The broad expanse of lake, with the Adirondack peaks in the distance, looking down as sentinels, as it were, and mirrored on its surface, upon which ply the fast and commodious steamers, *Versmont*, running daily from Plattsburg, upon the N. Y. shore, to Bur-lington, thence sixty miles down the lake to White-hall, and return, touching at Old Fort Ticonderoga of Revolutionary fame; the *Reindeer*, one of the fleetest of course, the *Villiams and Saratoga*, and many others of smaller build, with a large fleet of sailing craft engaged in conveying lumber to Burlington, which, with its socres of "yards" and planing mills, is the third lumber mart in the world, forms a beautiful pleture upon the West, while upon the East are seen the Green Mountains, the pride of all Vermonters, with green, grassy slopes, dotted with comfortable homes of the "thirlty sons of toll" for which this Btate is noted, with many a more pretentious habita-tion, built in the modern style of architecture, and occupied by the successful merohant manufacturer or minister, who, having left the hillsides of their native gitate for more fertile fields in the South and West, re-turn here annually during "the heated term," to enjoy old friends and associations, and drink in the heath-giving elements and magnetisms of these grand old tree clad mountains, and inhale the invigorating alr peculiar to these immediate surroundings, whose senery is unsurpassed for grandeur and beauty. The addresses given to day by Mirs. Fannite Davis Smith and Mirs. Emma Paul were full of earnest, practical thoughts, emphasizing the necessity of hav-ing high aspirations, and of living pure, unselfah lives, as uccessary adjuncts to advancement in mental, moral and spiritual unfoldment, and were attended by a large concourse of people, who ilstened with bated breath to their inspired utterances, giving

enjoyment here presented to make it an overwhelm-ing success. New cottages have been built, the accommodations are ample, and in case of an overflow, please remem-ber, friends, we have several fine hotels in the city, two miles distant, very accessible, at which you will be entertained at reduced rates. Hoping our Boston friends will send us as large a delegation as attended the exercises here preceding ours, I am faithfully and cordially yours. *August* 16th, 1885. G. W. FOWLER. August 16(h, 1885. G. W. FOWLER. Mr. Fowler also writes: "The just closed Grove Meeting of Universalists, which convened here, as noted in your columns, was highly successful and was attended by some of the most slited and eloquent ex-ponents in that denomination." ponents in that denomination." In addition to the above another correspondent. Mr. S. N. Gould, writes that the indications are that the Spiritualist Camp meeting this year at Queen City Park will exceed in attendance and general interest all that have hitherto been held on the grounds.



MAGIC STAFF

AN AUTOBIOGRAPHY OF

ANDREW JACKSON DAVIS.

SIX BEAUTIFUL ILLUSTRATIONS PICTURING WHAT THE SEER HAS SEEN:

I. — Frontispiece — The Valley and the Mountains, 2. — A Man Buried Alive — First Appearance of the Spirit, 3. — Second Stage of Hesurrection — Seen in a Cemetery. 4. — Death in a Coal Mine — Escape of the Spirits, 5. — How the Spirit Voice is Heard by the Internal Ear,

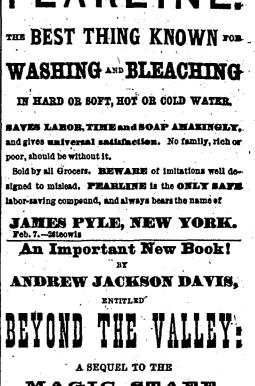
6.—How the Bpirit Voice is Heard by the internal Ear. The numerous friends of Mr. Davis will hall this freak-and handsome volume with delight. He has not written anything more timely and important for many years. The history of his life is the history of a spirit, as unfolded and influenced by guardian angels, amid the circumstances and entarglements of human society. His chapters are pathetic and authentic records of events and scenes in his private and public career, beginning where the MAGIO STAFF ends, and bringing his psychological and private ex-periences truthfully up to the present day. This attractive volume will interest thousands who have never read his pre-ceding works. It will conclusively answer the ever-recur-ring questions concerning remarkable events in Mr. Da-tis's private ide, and fully explain his various public labors-for mankind.

Beyond the Valley contains the following chapters:

Beyond the Valley contains the following chapters: CHAFTER I. .-Between Two Beautiful Mountains. CHAFTER II. .-Life in the Valley. CHAFTER III. .-Life of Unselfish Love and Duty. CHAFTER III. -A Secret Paih Beset with Terrors. CHAFTER IV. -A Life of Unselfish Love and Duty. CHAFTER V. - Some Inhabitatis of the Valley. CHAFTER VI. .-Valley Conventions and Conversations. CHAFTER VI. .-Valley Conventions and Conversations. CHAFTER VI. .-Valley Conventions and Conversations. CHAFTER VI. .-Valley Conventions and Philosophers. CHAFTER VI. .-Drunkards and Gamblers in the Valley. CHAFTER X. .-Bymposium of Fools and Philosophers. CHAFTER X. .-Death Amoug the Mountains. CHAFTER X.I. -Death Amoug the Mountains. CHAFTER X.I. -Death Amoug the Mountains. CHAFTER X.I. --Death Amoug the Mountains. CHAFTER X. .--Conflicter and Light in the Valley. CHAFTER X.I. --Barkness and Light in the Sulley. CHAFTER X.I. --Barkness and Conflicts in the Sum-mer Time. CHAFTER X.I. --Hermonial Movementand Payebologi.

CHAFTER XXII.-Conflicts and a Orisis in Our House. CHAFTER XXII.-Conflicts and a Orisis in Our House. CHAFTER XXII.-Conflicts and a Orisis in Our House. CHAFTER XXIV.-Death.Scones in a New York Hospital. OHAFTER XXV.-Diakks in the Valley. OHAFTER XXV.-Message from a Philosopher. CHAFTER XXVI.-Message from a Philosopher. CHAFTER XXVI.-Message from a Philosopher. CHAFTER XXVI.-Descent fucto the Hospital of Friend-ship.

AUGUST 22, 1885.



his speech at Budington's tent, on the "Political Condition of the Nations," was most elequent. Mr. N. B. Oathank and family of South Boston are located on the Highlands.

There is quite a detachment of Troy Spiritualists

Anere is quite a detachment of Troy Spiritualists
 here.
 Mr. Avery Clapp, an old camper, is living in sylvan
 security on the Highlands.
 Dr. J. R. Hamilton is kept busy. He is nicely locat-ed on Montaxue street.
 O. B. Buffumfhas brought his guitar along.
 Mrs. Hattie C. Mason's circles are giving great sat-tatactory.

Mrs. Hattie C. Mason's circles are giving great sat-isfaction. Dr. Bliss has been treating Mr. Henry Slade. Mrs. L. D. Spencer, formerly of Chicago, now of Mil-waukee, spoks at a morning conference. Mr. John F. Whitney of St. Augustine, Fla., who is a veteran Spiritualist and a ploneer worker, registered the other day at headquarters. Dr. Dean Clarke makes himse'f quite useful at the conference.

Dr. Dean Charke makes himfel quite metul a; the conferences. The new band-stand is in position on Lyman street, midway between the Biuff and the hotel. A. B. Champlin of Otis, Mass., is visiting his sister, Mrs. Crittenden. Mrs. Morrill and Mrs. Coburn have arrived. Mr. M. V. Lincoln is now confined to his room. Mrs. Dillingham still continues her Lycenm gather-ings.

While Mrs. Margaret Fox Kane was being intro-duced to the audience, loud raps were heard all over

the platform. The Association is in debt about \$2200. Pledges

The Association is in debt about \$2200. Pledges have been received, amounting to over \$1500, and it is hoped that shorily the whole debt will be wiped off. Gotal Viniyak Joshee, from Bombay, India, is on the gr un is, studying the ways of Spiritualists, and impart us information about the religion of the East. Dr. O. C. York entertained Thomas Richmond, the ex-Shaker from Enfield, Ct.. on Sunday night. Fred Crockett and Mrs. Whitney are holding circles. Dr. W. A. Towne's rotund form is one of the sights of the came.

Dr. W. A. Towne's rotund form is one on the signess of the camp. Mary A. Charter of Boston is on the grounds. The departure of the big crowd on Bunday has left

The departure of the big crowd on Bunday has left the camp very quiet. Those persons wishing to subscribe for the BANNER OF LIGHT, the best paper in the world, will find me at Budington's tent at their service. The following officers are elected for the ensuing year: Vice Presidents, Newman Weeks, S. B. Nichols and Bilas Mason; Clerk, N. S. Henry; Treasurer, W. B. Tice; Directors-Joseph Beals, A. H. Dailey, Jas. Wilson, T. W. Coburn, A. T. Pierce, David Jones, E. Terry and B. W. Clark. The President will be chosen by the Directors.

J. CLEGG WRIGHT'S SPEECH, AUG. 9TH.

[We here subjoin Mr. Collier's abstract of Mr. Wright's address at Lake Pleasant, which was neces-sarily omitted from our account last week.-ED. B..

Wright's address at Lake Pleasant, which was neces-sarily omitted from our account last week.-ED. B. "I life is a strange thing," said J. Clegg Wright, of Philadelphia, on Sunday morning, "and it is still stranger when seen in its tetality. But we only see it phenomenally. Life is change." After reverting elo-quently to the decease of General Grant and to his ob-sequies on the day previous, the speaker said he (W.) was pleased to stand before the present audience amid the mingting of the spiritual forces. There were modes of being, intellectual powers, ab-solute personalities outside of their sensations. Men in all ages had been trying to understand these forces. Each hypothesis or idea had formed a dispensation. Each dispensation had developed a civilization. Be-neath all civilization was a sontiment-the religious sentiment. The history of the development of the thought of immortality was the history of civilization. Be-meath all civilization was a sontiment-the religious sentiment. The history of a main we could sum up his measure, so the history of a nation was known by its religious sentiment. He would put the question : Is Spiritualism as a philosophical or religious idea ealculat to be a centre around which an be im-pressed on politics, art, ilterature and science? Have i the Spiritualist something to stir the heat of man-pressed on politics, art, ilterature and science? Have i the Spiritualist something to stir the heat of man-word in the past." "Taver," said the greaker, that Maders pirit-ualism 6 in advance of anything that has touched the "Taver," active the greaker," East bay ready to concede the dignity for, indo-sed.

in the second second

Sunapee Lake Spiritualist Camp-

Meeting.

To the Editor of the Banner of Light: The week just completed has been the most success-

ful, as far as numbers are concerned, of any week since

the meeting commenced eight years ago. Hotel Suna-

pee and all the cottages have been crowded. The meetings have all been well attended, and a growing in-

The conference meetings during the week have been of unusual interest. The following parties have par-ticipated in them: Mrs. Hubbard, Dr. H. B. Storer, George A. Fuller, Mrs. Carrie Tryon, Dr. A. H. Rich-ardson, John Eaton, Mrs. George Fellows, Mrs. Min-nie D. Emerson, Mr. Bradshaw, Mrs. L. A. Abbott, Mr. and Mrs. Simon Kezzer, Dr. Frank Brooks, Mrs. James A. Biles, George S. Morgan, Mrs. Dr. Plits and Col. E. C. Bailey. The musical and literary entertainments given in the Pavilion Wednesday and Saturday evenings have been eujoyed by all. Mrs. Emerson is a sweet singer, with a voice adapted to the pathetic songs she ren-ders. Mrs. Gilbert has a rich and powerful voice that thrills all who hear it. Mrs. Mina G. Slayton is not only a most wonderful elocutionist but also a singer who charms all with the field melody of her cultivated voice. Mrs. Tryon has rendered a number of selec-tions in a very effective manner, and Mits Abbott, asa reader, has made raph progress since last season. PEBELES.

reader, has made rapid progress since last season. PREDICES. The floral decorations of the speakers' stand were very elegant on Sunday. The skillini hands of Dr. and Mrs. Prentiss, Mrs. Fellows, Mrs. Reed and Dr. Amsden transformed the entire stand into a bower of beautiful flowers and evergreen wreaths. Mrs. Fel-lows loaned ten potted plants in full bloom, besides donating large quantities of rare and beautiful cut flowers from her garden in Sutton. Mrs. Currier of Contoccock sent a most lovely basket of flowers from her home. Everybody was loud with praise over these decorations.

Contooccock sent a most lovely basket of flowers from her home. Everybody was loud with praise over these decorations. We learn that many persons are-recognizing their spirit/riteds at the scances of Mrs. James A. Billss. This honest medium most certainly deserves the pat-ronage of all who claim to believe in the truths of the Spiritual Philosophy. Mr. E. W. Emerson of Manchester, N. H., with his sletce, has made a fying visit to the camp ground. He held a circle Saturday evening at Mrs. Henry Newman's cottage, and was kept very busy Bunday for Zina, Me. Mrs. Bessie Huston's materializing scances are crowded and the most successful'results attained. The scances of Dr. E. H. Amsden are creating great interest in physical manifestations. The light scance astounds all skeptics. Mrs. Mary E. Lovering, as earnest worker on the rostrum, from Rast Boston, is resting and recuperat-ing at Mrs. L. A. Abbott's cottage—the earth home of "Biue Flower."

"Bine Flower," Miss Huntly of New London, Conn., is at Mrs. Fel-low's cottage and is enjoying all our meetings. A large party from Lempster, N. H., are stopping at the same cottage. They find a quiet and pleasant home there.

same cottage. They had a quiet and pressant non-there. Mrs. Juliette Yeaw and her daughter, Mrs. Pope, are entertained at the cottage owned by Mr. Thomas Burpee. F. W. Hale and wife, from Henniker, N. H., are at

Burpee. F. W. Hale and wife, from Henniker, N. H., are at their cottage. Dr. James A. Bliss made a flying visit to Boston this week to attend to the August number of Spirit Voices. He returned Saturday night, and his developing cir-cles were resumed on Bunday, and will be continued without break through the entire meeting. They are creating great interest in the development of medium-ablp. Col. S. P. Kase, of Philadelphia, is a most genial gen-tieman to converse with. He remained only one night on the camp-ground, but expressed himself as delight-ed with the scenery. He attended one of Dr. Ams-den's stances, and pronounced the manifestations as most remarkable in obaracter, and unlike any he had witnessed in his long experience. D. M. Brown, seer and clairvoyant, is located at Mr. George Colby's cottage. Mr. W. A. Lull and wife, Mr. and Mrs. Chas. French, Mr. and Mrs. Henry Newman, and the two Misses Newman, all from Washington, N. H., are visiting the camp ground, stopping in their cottages on Wash-ingtos street.

the camp ground, stopping in their cottages on wash-ington street. Gen. Gould, although not a Spiritualist, is stopping at Hotel Sunapee, enjoying the excellent fishing on the Lake, also the wild and romantic scenery of this local-ity. He is a refined and cultured gentleman, and every one is pleased to meet and converse with him. Mrs. Carrie Tryon is meeting with excellent success as a business and test medium. Skeptics are loud in has praise

ber praise. The new speakers' stand is nearly completed. The painters are at work upon it. It is quite an elaborate stand, and will be quite ornamental when faisbed. L. H. Worthen and wife from Hillsboro' Bridge, are

year. We were pleased to meet here, on Sunday, Mr. Colby, the editor-in oblef of the BANNEB; Mr. Geo. A. Bacon of Washington; Mr. John Wetherbee and other friends. Onset, August 16th, 1885. THEODOBE.

#### FACT MEETINGS.

The Fact Meetings at Onset this season have been The Fact meetings at Onset this season have been very successful—more so than ever before. A great deal of interesting matter has been received for Facts Magazine, which will be published in due time. The Facts Convention was a complete success. Fact Meetings commence at Sunapee Aug. 25th.

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

Since my last letter we have had lectures by J. Frank Baxter, Mrs. H. S. Lake, Lyman C. Howe, and to-day J. W. Fletcher occupies the platform. The sttendance is daily increasing, and promises to be large

to-day J. W. Fletcher occupies the platform. The at-tendance is daily increasing, and promises to be large for the next two weeks. The discourses have been fine, and have met the approval of strangers coming to see what Spiritualism is like. The tone of Spiritualism is like. The tone of Spiritualism to day is conservative, yet radical, firm, but charitable, and more constructive than iconoclastic. This is as it should be. No cause which aims merely to destroy can have more than a brief existence. It is the builders, not the destroyers, that elevate the world, and lead men onward and up-ward to bigher ideals. Considerable warmth was gen-erated at a conference one day by the remarks of an ex-minister, who made some very extreme and un-charitable. not to say unjust criticisms upon the Church. Remonstrance was made against such treat-ment of an organization which has played an import-ant part in the development of the race. It was de-clared that although the Church as an organization has been guilty of many crimes, though it has made mistakes and taught errors in the name of truth, yet it has done much good in developing the spiritual na-ture of man, and abould not be blindly condemned. It is a fact worthy of note that some of the Ditterest and most intolerant enemies of the Church are ministers who have left their pulpits. Having for many years believed that there is no good outside the Church, and no evil inside, they now go to the opposite extreme of deelaring that there is no good outside the Church and no evil outside. Such must remember that true liberaiism consists not in mere change of opinion, but in mental and spiritual growth, the development of that spirit which can look broady upon. all things, be firm in truth, charitable toward error, and which respects the opinion of every man, however mistaken he may seem

truth, charitable toward error, and which respects the opinion of every man, however mistaken he may seen to be. Many skeptics come to the camp-grounds for the purpose of investigating the phenomena. A wide spread interest is manifest in anything that will throw light upon the great question of immortality. The religious agitation of the age will no doubt cen-traize upon this question. Materialism and Spir-itualism must be the final combatants. Materialism has the advantage of scientific patronage. Spiritual imm, born in a lowly cabin, reared in poverty and hard abip, has the hardest part in the fatt. But as spirit is victorious over matter. Spiritualism must triumph over Materialism, and be crowned with the vreach of victory. Materialism, proud of her achievements in the realm of external phenomena, must yield to the revelations of spirit, the lord of the universe. The doubt it. Thousands are beginning to realize this, and are seeking for light at these camp meetings, where the it. The users to blend. Ministers come to seek for the light which has grown dim upor the altar of their fath. They would replening the stimut and radiant ight. We dan only extend to the first. When the Gratian in the rest of blend, the first which is discar and radiant ight. We dan only extend to the first. When the Gratian indication, and 's daily line of statemers is to be apecide work in agrora sent by their istorials, besides and radiant istor. The sum in the resting and radiant istor. The sum in the resting the strike some to seek for the light which has grown dim upor the altar of their istor. The data and the in the right hand and istorial camp and the strike some to seek for the light which as grown dim the first the strike and radiant istor. The sum is the extend to them the right hand radiant istor. The sum is the extend to the fort. Mars. R. S. Lillie is expected to day, and the Gratian

## Mount Pleasant Park, Ia.

To the Editor of the Banner of Light :

Campers still continue to Dour in and the grounds are everywhere studded with tents - most of them large, airy, prettily decorated, and filed with joyous occupants. The great day thus far was Sunday, which, so far as weether the superconduct the supervised to the supervised tent in the supervised to the supervised to

weather was concerned, was perfect. The morning lecture, by Mrs. Amelia H. Colby, on "The Gause and Cure of Crime," was an able and powerful discourse, and, like all her addresses here, was enthusiastically received. received.

received. In the afternoon a greatly increased audience—the largest yet upon the grounds—listened with intense interest to the lecture of Dr. Juliet H. Severance on "The Old and the New," which was a logical com-parison of the receding past and its theories with the incoming future with its promise. In the evening Moses Hull gave his able lecture on "The Maid of Orleans." Orleans.

Orleans." The open-air concerts which take place three times a day and are much enjoyed by all, constitute one of the most pleasurable features of the camp. The camp abounds in mediums of all orders of de-velopment, from materialization to the simplest phe nomenon, and they come from almost every State in the Union.

Union. The evening entertainments are a great feature, and we have participating in them Miss Lillian Still-man of McGaul's Opera Company, Mr. F. W. stilliman of "The Jolly Pathfinders" Comedy Company, (pro-fessionals,) besides many amateurs. The dances which occur twice a week are a great success. The city papers make very fair and full reports. Aug. 184. J. H. S.

CHAPTER XLVIII.-A Spiritual Republic Beyond the Val-

CHAPTER XLVIII.-A Spiritual Reguolic Beyond the Va-ley. CHAPTER XLIX.-All Valley Vicissitudes Victorions. OHAPTER L.-Ohldren Grouping Between Beautiful Mountains, Between Beautiful CHAPTER LI.-Diseases from Conjugal Transgressions. OHAPTER LI.-Diseases from Conjugal Transgressions. OHAPTER LII.-The Biole and Other Inspired Books, OHAPTER LIV.-Ohristianity and Modern Spiritualism. OHAPTER LV.-Distination and Modern Spiritualism. OHAPTER LV.-Barmony Beyond the Valley. CHAPTER LV.-Beautiful Mornings Between the Mount-alns.

"Beyond the Valley" is a companion volume to the MAGIO STAFF, and resembles it in style of workmanship-in paper, press-work, binding, &c. -408 pages, containing siz airractive and original illustrations. Price **31,56**, postage 10 cents. Forsale by COLBY & RICH.

# MANUAL 0F **PSYCHOMETRY:** THE DAWN OF A NEW CIVILIZATION.

#### BY JOSEPH RODES BUCHANAN. M. D.

Author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education "-Professor of Physiology an Institutes of Medicine in four Medical Colleges suc-cessively, from 1845 to 1851-and for five years Dean of the Eclectic Medical Institute, the parent school of American Medical Eclec-ticism - Discoverer of the Inpressi-bility of the brain-of Psychometry and of Sarcognomy.

#### CONTENTS.

#### Frontispiece-Engraving-Portrait of Mrs. Buchanan. PREFACE.

PART I. -- INTRODUCTORY AND HISTORICAL. Introduction.

CHAP. 1.-Original Sketch of Psychometry. OHAP. 2.-Original Sketch-continued. OHAP. 3.-Later Developments. OHAP. 4.-The Psychio Faculties-their location, and seel-dental manifestation.

PART II.-PRACTICAL UTILITIES.

CHAP. 5. — Psychometry in Belf Culture, Conjugal Bela-tions and Business. CHAP. 5. — Psychometry in Medical Science and Ohoice of Physicians. CHAP. 7. — Psychometry in Politics. CHAP. 9. — Psychometry in Politics. CHAP. 9. — Psychometry in Itiorature. CHAP. 9. — Psychometry in Itiorature.

PART IIL.-THE NEW PHILOSOPHY AND RELIGION.

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

Prophecy of Casotte-Frequency of Provision-Destiny of the Young. The suthor, in his preface and introduction, says: "This welume has been prepared to fulfill the promise recently made to the public of a MANUAL OF. PSTOHOMETRY-6 work to introduce the subject to the general reader-not an elaborate memoir for scientists, which need not be offered until it is called for. As a science and philosophy, Psychometry shows the nature, the scope, and the works operands of those divine powers in man, and the works operands of those divine powers in man. and the works operands of those divine powers in man. and the works operands in the investigation of character, disease, physic incopiles in the investigation of character, disease, physic ology, medicine, geolegy, astronom, theology and supernal life and destiny. Granting, as this young will allow, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of all these sciences, it is apparent that the introduction of all these ment and eleving the dawn of a new start at science, philosophy and eleving the dawn of a new start as channes mentioner ment and eleving the dawn of a new start at science philosophy and eleving the dawn of a new start as channes therefore ment and eleving the dawn of all the action sciences for a ment and eleving that its intermet and eleving the prometer in the attilituity and lexined." "Frice start, philosophy and eleving the science science therefore the and the skillful and lexined." "Frice start, philosophy and the science science science and the point of the skillful and lexined." "Frice start philosophy and the science science science science and the point of the skillful and lexined." Prophecy of Carotto-Frequency of Prevision-Destiny of

TOT MAN BY COLET . RIGH. ORTHODOX: HASHA WITH (OHANGE OF DIFT: BY WARRAW NOR HER BARLOW, Inthe of TAXY down / And office power and Without Propries of Participation and office power and without a second power and the second power of the second second power and the second power of the second second power and the second second power of the second second power and the second seco