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mon People," Spirit-Photography at Unset, etc.

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EIGHTH PAGE.—The Uamp-Meetings: Closing Exercises at Onset Bay; Queen City Park; Lake Pleasant Camp-Meeting; Mount Pleasant Park, Clinton, Ia.; Neshaminy, Pa. Notes from Cleveland, O. 'How's Your Liver?' An Appeal, etc.

The Spiritual Rostrum.

Beecherism or Spiritualism---Which

A Lecture Delivered through the Mediumship of J. WILLIAM FLETCHER, Neshaminy Falls, Pa., Camp-Meeting, or Sunday, Aug. 9th, 1885.

(Specially reported for the Banner of Light.)

Thirty-seven years ago, when the tiny rap broke the long silence that has forever enshrouded death and told of man's continued life, it also was the means of revealing the underlying law of physical life as well as declaring the destiny of the spirit. In the phenome-

derlying law of physical life as well as declaring the destiny of the spirit. In the phenomena a witness was found who could throw much light upon the vexed question of existence and bear evidence of God's wisdom and goodness.

Up to this time theologians had had everything their own way; their assertions long and loud were accepted as authoritative, and the way they argued about "Divine Justice," the "Judgment Day" and "Eternal Punishment," left nothing to be anticipated when the time should arrive. They even went so far as to designate the very spot when the world ought to come to an end, and suggested the same to the Almighty. With this witness from beyond the grave, all was changed, for the world was told the process of physical and spiritual unfoldment, which so far transcended any former claims as to give a dignity to life and a purpose to living; there was no such separation of the sheep from the goats, no white throne, no burning hell, no angry God or wicked devil, but only the great law of cause and effect, and the guiding hand of angels leading man on from one glory to another: That devils, gods, saviours, were the wild creations of ignorance and superstition, and in reality had no existence, but all in the world of spirit was like unto the life on earth, full of possibilities if humanity will only use them, wherein peace, plenty, joy and happiness could be found.

This witness, after being denied and denounced, was finally accepted; but his teachings were all declared erroneous, tending to the powers of darkness. Some declared that it was too good to be true, and wished they "could believe it"; but the theological world, after the first sign of life awakened by curiosity, crapt back into its shell and has rarely moved since. Still the voice of the witness has been heard declaring that the theological world, after the back into its shell and has rarely moved since. Still the voice of the witness has been heard declaring that the second writings upon which the temple of

but the step that led to the temple where the "Holy of Holles" is kept, and from time to time "Holy of Holles" is kept, and from time to time the sacred writings, upon which the temple of the opposition was built, have come in for their share of analysis and criticism; the pressechoed with these thoughts, the Church has been compelled to modify its teaching, while the multitudes who had listened to the powerful logic of the unseen that have declared: "It may not be religion with the common sense." For the entire pure the spiritualism has been to build up a religion with the upon the demonstrations of science. The property of the work of belief, and thereby to walk in the ilight of understanding.

Mr. Beecher, who is ever ready at the eleventh

Mr. Beecher, who is ever ready at the eleventh hour to deal with subjects of importance, has finally taken up the subject of Bible Inspiration," and sought to sualyze the connection between Genesis and Revelation, and to accomplish this has exhibited examples of some of the linest the context half-niliting the context half-nilit finest theological hair-splitting the century has

produced.

We have no other desire than to gain the truth—no other motive than to try all things and see if they are true—since truth and God are eternal. This mighty gentleman says that the Bible is not inspired by God; it was lived, and written afterwards; that there are many inaccuracies, anachronisms and errors therein; but it will be valuable as a history. We fail to see how a book whose data are all wrong, and with misstatements on nearly every page, could

inacorracies, anachronisms and errors therein; but it will be valuable as a history. We fail to see how a book whose data are all wrong, and with misstatements on nearly every page, could be valuable as a history—for the same preacher continues; the Garden of Eden' is a fable, the story of the creation untenable; and the miracles may be set saide unless accepted as an authentic account of what has never happened.

"It has given man his highest conception of God." We accreely think the gentleman can possibly mean that, for in the Bible there are two ideas of God, as wide apart as the heavens are from the earth; one may be a loving Father, who bends above the sorrowing, bleeding heart of humanity, and pours forth streams of love and goodness that bless the world; but such a being is not the one we are told of in the Old Testament: He is angry every day, a jealous God; he visits the sins of fathers upon their oblideen's children, hardens the hearts of men, commands the soldiers to slay all but the innocent virgins, and to save them for the vilest uses. This God has ever been bloodthirsty, and the wars and battles waged under his command and by those in his immediate counsels are the darkest upon the page of history. Man's conception of God is "infinitely" above this; he gives to his God the highest attributes he can conceive of, and endows him with justice, love and mercy. He becomes the "Father," scattering blessings, and not the "Lord of Hosts," hurling thunderbolts.

It was from these old-time teachings that Calvin' stolved "the idea of infant damnation, and from the same source all the evangel-

ical religions have had their origin, every one of which breathes of God's anger at sin and the sinner; and the necessity of appeasing him by accepting the "blessed Saviour." Man, left to himself, with an understanding of nature's laws, will have a grander and nobler God than Bibles ever dreamed of; the so-called infidel and atheist has a higher conception of humanity, of justice, of meroy—all of which are godlike attributes—than all the theologians in the land.

Ind.

If the story of the garden of Eden is but a fable, and not a particle of truth in it, then man was not made by God, never tasted the apple, never played the coward by throwing all the responsibility upon Eve. and never fell. If man has never fallen, then he needs no Saviour to redeem him; consequently the whole fabric excepted by theology drops to the ground, just or redeem him; consequently the whole fabric erected by theology drops to the ground, just as we knew it must when men began to think intelligently. This is the logical conclusion, and if it be the right one, the forty thousand ministers who to-day are preaching human deprayity, man's fall and possible redemption, are all of them but parrots repeating the fable, which being accepted as truth must do an infinite amount of harm.

which being accepted as truth must do an ininite amount of harm.

If Genesis is all in error, and no one can longer
claim that the world was made in "six days,
without mental dishonesty," would it not be
better to lay aside wholly a book that seems to
be so full of mistakes that its divine authorship
is denied?

It is a little strange that Mr. Beecher should not have brought this evidence forward and placed it before the gentlemen who were revising the Bible—for they have apparently been entirely blind to all the enormous errors that our brother has so eleverly found out. The revision seems to have "Sheol" instead of Hell, which is believed to be a somewhat cooler place, but all other matters remain about the same. Now if the evidence that proves this volume so fallacious could only have been forthcoming, it looks as though there would have been very little of the Bible left for any one to quarrel over. It is only a short time since Mr. Ingersoll, with his matchless eloquence, took up this same subject in one of our large oities, and dealt with it outside the church in much the same manner that Mr. Beecher has in the pulpit. Then the cry of blasphemy was It is a little strange that Mr. Beecher should in much the same manner that Mr. Beecher has in the pulpit. Then the cry of blasphemy was raised and people were advised to keep away—one clergyman who stands as a monument of ignorance in a century never weary of boasting of its growth, strongly advising that the police should come in, silence the orator, and in the name of God drag him off to prison. Perhaps if they had, they would have rendered the cause of truth greater service, for if there, is one thing more than another that the Americans as a people believe in, it is freedom of speech; and if his voice had been silenced, a hundred tongues would have proclaimed the truth. Prisons and chains may do for old-world systems of oppression, but the spirits of Thomas Paine and Theodore Parker are too near the hearts of the American people to tolerate them for one moment under the folds of the stars and stripes. Let in the sunshine—fear not the truth—knowledge is the only power, are words dearer to the American heart than any found in Bible or creed.

Mr. Beecher says: "What if these things are

Bible or creed.

Mr. Beecher says: "What if these things are all wrong? God is the same, humanity the same and the truth is the same." I submit that this is surely not the case. If man was not created in the image of his Maker, and has, instead, climbed along the stairway of life, it makes humanity vastly different. If God, instead of being a personality, is only the intelligent force in nature that uses natural law as a means for the unfoldment of the race, then is God in no sense the same. The whole theory of absolute evil that has been the great impulse of every evil that has been the great impulse of every religious revival since the beginning of the world, is completely changed, for if the law of evolution be true, all mankind is just as good as it can be under the conditions that surround it, and instead of holding the man responsible and condemning him for being what he is, we have rather to turn about and change the con-ditions. There could not be a position more untenable than the one occupied by this repre-sentative of "advanced theology." We are brought to this issue: Can a man be

We are brought to this issue: Can a man be moral and believe in all the Bible teaches? The question answers itself, and these great moral questions must be dealt with squarely by put-ting aside the "Thus saith the Lord" and acting rather by the highest monitions of that spirit of right and truth that is ever speaking within the soul. So far as being led into "in-fidelity"—as has been suggested by this preach-er—by trying to believe the Bible in its entirety, there can be but little doubt about that, for any intelligent man knows that the account of the sun standing still and other impossibilities are like the story of Jonah and the whale, too "fishy" to be believed in; and during the last century the opponents of the Bible have been those who repudiate its teachings after a long

and continued study of them.

We are prepared to say that this volume can neither stand as a history nor yet as an absolute guide to life, but it is rather a running account of much that occurred among a peculiaring sifted and mediumistic people who attributed averything ever to some supernatural powers. ay gired and mediumistic people who attributed everything ever to some supernatural power, and instead of saying "Thus saith the Spirit," as you do in modern days, they said "Thus saith the Lord." The wonderful powers. ers as a medium, possessed by Peter, the great influence in the religion of love exercised by Jesus, and the many beautiful symbols seen by John are worthy of consideration, but not one of them can serve as the only law by which humanity shall be governed.

manity shall be governed.

The moment that man sets up the infallibili-The moment that man sets up the infallionity of the Bible and asserts that all in it is true, then begins a perplexity almost beyond conception, for the different writers of the various books all wrote from their different stand; points, and it is plain that however much may be claimed for them in the line of inspiration, they were all wofully ignorant in regard to the simplest scientific laws. The sciences that are taught in your public schools to day are infi-nitely in advance of them, while their animosinitely in advance of them, while their animosity and hatred of certain people is plainly shown by the commands their Gods gave, always advising them to kill, murder and torture those whom they personally disliked, so that the commands were in fact but a repetition of their own thoughts and feelings. It is plain, then, that this history of a dead and gone past cannot be adopted in toto as a rule of life practice; but as an imperfect account of the developm the race it has a certain amount of value. Spiritualist has always taken this position, and we are glad to see that Mr. Beccher and others

we are glad to see that Mr. Beecher and others are coming over to our side.

There will be those who, when the theory of evolution becomes accepted, will endeavor to twist every sentence into an aliasion to the law they have been forced to accept, but to a thinking mind this will be a futile attempt, for if the Bible was not inspired. Paul, who was, perhaps, one of the ablest writers, could not have known anything about it, and the chance allusions have no against the sufficient standing.

room therein; it is a little singular, however, to go to a volume to substantiate the facts of evolution, when the authenticity of the book itself is denied.

itself is denied.

Again, to quote from the Reverend brother as regards immortality: On this point he is decidedly mixed. Where are the myriad dead? Suppose that a man goes out of existence and that is the end of it. Suppose that men attain to Christ through faith in Christ, or if having been planted and nourished they have developed! What happens when a taper goes out? The earth does not shake, the sundoes not fall, and nobody notices when one goes out; and

The earth does not shake, the sundoes not fall, and nobody notices when one goes out; and when a man has not reached the stages that are possible to him, he simply goes out.

Now this is simply making man's future life dependent upon a faith in Christ through Christ, or else after having been planted and nourished, to become developed.

If evolution is true, there could not have been any Holy Ghost, Immaculate Conception or Christ as the result—any man would be "mentally dishonest" who tries to establish such a theory. As to men being "snuffed out" like a candle because they have not reached the stages possible to them, a candle can scarcelike a candle because they have not reached the stages possible to them, a candle can scarcely be said to be upon the same plane as a man, since the one is inanimate, while the other, be he ever so low in the scale of life, is capable of manifesting elements that are both grand and ennobling. Take what is called the common run of mankind, those who toil in mines and do the other coarse rough work of the world; they have not developed the possibilities within themselves. Yet shall they be suuffed out like a candle? When one of their fellows is buried beneath the débris of an explosion, how they toil for days even to bring him out to his own; how many a brave engineer has thrown himself into the very jaws of death to save the lives of others, and the first breath of liberty that ever fanned the heated brow of the slave was wafted to him by the mighty efforts of men who had to him by the mighty efforts of men who had not believed in Jesus, noryet, judged by church standards, developed the possibilities within them. Is there nothing in the life that sees its duty and does it, that shall perpetuate that

life?
The theory of "hell-fire" and conditional im-The theory of "hell-fire" and conditional immortality, while God is God, are from the same piece, and are alike disheartening and discouraging. Who is to decide the question of the possible? The inhabitants of Africa may think the best way to dispose of the missionary is to roast and eat him, giving him in this world what he threateus them with in the next, should they fail to accept his teachings. A selfish man cannot do for another what a charitable man would do without a thought, so that to decide man's eligibility for. a hereafter upon what he has attained on earth in goodness; is like limiting the franchise to the possession of a certain amount of money. Nowhere in nature do you find authority for such a fallacy. If the element of life is to continue forever in one man, then are all linked to immortality by the same mighty chain: Judas and the thleves have a title-deed in the eternal kingdom which before the Court of Heaven is as authentic as any held by Jesus or Peter. This life of to day is not life; it is only one phase of it; it is the result of all that has been, and is the prophecy of all that is to come. All souls are turning their faces heavenward, albeit some are already aglow with the divine light of the spirit, while others are still shadowed with the sin and selfshness faces heavenward, albelt some are already aglow with the divine light of the spirit, while others are still shadowed with the sin and selfishness of the earth. Yet the brightness shall be replaced by renewed glory as the soul shall rise, and the sin-stains of earth shall gradually fade away, revealing the light that has all the time been shining behind it. This is the law as revealed by the unseen: "Some good in all, and goodness immortal and eternal." The law of goodness immortal and eternal." The law of evolution is not for this brief phase of life, but the spiritual body—which is more refined than the physical body—as well as the indwelling spirit, must climb up toward the heights where Love is Law, and right and justice the desire of the heart. The murderer steeped in crime, the brute reeling with drunkenness in the gut-ter, and the dishonest holder of public office, who is perchance lower than either in the scale of development, must each be lifted up; and as good spirits in the body are forever guiding the footsteps of erring humanity, so noble spirits from the higher spheres hold this as their mission to souls in bondage, and are doing precisely the same thing. Experience becomes the pro-cess of evolution by which all souls are redeem-ed from evil, since the apparent sin is cast off and replaced by the garments of purity and

goodness. Modern Spiritualism has insisted upon this ever since its voice has been heard, and angels from the higher spheres have sought to help man overcome sin, temptation and the world, by helping him to conquer himself, and making the manhood Godlike.

"He liveth long who liveth well; All other life is false and vain."

A Religious Uprising.

The report which the American Consul at Sierra Leone has sent to the State Department Sierra Leone has sent to the State Department concerning the uprising of the Mohammedans in the centre of Africa supports the assertion made some time ago by Mr. Winfred Blunt, to the effect that the Mohammedan religion was undergoing astrange and momentous fermentation of reform. This movement has shown itself in certain almost unmarked incidents in Arabla, in evidences of strong religious feeling. in Morocco, in the crusade inaugurated by the Mahdi, and again by these warlike operations on the part of the colored Mohammedan Samulus. This is nothing less than a revival of that old spirit of religious fervor which, more than old spirit of religious fervor which, more than ten centuries ago, gave to the Moslems political ascendency in Africa and Western Asia, which gained for them the kingdom of Spain, and which at one time threatened the extinction of the Christian religion throughout Europe. At that time the Christian and the Musaulman fought upon a common basis. In the matter of weapons and in the art of wahit is possible that the Mohammedans were in solic degree superior to their adversaries, and if in the interval of centuries, both races had mide equal progress in solentific research, we should now have good cause for alarm in reading of these military operations on the continent of Africa. As it is, it requires considerable force of the imagination to realize that the time once existed ination to realize that the time once existed when what is termed Christian civilization was when what is termed Christian olivilization was constantly in danger of destruction in consequence of the vigor and prowess of those whom we now look upon as inferior races of men. The effect of this uprising in Africa will, of course, be closely confined to the interior of that continent, since it would be impossible for the leader of the movement to successfully attack the European colonies that have been established at various points on the African coast. To us his success in the interior of the continent means the establishment of a better and higher type of government, which may in time permit of the building up of trade relations, which would be an almost impossible work so long as the inhabitants of this little known country were broken up into tribes of hostile savages.—Boston Herald.

Free Thought.

TELEGRAPHIC PHENOMENA.

To the Editor of the Banner of Light: I am not a Spiritualist, nor yet a "light-seeker," generally speaking, but a somewhat dull, prosaic sort of a somebody who thinks little about the supernatural, and never strains a muscle in reaching after the unattainable. I am, however, unshielded from the natural perplexities which are incidental to all phenomena, and while I have been more amused than terrified by the experiences which I am about to relate, I would like to hear authoritatively from some one who has made the subject a study, in the hope that the knotty problem may be solved. While I am not inclined to spiritualistic doctrines, neither am I to realistic nor materialistic doctrines; both propositions have their defenders and disputers-about equally divided; and, as I have no taste for polemics, I am on neutral ground, neither on the one side nor the other, nor yet between the two, but just anywhere "to keep peace in the family." The opinion of an individual, excepting in rare intervals, is, in the abstract, of very little importance to the public generally, and I would not intrude mine at this time were it not that I desire you shall fully understand what manner of a man is the narrator. Like causes affect different organisms differently, and a man warped by prejudice or purblind with superstition must needs be a very poor witness on any subject. But to my story:

Some years ago I was working in Houston, Texas, as a telegraph operator. Among the number employed was a young Ohio boy, who is a good friend of mine, but being absent I will not take the liberty of using his name. He was a robust, thick-set fellow, temperate in all things, and very intelligent. He had one weakness: he was most absurdly afraid of "ghosts" so much so that he would as soon stand up as a target for rifle-practice as to be caught alone after night, no matter how brilliantly the street lamps were burning. He would sleep in the office all night sooner than go a few hundred yards to his lodgings; and as I worked at night, this was the first thing unusual I noticed about him. Later I found that he had the power to impart to an article of furniture the most vigorous animation, or, I should say, power of locomotion, by simply placing his hands on it; not an unusual thing, perhaps, but later still I found he had the power to call up and converse with telegraph operators long since dead. He would simply propound his interrogatories orally, and in response the answers would be literally telegraphed to him, in most excellent Morse characters, by absolutely perfect dots and dashes sounded on the table,

box or other article improvised. I say the characters were perfect; by this I mean the sound only, such as is in general use often wondered and wonderingly asked myself, n telegraphing: and these tong tinct that an operator standing at any part of the room could hear and "read" them with nerfect ease. There were no decentions, no auxiliaries, 'no instruments, batteries, or the like; there was nothing visible or material save the tannings, as with the finger-ends on the sounding-board of the table or box. Being an operator, I know how easy it would be to arrange a counterfeit, worked by a confederate. but for the same reason I know how easily such an artificial sham could be detected. I am safe and positive in asserting that there was no physical, mechanical or artificial cause for this phenomenon known or possible to either the medium or his friends.

Restrained more by a careless indifference, superinduced by preoccupation, than by skepticism, from joining in the, to us, sport, it was some time before I took the trouble to investigate. Finally, however, I joined the party standing around a table one Sunday afternoon, conversing with a spirit who said his name was Collier. This spirit was flooded with questions on all subjects, the answers to which he rattled off most volubly and intelligently. The boys were rather wild and somewhat irreverent, and extravagant inquiries were propounded by them, all of which he seemed to take with great good nature, never betraying the slightest dis-

pleasure. I investigated to my heart's content. Seeing the others accepting the situation as a matter of course, I was thrifty in ridicule. There must be a cause for all this-a real, palpable cause which I would discover and lay my hands on and extort from them a confession of wonderful credulity. I would convict the medium (I call him that now, but at that time neither he nor ourselves knew of such a thing as a medium,) of victimizing them, and expose the whole thing as a clever hoax. Well, I did not succeed. The cause lay deeper than I could delve; the mystery was more occult than I had thought for, and eluded all my science, and I gave up the attempt.

Baffled in my endeavors to solve the mystery, I resolved to extract what information or diversion I could from it, and at once addressed myself to the task of interviewing the disembodied intelligences of those whom I had known. I learned that in the region which they occupied there was a governing power, much the same as there is on this earth. The spirits were taken in and carried higher, much the same as promotion follows the earnest efforts of a terrestrial laborer. Some had not reached the point where they could communicate with me; others had passed it.

Collier was ever present, and when we launched forth the "If there is a spirit present, let him speak," his "I. I. C." would sound as naturally as though he were in the next station up the road, answering a call over the parts of London.

wire. He seemed to be master of the situation, and claimed that "this is my regular wire." When any other spirit-operator wanted to communicate with us there was a "struggle for the circuit," which invariably ended in Collier coming out victorious./ It was only by the nicest coaxing on our part that he would permit any one to speak to us. On one occasion when he was unusually gracious, he let a man talk to me whom I had known in life, but had forgotten. He had worked in Houston, but being in the last stages of consumption, went to Florida. He reminded me of the circumstances where I had last seen him, the sum of money I had given him to help him on his way, the date of his arrival in Florida, the date and circumstances of his death, and a dozen other things which no mortal had ever known but myself, and which I had forgotten. He was unchanged apparently, and I fancied I could detect the same slow, halting and imperfect telegraphing that was distinctively his when nearing the end of his earthly career. He was glad to see me, thanked me kindly, said he was doing well. I wanted to obtain a full report from him, and he seemed not averse to furnishing it, but he was somewhat abruptly forced to stand aside by the jolly Collier, who claimed our attention, and I never could get him again. Whenever Lasked for my friend I was told, "he is here,. but busy."

One more incident which I esteem remarkable, and my tale is finished. When this spirit Collier was first discovered and had related the circumstances of his life and death, one of our party wrote to the manager of the telegraph office in Charlotte, N. C., I think, asking if such a man had worked there at the time stated. The answer came back from the manager, saying that he had no recollection of any such man, but that as they were coming and going all the time he could not be positive. He gave it as his opinion, however, that no such man had worked there. Now this was all well enough, but the strange part of it was that at the bottom of the letter, in delicate and perfect telegraphic characters, was recorded the following sentence: "Yes, I was there, and worked the Charleston wire.—C."

There was no mistaking this; there it was, plain and perfect—too perfect indeed to have been done with a pencil, and unlike a pencilmark, it was indelible. Of course we had a sitting and asked Collier about it. He said he wrote the characters while the letter was in the mails, and just before it reached Memphis. He insisted that the agent at Charlotte was

Our mystic sport soon ended; the migratory instinct of the genus operator asserted itself, and soon our little coterie was scattered to the four winds. Death has put the possibility of a reunion beyond hope, and the years which have intervened have mellowed into seriousness what was then only an exciting pastime. I have "What is it?" but no satisfactory answer comes. That we communed with some invisible intelligence there can be no doubt. In our business we do this daily. In the latter, we can account very easily for the phenomenon: we have our wires and our instruments and the subtle electric current; in the former there is no reasonable hypothesis upon which to base a calculation. If in fact the spirits of those boys were as they represented, why did they choose the vehicle of telegraphy to convey their thoughts, while they listened to ours orally enunciated? Why would they respond only when this Ohio boy called them up, and why, after the first question from him, would they reply to any one else? Mind you, he went into no trance; he sat there very honestly with his hands on the table like the rest of us. He was no more affected than we were. He knew no more than we did, and believed no more than we did. If he had any superior power it certainly "blushed unseen" to himself; he was unconscious of it. The solution of this phenomenon may be an easy matter to those who have given the matter study; to me it will be a revelation. I trust the facts, though but indifferently related, may be interesting to all.

M. W. CONNOLLY. Paris, Texas, July 25th, 1885.

In the August number of the Independent Pulpit, Waco, Tex., B. P. Barnum criticises the remarks of a correspondent in which the latter employs words and adopts a style of language in speaking of Spiritualism and Spiritualists which we regret to find altogether too often in so-called liberal papers and the writings of those who claim to be "liberalists"; wherein their "liberality" consists we fail to see, unless it be in the liberal display of abuse. On this point Mr. Barnum very justly BAVS:

Liberals should know that ridicule and con-"Liberals should know that ridicule and con-tempt are not arguments, and only show the weakness of the cause in which they are used. There are many very intelligent people who have carefully investigated the different phases of Spiritualism, in fact have given much time and study to the subject who have become thor-making convinced of its truth and are honest oughly convinced of its truth, and are honest believers in and advocates of its doctrines. These persons deserve and demand something more than contempt and sneers, especially from those who claim to be liberal in their

If the Scientific American is correct, beer is more harmful than whiskey. That journal says that the use of beer is found to produce a species of degeneration of all the organs; prolound and deceptive fatty deposits; diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys, are constantly present. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally in a beer drinker.

"The Marquis of Londonderry, wholesale and retail dealer in coals," is a sign to be seen in different

(From the Boston Journal.) SOULS THAT HOMEWARD GO.

Where dwelt souls ere to earth they came?
Had we somewhere another name
Above the cloud and star?
Strange yearnings, such as spring-time brings,
The splittifeels to spread the wings
That earthly fetters bar.

Strangers are we, nor understand The longing for our native land; And marvel that a child's first breath Is a loud cry in world of death.

As on the west'ring way I go, Faces are seen I seem to know, Yet never met before: A stranger's hand our own may press That may have given a caress
Upon another shore.

A voice may haunt the brain and heart, Remembered faintly but in part; And glances pure that work no-ill, The pulses for one instant thrill.

It matters not the why, or where; For God hath welcome sweet and fair For souls that homeward go; That in the night and sun and rain And frosts of changeful life have lain Until as white as snow.

Oh! to clasp there our loved, our own, For every sorrow will atone— Birth is the spirit's door to earth, And death is an immortal birth. PANNY FALES

Spiritual Phenomena.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

From the Phi'adelphia North American.

NUMBER SEVEN.

NUMBER SEVEN.

The first time I ever witnessed the process of spirit slate-writing was many years ago in the presence of Henry Slade, somewhere in the West Thirtieth streets in New York City. It was between the hours of 12 and 2 P. M. I found the medium alone in a room on the first floor, well lighted by two windows. Being somewhat skeptical. I required the medium to sit in plain sight, some twelve or fifteen inches from the table, with his feet securely locked around the front legs of the chair in which he was sitting. I examined carefully the slate, and know, so far as my senses enable one to know anything, that there was no scratch or mark upon the surface of either side. Slade bit off a piece of slate pencit the size of a grain of tye.

In the early days of the phenomenon this biting, instead of breaking or cutting of the pencil, seemed requisite, in order, as it was claimed, to magnetize the pencil with the necessary aura. Slade next placed the

stead of breaking or cutting of the pencil, seemed requisite, in order, as it was claimed, to magnetize the pencil with the necessary aura. Slade next placed the minute pencil on the slate, and then held them both under the edge of the table, his hand and wrist from the knuckles remaining plainly in my sight until I heard a noise resembling scratching under the table. He has the without changing hands, and handed it to me. There was a plainly written sentence on the uppermost side of the slate, that had been very near the under surface of the slate, that had been very near the under surface of the slab of the table. Several other manifestations of like convincing import followed, among which were the following: Blade held an accordion by its stationary side just under the edge of the table, so that more than half the width of the instrument projected over my knees. Whilst in this position the instrument discoursed music for a considerable time, the bellows being made to move backward and forward before my eyes by some invisible power as if it was played upon by human hands. The medium again put the pencil on the slate and held them on top of my head, his hand projecting over my eyes so that it was plainly seen by me from the wrist to the knuckles. I soon heard rapid scratches over my head, and on inspecting the slate, found written upon it in a bold, strong hand, "God bless Denton."

I learned that a then noted Spiritualist of that name had ever recently been necesnit with Slade.

bless Denton."

I learned that a then noted Spiritualist of that name had very recently been present with Slade.

The medium now made a circle on the slate of the size of a silver sixpence, within which he put the minute plece of pencil, and then asked me to lay my pocket-knife on the slate. Upon my doing as requested Slade pushed the slate gently under the edge of the table close to where I sat, when to my surprise I saw my knife rise from the slate and describe in its flight the segment of a circle, and fall to the floor on the my knife rise from the slate and describe in its flight the segment of a circle, and fall to the floor on the other side of the table, having one or more of its blades open, though they had all been closed when I laid it on the surface of the slate, the fraction of the pencil remaining in the little circle, thus proving that the slate itself had not moved during the process of the phenomenon. From the commencement to the end of the scance. Slade held his left hand flat on the table, near its centre, without a moment's cessation.

ANOTHER OF SLADE'S SEANCES. ANOTHER OF SLADE'S SEANCES.

It was not until one or two years after this that I was present at another of Slade's scances for slate-writing. His occult powers were then evidently more fully developed than they were at the date of my first scance. I was accompanied by a lady friend of rare spiritual endowments, and one whose harmonious temperament singularly qualified and fitted her for holding intercourse with the denizens of the unseen world through the instrumentality of the sensitive organizations of mortal mediums. We fortunately found the medium alone. We all three sat at a round table, in the centre of which stood an astral languary that cast the medium alone. We all three sat at a round table, in the centre of which stood an astral lamp that cast its bright beams around. The medium sponged a large slate clean on both sides, and after wiping it dry handed it to us to inspect. He next laid a minute pleas of slate pencil on the table directly before me handed it to us to inspect. He next laid a minute plece of slate pencil on the table directly before me and asked that I should lay the slate on the table over it, which I did. I then took Slade's right hand in my left, whilst my lady friend took his left hand in her right, and completed the circle by holding my right hand in her left. We all three then sat for a short time in profound slience, my eyes never once being withdrawn from the slate, which lay directly beneath them, but a very few inches from the edge of the table that rested against my breast.

A few minutes only clapsed before we heard uniform seratching beneath the slate, and on the usual signal sign or rap being given by the spirit control, I took up the slate and read aloud a beautiful communication purporting to have been written by my spirit-wife in a

sign or rap being given by the spirit-control, I took up the slate and read aloud a beautiful communication purporting to have been written by my spirit-wife in a fine and very plain feminine hand, in lines extending lengthwise of the slate as straight and uniform as if they had been ruled. From the moment the slate had been handed to me by the medium at the commencement of the scance until the time I read aloud the writing on it, Slade had never approached or touched it in any way. This seemed to be a pretty fair test of spirit or occult power, but not so striking as I have witnessed in the presence of some other mediums. For instance, some years ago I received an invitation from the late Mrs. Mary Hardy to attend an amateur slate-writing scance at her house in Boston, which I with pleasure accepted. On my arrival in the evening I found quite a large company assembled, among whom were Robert Dale Owen, the Rev. Dr. Bartol, Wm. Lloyd Garrison, several army and naval officers, publishers, reporters, and others. We seated ourselves at a lengthy oblong table, at one end of which Mr. R. Dale Owen sat. Mrs. Mary Hardy sat on one side about midway, with myself on her right. Mr. Owen had a few hours before the scance commenced provided minself with two goods aged and several seases, countered provided minself with two goods aged and sease commenced provided minself with two goods aged and sease commenced provided minself with two goods aged and sease commenced provided minself with two goods aged and sease commenced provided in the sease commenced provided in the sease commenced provided in the sease commenced provided the sease commenced provided in the sease commenced provided the sease commenced provided in the sease commenced provided the sease commenced pro midway, with myself on her right. Mr. Owen had a few hours before the scance commenced provided himself with two good-sized new slates, coupled together with a pair of hinges on their one side and a lock on the other. After the company were all seated, and before the gas was turned down, Mr. Owen took from his pocket a key, and unfastening the lock passed the slates around to the company to examine, by whom without exception, they were pronounced clean as slates could be.

WHAT ROBERT DALE OWEN DID.

Mr. Owen again took the key from his pocket, relocked the slates and passed them to the medium, Mrs. Hardy, and then returned the key to his pocket. After placing a short piece of slate pencil of the usual size on the slates, the light being turned nearly out, Mrs. Hardy held them under the table. She almost immediately became greatly agitated, accompanied with that singular shivering and shaking so comfnon to mediums when they are being used by their spirit-controls in making powerful physical manifestations. My sitting next and in close proximity to the medium enabled me to better appreciate the violence of the power with which she seemed to be controlled or assailed. Soon, upon the usual signal rap being heard, Mrs. Hardy withdrew the slates from beneath the table and passed them to Mr. Owen. The light being now turned on in full, Mr. Owen read a few lines that were written on the outside of one of the slates as follows:

"We have written on the inside," and then passed them around for the company to examine. On the slates being returned to Mr. Owen, he again, in plain sight of all present, took the key from his pocket, unlocked the slates and read aloud a plainly written communication that was on the inside of one of the slates, and then passed them again around the company, who examined and commented on the wonderful phenomenon, all evidently being satisfied.

A FIRGER WRITING DEMONSTRATION. WHAT ROBERT DALE OWEN DID.

A FINGER WRITING DEMONSTRATION. A still more wonderful phenomenon than this, if possible, I more than once witnessed in the presence of the well-known Mr. Powell, the finger-writing medium. After seeing him write on several occasions with his own finger in his peculiar fashion I called at his then rooms. No. 3 Davis street, Boston. On that occasion he offered to do the writing with my own forefinger instead of using his. I handed him a large half sheet of letter paper, on which I had put a private mark to identify it by. Powell laid this sheet of paper flat down on a table or book (I forget which) and grasping my right hand in his as he stood in plain sight in a convenient position, the medium wrote a line the whole length of the paper in a large, capital hand. There could be no deception in the using of my finger, as everything was done in the simplest and plainest manner possible. But the strangest part of this phenomenon consisted in the fact that just below the line written was an exact duplicate of it, although in rather fainter chirography, as it the latter was a shadow or dagmerrectype of the first. The writing was of the character of faint writing, executed with a lead pencil. A still more wonderful phenomenon than this, if pos-

I asked Powell to repeat this manifestation, which he cheerfully consented to do. On the last occasion, when the medium had got about half way across the paper, I felt the end of my foreinger getting a little sore, and I nsked Powell to use my middle finger instead. Without a moment's hesitation he dropped my foreinger and finished the line all the same with my middle finger. The soreness of my foreinger was probably caused by the aura of some kind that the controlling spirits had concentrated into it to fit it to write with.

write with.

PAINTING WITHOUT COLORS. write with.

Some eight or ten years ago I chanced to call at the house of a well-known gentleman in Philadelphia, where I met a lady and her little son of some nine or ten years, who I was told was controlled by a spirit to draw and paint flowers, etc., with his finger. On my saying that I should like to see a specimen of his powers, the mother asked him to move his seat and sit beside me. I took from the centro-table a half sheet of note paper, and tearing off one corner so as to be able to idently it I handed the sheet to the boy. This he laid upon a large-sized pamphlet or book, which he placed before him in his lap. I watched the little artist's movements very closely. He soon began to make quick slight touches with his forefinger on the margin of the paper, with the object evidently of being able to discern by the discolorment of the paper when his power to paint came upon him. After a few minutes the coloring matter seemed to be at hand, and he drew and painted with his finger a little yellow flower on a green stalk accompanied with green leaves. I have the flower in my possession now. It is not remarkably pretty, but then it is perfect in all its parts, and would do no discredit to a boy painter of the same age in a country school.

Respectfully, Thomas R. Hazard.

in a country school.
Respectfully, Thomas R. Hazard. Hespectfully, Thomas R. Hazard, N. B.—I would say just here that of all the wonderful occult manifestations incident to Modern Spiritualism, spirit-drawing and painting, including the lack of visible ingredients and the almost lightning speed and perfection with which they are often executed; are perhaps the most astonishing and past finding out.

Questions Answered,

Through the Trance-Mediumship of Mr. W. J. Colville.

SERIES NUMBER TWELVE.

Ques.—A lady who has suffered much from physical weakness and exhaustion wishes to know if there is the least assimilation to it in spirit-life, after the weakness attendant upon

spirit-life, after the weakness attendant upon disease has passed away?

ANS.—So far as weakness is physical, of course it is not carried into the spirit-world; but if this physical weakness is the result of mental debility, you may carry it into the spirit-world. If there be any real incompetency in the mind itself; if it be the absence of control over outer things on the part of the spirit; if that outer weakness be the result of spiritual deformity, of course you may carry it into the spiritual world. If it be the result of a violation of moral law; if it has come about through yielding to the lower instincts instead of the higher, it gives evidence of absence of spiritual growth, and this absence of spiritual of the higher, it gives evidence of absence of spiritual growth, and this absence of spiritual growth will, of course, result in impotence in the spirit-life. But if it be purely physical, if it be only the result of circumstances which pressed hard upon the form, and has not its origin in the spirit, it will not be carried into the spirit-world. A great many of the physical disabilities of to-day are the result of an inability to determine as to what is best for you in the matter of food, clothing and surroundings. People are very often so situated that they cannot choose their surroundings, and are thus victimized, and in so far as they are thus victimized by that over which they have no control, by a purely physical condition which has trol, by a purely physical condition which has no reference to spiritual life, they will be freed when they leave the body; but in so far as their condition is the result of disobedience to the moral law, it then may be carried into the spirit-spheres and outgrown through effort and

spirit-spheres and outgrown through effort and obedience.

Q.—It is said that spirite in returning to earth to control, always at first take on their earthly conditions; in that case do they throw off emanations that are injurious to persons around the medium at that time?

A.—There are some spirits who take on their earthly conditions; there are others who do not; it depends upon the kind of control to which you refer. Suppose a spirit who died of cancer were to control this medium and deliver a public discourse; the spirit would not take on the cancerous condition, he would not bring any elements to the medium that could possibly develop a cancer in the system. The control would be simply mental; it would not be physical; it would be the control of the mind from the mind, and in so far as the cancer was only physical it certainly would not be in any way introduced by the spirit, who would merely produce an effect upon the medium's brain, causing it to respond to his own mental knowledge. If you allude to a merely physical manifestation, if you allude to materialization in the usual way, the form taken on is that form which can be most easily recognized; so, if you could identify a spirit more readily because it brought with it any evidence of physical deficiencies, it would, no doubt, appear in that form, in order that it might be the more easiappear in that form, in order that it might be the more easily recognized by you. So far as earth-bound spirits are concerned, those who have not long passed out of the physical form, those who are closely wedded to matter, they very often con-trol a medium on earth and are obliged to take upon themselves similar conditions to those which bound them while they were here upon earth; yet if they had any particular diseases they will not find conditions for taking on these diseases again through associating with mediums, unless the germs of the diseases are found in the system of the medium to whom they are

Q.—It is stated in a recent work that Robert Dale Owen keeps two servants in his spirithome, which would imply that there was actual household labor, if not drudgery, there. Will you please explain this, and tell us if it is customary to have three meals a day, the same as there and with an approximate amount of labor? here, and with an approximate amount of labor? A.—There are certain spheres which are com-pletely earth-bound, where they may continue for a time all the routine of physical life. There are those who really go into restaurants with their mediums and sit down at the dining-table with them, take three meals a day, and go to sleep at night. But these are very earth-bound spirits indeed, and can only be conscious of any physical surroundings as they are consolous of them through mediums, and can-not be conscious of spiritual things in spiritual life at all, because their spiritual faculties are not developed. A spirit whose life has been sensual here is simply impotent in spirit-life. He has no power at all unless he gains that power from persons yet in the physical life who are on the plane where he can reach them. A spirit so exalted as Robert Dale Owen is not bound to earth, does not follow a medium about and take three meals a day, and would only keep messengers or servants in order that he might use them in the accomplishment of cer-tain spiritual designs in carrying out a certain tain spiritual designs in carrying out a certain spiritual work. These spirits who are drawn to him, who occupy the position of servants to him, are benefited by association with him. They are elevated by being under his control, since he possesses greater intelligence than they. He may also keep servants for other purposes than scrubbing floors and cleaning kitchen utensils; he may send them as messengers to friends; he may employ them as amanuenses and secretaries; they may be his representatives to interview persons when he is sentatives to interview persons when he is away from home, and so in various ways may transact business for him in connection with an intellectual and spiritual work. In the same way such a spirit as the one referred to may have mediums as dependents, using them for carrying out his designs, using them in order to transmit messages from him to earth or to distant places in the spirit-world, as he cannot be in more than one place at one time.

another time the spirit will not really occupy the body, but at the same time will control it in the way in which the mesmerizer controls his subject. It depends very greatly upon the degree of development of a spirit, as a spirit is obliged to dwell within the body before it understands how to control from without. The more control your spirit gains over material things, the less necessity there is for local contact.

Q.—[By the same.] Can a mediumistic person, of his own volition, pass into the condition known as "trance"? In other words, can a person become entranced without the aid of another spirit, in or out of a human body?

A.—A medium cannot, but an adept can.
There is this difference between them: An adept is a person who controls his own organism, and is capable of controlling lower spirits; whereas a medium is a person who is controlled by superior or spirits; whose organism is subject to their volition; thus you will discover, if you are an adept and have entirely controlled your own body, that you will be able to throw yourself into a somnambulic condition when you desire. You will also be able to exercise a similar con-trol over some other organism which is weaker and less developed than your own; also over departed spirits who have not attained to your departed spirits who have not attained to your measure of spiritual growth: whereas, in your capacity as a medium you will be controlled by outside intelligence, and will be entranced when your spirit guides see it is best for you to be put into that condition. If you call upon your spirit-friends and ask them to entrance you, they will undoubtedly respond, unless they see it will be prejudicial to you. The same person may be both an adept and a medium; because he may be negative to stronger-willed spirits than himself, and positive to those of weaker will. He may control the lower, and at the same time be controlled by the higher.

Foreign Notes.

La Vie Posthume, a monthly magazine edited by M. George, has recently been started in Marseliles. Its August issue, or number two, has just been received. It begins with an introductory address "To the Seekers of the Last Hour," in which the editor, agreeable to the wish of many readers, states briefly the important elementary points of Modern Spiritualism; remarking that it is a science, treating of reports between the living and the dead; that the word "reports" says very clearly that the two expressions, living and dead, are absolutely synonymous; that the proof of these reports is their authenticity; that the facts claimed are made possible and practicable through the physiologauthenticity; that the facts claimed are made possible and practicable through the physiological organization of certain persons, who are called mediums. These points will show the manner or style of the address. Those that follow, like the foregoing, are all brief, though the article or address is of considerable length; it is signed by M. George, the editor, and seems to be a very clear and concise statement of the basic claims of Spiritualism, and the intent of the publication.

the publication.

Alpha, of whom the editor speaks as a valuable co-laborer (though evidently a nom de plume), has two articles philosophical in characteristics. acter, being messages from the other world: they contain many good thoughts, and the lat-ter some criticisms on an article in a late num-

they contain many good thoughts, and the latter some criticisms on an article in a late number of La Revue Spirite.

La Vie Posthume is somewhat sharp and facetious on an editorial in Le Citoyen of Marseilles which is intended as a reflection on Spiritualism, suggested probably by the appearance of the new magazine; the writer admits the genuineness of the manifestations, but considers them the work of the devil. The first-named periodical, repeating the latter's quotation from Proudhon, that "when a thing must happen, everything done to hinder it helps it," says, "We are in perfect accord with that eminent writer, and hope that our readers will do all they can to circulate that special number of Le Citoyen for the benefit of Spiritualism." The editor of the latter paper concludes his article with these words: "It is true, as a diabolical intervention." To which the other replies, "But our readers have common sense and cannot yet believe in a devil, and so will leave that side of the question and profit by the other side—the admission." The spiritual editor clinches his argument by relating in its connection the subjoined incident:

"As a proper 'diabolical intervention' to attract the attention of Le Citouen and its readers is the follower and its readers is the follower.

joined incident:

"As a proper 'diabolical Intervention' to attract the attention of Le Citopen and its readers is the following circumstance, which occurred only the other day in Marseilles, in a family group, when a medium was present through whom a spirit known as John often manifests. There was present a widow lady, who was still in great sorrow for the loss of her husband. Many questions had been asked of the spirit and replied to with much complacency. The widow alone was quiet, as she was absorbed in doubt and her sorrow. She was made quite happy when a series of raps made by the end of one of the legs of the table indicated letters that, when placed in order, formed the following verse, the spirit having dictated them backward, that is, beginning with the last letter of the last word and ending with the first letter; here is the verse as it came from the spirit:

verse as it came from the spirit:

'Madame, croyez-le, si la chair est mortelle
L'Esprit ne meurt jamais et progresse t
Le mort est un absent au. compe 'l'illron L'Esprit ne meurt jamais et progresse toujours.
e mort est un absent qui, comme l'hirondelle,
Quitte les durs frimais pour les riants séjours. The following rather free translation of it substantially; it is the best

we can do in poetry: Madame, be leve it, though mortal the body, The spirit lives on, for fouls never die; The dead, or departed, like swallows in autumn, Have quit the cold frosts for a milder sky.)

"Decidedly," continues the editor, "the devil has much changed—Le Citoyen itself will admit that. He shows himself in four lines at once a poet and a good spirit."

La Revue Spirite speaks of the First Spiritual Temple in Boston, and prints infull the descrip-

tion of it from the BANNER OF LIGHT of last It also mentions the fact that at Rheims, on the 7th of June, was celebrated, as usual, the anniversary of the death of Adolphe Pickery, who gave such an impulse to Spiritualism in that city; the attendance of noted Spiritualists was large, and others came, as in preceding years, to see and follow the procession to the cemetery, and to admire the fine wreaths that the several groups brought and laid upon the tomb in good remembrance of their departed friend. Madame Stinel, MM. Belche, Lucien, Pommery, and also other Spiritualists, made addresses fullof good teachings to the gathered friends, which were listened to with attention and profound respect.

On the 10th of July, says La Revue Spirite, we went to the cometery (Montmartre) with the earthly remains of one of our brothers, the most valiant and most devoted of Spiritualists from the first hour, M. Jules Dory. He was well known as the friend of Allan Kardec, who held him in great estimation. The services were well attended, and appropriate addresses were made by some of the leading Spiritualists. He was a scholarly man, and his whole life was a record of intelligence and benevolence. He was a liberal thinker and a republican.

Pamphlets Received.

THE QUESTION SETTLED; or, Religion versus Superstition. Being a Brief Examination of the Basis on which the Popular Faith of the Churches Rests. By Gnöstees. pp. 21. Australia: George Robertson & Co., Melbourne, Bydney and Adelaide.

THE INDEPENDENT VOICE in Grand Rapids, Michigan. By H. W. Boozer. pp. 38. Grand Rapids, Mich.: H. W. Boozer.

BIBLE CRITICISMS; Being Extracts from the Biography of Leonard B. Field. pp. 24. Rochester, N. Y.: Clague & Wegman.

Clague & Wegman.

THE INDUSTRIAL QUESTION IN THE UNITED STATES. An Address delivered before the Alumni Association of the University of the State of Missouri, By Hon. S. B. Elkins, of New York, June 3d, 1885.

By Hon. S. B. Elkins, of New York, June ou, 1000. pp. 36.

EARLY EDUCATION, MENTAL AND PHYSICAL. By Alexander Wilder, M. D. Newark, N. J. pp. 16.

SECOND COMING OF CHRIST. Is it to be Personally or in Spirit? By J. C. Mann. Niles, Mich. pp. 8.

BIBLE FARHOATIONS REFUTED, and Its Errors Exposed. By O. B. Whitford, M. D. pp. 47. ST. MATTHEW BEFORE THE COURT. By Secularist. pp. 33.

TRUTH. A Poem in Three Parts by E. N. Kingsley, pp. 57. New York: The Truth Seeker Company, 33 Clinton Place.

GERMAN SIMPLIFIED. Being a concise and incid explanation of the principles of the German language, especially intended for self-instruction. By Augustin Knoflach. Nos. 9 and 10 (with key). New York: A. Knoflach, P. O. Box 1550.

French engineers have succeeded in finding water in the desert country of southern Tunis. At the depth of more than three hundred feet they struck a current which sushed forth from the surface with such velocity as to carry huge stones high into the air.

Ten Days at Sunapee Lake Camp. to the Editor of the Banner of Light:

This rural camp is situated about six miles from Newbury, N. H., in a belt of magnificent pines and other timber on the border of the lake, and is one of the most healthy and romantic retreats in New England. In the rear of the camp are large farms, with noble and majestic hills, from which the lake and the grand old mountains surrounding it may be seen to great advantage, presenting one of the sublimest views to be found in the old Granite State. The steamers Edmund Burke and Lady Woodsum convey passengers across the lake from the railroad at Newbury to the campgrounds, the sail being made very interesting by the grand scenery bordering the lake.

On the grounds is Hotel Sunapee, kept by Messrs. Blodgett, Fuller & Huckins, who give every attention to the wants of their guests. I

every attention to the wants of their guests. I was particularly pleased with the quality and cleanliness of their accommodations.

Mrs. James A. Bliss has held several highly successful and interesting materializing seances, with manifestations of new and wonderful power. Many persons who came to witness these materializations and disposed to cooff retired in express meditatives thought and ness these internalizations and disposed to scoff, retired in earnest meditative thought, and with wonder and amazement. Mrs. Bliss has lost none of her old-time mediumship, and, judging by what I have seen here, her power has increased and is now stronger than ever. I would like to describe some very interesting materializations at these scances of Mrs. Bliss, would like to describe some very interesting materializations at these scances of Mrs. Bliss, but so much has been written on the subject, and these manifestations are now so well established in the minds of intelligent investigators and believers, that I will only mention one incident: One evening, when it was near time for Mrs. B. to enter the cabinet, a tall, elderly gentleman called, accompanied by his wife; he had every appearance of a retired clergyman, and inquired of Mrs. Bliss whether she would guarantee that he should see some of his friends if he paid tho fee. Mrs. B. replied she could not positively assure him of anything, and if he felt that way he had better not come in. He, however, paid, and they took seats beside the one occupied by me. The medium had been in the cabinet but a few moments when this gentleman and his wife were called up, and, on reaching the cabinet, both exclaimed: "Oh! my son, my son! dear Isaac!" As this spirit-form retired another form appeared, when the wife exclaimed, "Why, father, this is Sammy!" (another son, whom both recognized.) Before this spirit left a female form came which the gentleman claimed was his sister. The couple returned to their seats with tears falling from their eyes, declaring that God had wonderfully blessed them. George ters falling from their eyes, declaring that God had wonderfully blessed them. George Clinton S., an old acquaintance and one of the most interesting and noble spirits I have ever met, presented himself to me at that scance. and was as readily recognized by me as when in earth-life.

Mrs. Bessie Huston is also here, giving ma-

terializing scances with good success and satisfactorily to her patrons. I find her mediumship factorily to her patrons. I find her mediumship of a phase somewhat like that of the once renowned Mrs. Pickering, and I think of high possibilities. I predict for her, under good conditions, a work of great value. At one of her scances which I attended, my youngest spirit-daughter, Dalsy Bell, glided from the cabinet and came directly to my seat, saying: "Dear papa, it is me, Dalsy Bell." I took her hand and went to the cabinet with her, where she said: "Love to mamma." I said: "Daisy, you look very much like the medium." She replied: "I will try again," and then retired. In less than a minute she returned, without the slightest resemblance to the medium's face.

Joseph D. Stiles is here, astounding hundreds

less than a minute she returned, without the slightest resemblance to the medium's face.

Joseph D. Stiles is here, astounding hundreds of people with the correctness of his tests.

Mr. Emery Amsden of Manchester is holding seances for physical manifestations with satisfactory results. The National Developing Circle Convention, held here the 21st, 22d and 23d, was largely attended. Among the speakers were Dr. H. B. Storer, Geo. A. Fuller and Dr. James A. Bliss, the last of whom is very busy, holding circles for development nearly every hour in the day. Mrs. G. Davenport Stevens seems to be largely in charge of the musical department. She is assisted by Mrs. Mary A. Lovering, Mrs. Emerson and Mrs. Gilbert.

Among the speakers none were more warmly welcomed than Mrs. Juliette Yeaw. She has spoken with marked eloquence and power at this spiritual camp. The grand tribute to the memory of Gen. Grant, given from the platform by this lady, must be long remembered by those present. George A. Fuller has never spoken with greater acceptance than during this meeting. He has a host of stanch friends, and his future seems full of promise. Mrs. Lora S. Craig, of Keene, N. H., has given two lectures as a regular platform speaker. They

S. Craig, of Keene, N. H., has given two lectures as a regular platform speaker. They were listened to with marked attention, and great interest w since I had heard Mrs. Craig, and I find she has wonderfully developed in her phase of medium-ship. I see before her a grand prospect of suc-cessfully teaching the beautiful philosophy of

cessfully teaching the beautiful philosophy of Spiritualism.

Mrs. Addie Stevens, Mrs. Sophia K. Durant, Mrs. Carrie Tryon and Jennie B. Hagau have done good platform work. The lecture of the last-named lady, delivered on the 17th, was particularly interesting. Mrs. Myra G. Clayton of Chicago, a talented lady and a finished elocutionist, has charmed all with her attractive reading.

HIRAM E. FELCH.

One's Own Physician.

To the Editor of the Banner of Light:

In common with many other Spiritualists, especially mediums, I have been spiritually brought to understand that every human being can and must become his or her own saviour, with some revelation and assistance from on

And now, after and through a series of experiences and experiments for nearly three years. I have reached the conviction and faith that every person can attain to be the best preservator of his own health, and also his own physician

Dependence on external medicines and contrivances, and on professional human parties, is too cumbrous, expensive and artificial and conventional a system to be the natural and ever ready one. But Nature furnishes to each man in the surrounding elements and in his or-ganism, spiritual and material, ample resources and means, external and internal, to be in fact and to become in practice an independent as to his health.

Within the period named I came to feel and know that I was three times, at least, at death's door, when in a conscious state; and my consciousness since has slowly and surely expanded into the realization of what was a fact: that I saved myself from dissolution by my own spirit-

saved myself from dissolution by my own spirit-will and mental effort.

On a fourth occasion (attacked by crysipelas in the arm and head at New York, in April, 1883,) I knew what was the disease and my danger (I am not an M. D., but an Esq.); yet I passed, without having a sense of fear, into utter unconsciousness of the physical for a fortnight, except one moment at some part of that syncope when I made a resolute mental effort or resolve to live; and still, during that period of two weeks before my material senses fully revived again, my spirit roamed, as if a human being, over much of earth, by land and sea, and in varying states of thought and inquiry, despondent or elated.

ent or elated.

I know that I can gather by thought-exertion quantities of vital magnetism, from all surroundings, light, air, water, earth or persons, and in conjunction with some exercise, invigorate and enliven myself or any deranged organ.

The experiences and observations are too minute and elaborate for an article. I can here only state result and conclusion.

John Cuningham.

Charleston, S. C., Aug. 9th, 1885.

-American women are said to be the most clever, active and energetic to be found; and well they need to be, considering the enormous demands made upon them by modern schools, housekeeping and socie ty. Mrs. Lydia E. Pinkham, in preparing her celebrated Vegetable Compound, had in mind all these countless demands upon a woman's strength, and her well-known remedy proves every day its perfect adaptation to woman's special needs.

John Kebler.

To the Editor of the Banner of Light: In your issue of Aug. 15th, the Message Department contains a long and interesting narrative by Spirit George F. Davis of Cincinnati, rative by Spirit George F. Davis of Cincinnati, who speaks not only of and for himself, but also John Kebler and Reuben B. Springer. I have been told that a venerable Cincinnati lady of fourscore and four years—Mrs. Gullford—now on a visit East, was in the Circle-Room when Mr. Davis used the medium's organism for utterance of his speech, and subsequently stated that she had knowledge of each of the three men whose characters were then

Room when Mr. Davis used the medium's organism for utterance of his speech, and subsequently stated that she had knowledge of each of the three men whose characters were then outlined. I recall attention to that communication by Mr Davis, because it is in my power to give full credence to his eulogy of John Kebler. Davis says Kebler was "a good and true man who endeavored to do his duty as he walked along in life; a man of education, of brilliant attainments, who made his mark." Also says: "I' can truly say for him that he did his work faithfully and well;... that he was lowly and unassuming, yet generally beloved and respected; he passed along in life, leaving a record that is an example of goodness and beauty to those who follow after him."

I noticed the death of this John Kebler in the papers only a few months ago, and Spirit Davis says he "has recently passed from the body." Who was this John Kebler thus highly commended by his brother spirit? What do I know of him? During the years from about 1837 to 1842 I frequently resided for weeks or months at a time with my cousin, the Rev. George Putnam, D. D., of Roxbury. There and then I learned substantially what follows:

Parochial duties called Dr. Putnam to a German family residing in what was then called Dutch Row, on a marshy part of Roxbury, near the border line between Roxbury and Boston, a spot which now is on Albany street. While visiting his poor and sick parishioners he was asked if he knew of anybody who would like to take a boy, who then was, say, ten to twelve years old, and thus let him earn his own living as a chore and errand boy. The boy referred to was spoken of as a very good boy—quiet and very fond of books. Though he had not previously thought of employing such help, Dr. P. was so wrought upon by the account given of that boy that he promptly decided to take him into his own kitchen, and forthwith did so. I was then in the family. The boy, John Kebler by name, was in a few weeks or months found to be so good, so studious, so intelligent, th forth his education was kept in view, though he still had some occupation as chore and errand still had some occupation as chore and errand boy. He was furnished with an education at Harvard College, and at the Cambridge Law School; went to Cincinnati, where Germans were numerous. There he became eminent and useful in his profession. Several times with in the last twenty years I have met him when he has come East to visit friends—always met him with much pleasure, and can now give full credence to the justice of the praise bestowed upon him by Spirit George F. Davis.

ALLEN PUTNAM.

46 Clarendon street, Boston.

September Magazines.

THE MAGAZINE OF ART .- " Who is it?" a painting contributed to this year's exhibition at the Grosevenor Gallery, by Alma Tadema, is the subject of a finely engraved frontispiece. The opening letter-press of this number is descriptive of scenery on the banks of the Dart, three engravings illustrating it. Chodowiecki, a famous artist of the last century, whose productions fill five large folios in the British Museum, is the subject of an interesting sketch by Austin Dobson, accompanied by twelve reproductions of etchings, quaint in costume and surroundings, savoring of " ye olden time." In addition to the above we are given upward of thirty engravings and much excellent reading matter, the departments of "Chronicles" and "Notes" serving to keep one well informed of art and artists. Cassell & Co., New York.

CASSELL'S FAMILY MAGAZINE contains " Who was Elaine?" "A Mysterious Attraction," and new chapters of serials in the way of stories; and in practical matters, "Ennui: Its Symptoms, Causes and Cure." The Right Thing at the Right Moment," etc. THE QUIVER, from the same publishers, contains an interesting melange of stories, sketches, etc., "for Sunday Reading." Cassell & Co., New York.

ST. NICHOLAS signalizes the season with a poem, "In September," picturing with a strict regard to de-tails the varied features of the month. A fanciful story by Frank R. Stockton, "The Battle of the Third Cousins," while amusing, will be found to be not alto-gether wanting in instruction. Students of natural history, as well as general readers, will be interested in "Spiders of the Sea." in which the habits of crabs. some of them curious and manifesting considerable intelligence, are described. "A Great Financial Scheme" relates to a youthful attempt to establish a bank, and its somewhat unsuccessful issue. New chapters sustain the interest of the serials; and several poems, words and music of "Little Peek a Boo,"
"Jack in the Pulpit," and the "Riddle Box," with a profusion of attractive pictures, complete this month's least of good things. New York: The Century Co. Cupples, Upham & Co., 283 Washington street, Boston,

OUR LITTLE ONES.—For the youngest of readers nothing could be more acceptable than "Scamp's Bedfellows," "What Happened to Jumbo," "The Happy Shoemaker," and the remaining stories, sketches and poems with their accompanying pictures contained in this month's issue. Russell Publishing Company, 36 Bromfield street, Boston.

Dio Lewis's Nuggers treats upon a great variety of sanitary matters, in brief and pungent paragraphs, and for that reason all the more impressive and likely to be remembered. Published at 69 Bible House, New York.

Verifications of a Spirit-Message. JAMES MOLAUGHLIN.

I have ascertained from his parents, who now reside on Benefit street, corner Pike, in this city, that the communication from Spirit James McLaughlin in the Banner of Light of the 22d inst. is correct in regard to age and other things therein stated. His father, so I have learned, is foreman of the Providence Gas Company. Truly yours, WM. G. WOOD.

Providence, R. I., Aug. 22d, 1885. In the BANNER OF LIGHT of the 22d inst. was a communication from James McLaughlin, on the spiritside of life. The facts he gives I have verified, and they are correct in every particular. He was the son of William and Eliza McLaughlin, living at 468 Benefit street. He intimates that he shall probably manifest at a scance with Mrs. Wm. H. Allen. Should he do so,

I will advise you of the fact. This communication is another proof of the good office the BANNER Free Circle is performing, there being a double good : permitting the spirit to come into a relationship with the mundane, whereby it renews its strength, while it at the same time bears testimony to the continuity of life, and proves the power of a spirit to return to the earth sphere and bring us tidings

from the beyond. This being the mission of the Free Circle, it is an auxiliary to the cause of Spiritualism of no small import. Its messages I have always read with interest, and have ever considered them, one of the BANNER's best features. They have been assailed sometimes by professed Spiritualists, yet their integrity has never been impugned. Truth is adamantine, and futile are been impuguou.
all efforts to circumvent it.
WILLIAM FOSTER, JR.

50 Battery street, Providence, R. I., Aug. 24th, 1885.

Hale's Homey the great cough ture, 25c., 50c. and \$1. Glenn's Sulphing Some heals and beautifies, 25 cts. German Corn's Remover kills Corn; and Bunions. Hill's Hair and Whisker, Dye—Black and Brown, 50c. Pike's Toothische Drops cure in One Minute, 26c. Dean's Rheumaile Pills are a sure cure 50c.

Read "ZOELLNER'S TRANSCENDENTAL PHYRICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colly & Right have the work on sale at the Banner of Light Bookstors, Bosworth street (formerly Montgomery Place) Boston

BY E. D. B. Thou hast come, my little wife, Like a sunbeam to my life; And thy footsteps by my side Make the days more sweetly glide; For thy voice like music seems, And thy smile like sunlight beams, And thy gentle, winning ways, Make me love to speak thy praise.

Though in sunny lands I roam. Without thee it is not home: Though amidst all glorious things, All that art or nature brings, Sunlit mountains, lakes and flowers, Thrilling music, leafy bowers-Yet how less my joy would be If I could not share with thee. Tenderly thy heart-strings quiver, Sympathetic, loving ever, When I bend before the storm Then thy gentle vine-like form Twines around me to uphold, Makes me strong and self-controlled:

Source of happiness to thee. New York.

Banner Correspondence.

Let me then forever be

Massachusetts.

ONSET BAY .- M. Estelle Vaughan writes: "'Knowledge is powerless without wisdom. Wisdom is powerless without love. Man is non-creative without woman.' Wisdom or intellect is a male element; love or woman is female, and knowledge comes from the union of these two. According to this interpretation of wisdom and love, are we not to infer that we expect too much of the masculine element in the marriage relation? that women are too exacting of love which men are not capable of giving, and which must be supplied the offspring by the female element alone? Should not women expect reasonable treatment solely, and finish the work of making a better race of humanity themselves? I believe a better humanity, spiritually and physically, depends solely upon our women. Men supply a small fraction of the work of production, there being such a wide field of labor among women. When we have succeeded in impressing the import ance of motherhood upon the minds of women, we shall have better races of men, and more truly loving and intelligent women. Woman is the regenerator of the world, and we are upon the threshold of her sway and the exercise of her God given powers. Not the woman of vanity and pampered indulgences, but the woman who comes to the 'level of every day's most quiet need by sun and candle light'; who works for the benefit of the world of down-trodden ones, and lifts them through her great love to the sphere of goodness, of principle, and of doing right because it is best. We women of this generation may not live in earth form to realize it, but we shall know it sometime, somewhere. The few noble examples we have had of womanhood and its possibilities constitute a guerdon to progression for woman everywhere."

ONSET .- Harriet A. Blaisdell writes that at a scance of Mrs. Bliss which she attended, all present were asked to go outside the cottage and stand by the fence in front. Shortly after having done so "Billy," one of the cabinet spirits, came upon the plazza and talked to the company, and upon his retiring came "Lucille," who seated herself and remained for some time in conversation. It was a bright, moon-lit evening, and every person and object was distinctly visible to all. The party then passed within. Very strong materializations followed.

LAKE PLEASANT .- A. S. H. writes: "J. Frank Baxter gave some unmistakable proofs of spirit-identity at the Camp-Meeting at this place, among which was the following: Mr. Baxter, under influence, pointed to a lady in the audience and said: 'Do you remember Caleb Shreeves?' She replied, 'Yes.' 'Do you remember Becky?' She replied, 'Yes, Becky was Mr. Shreeves's wife.' 'Now,' said the spirit, 'do you remember Barnard Houseman and the circumstances connected with him twenty-seven to thirty years ago? The spirit then related the event referred to substantially as follows: Mr. H. at that time felt impressed that he would not live three weeks. He stated this to his milkman, while in good health. The latter smiled at such a prediction, but Mr. Houseman could not be persuaded otherwise, and an agreement was entered into between them, that if he did pass on he (the milkman) would furnish milk for Mr. H.'s family for one year free of charge; but if he did not, Mr. H. was to pay double price for the milk for the year. The presentiment was fulfilled the last hour of the three weeks, and the milkman carried out his agreement. The spirit declared that he resided in Cincinnati, O. Mrs. Sarah Dick, the lady the spirit addressed through Mr. Baxter, stated to the audience that she was an entire stranger to Mr. Baxter, and corroborated every statement made by the spirit in this connection. This verification gave much satisfaction to all who had listened to the parration. Let the Psychical Research Socleties account for these facts on any hypothesis outside of that maintained by the spiritualistic theory if they can."

LEOMINSTER.-Of the gathering at the home of Mr. Louis F. Jones, on the 20th ult., a correspondent writes: "The farm, about two miles and a half from the centre of the town, is pleasantly located and well taken care of; everything around and about it has an air of neatness and order. This was the first gathering of the kind ever held in his home or neighborhood. His mother, a widow well advanced in life, did everything to make the time pass pleasantly. With the donations of friends and what she did, the tables were spread and a bountiful supply put upon them, which the friends seemed to enjoy very much, especially the luscious blackberries and rich cream provided by Mr. Alden Derby; they were a treat to young and old.

The friends of the neighborhood joined the party in the evening to witness some of the phases of mediumship and learn more of Spiritualism. Several of the mediums were controlled by their guides, each one presenting a different phase. Many tests and communications were given, recognized and appreciated.

Mr. Jones is highly gifted as a medium; having several phases, he cannot fail to please. The walls of his home are adorned with many specimens of his painting. He has been led by one of his controls to paint one of his guides, a Hindu, and to crayon another, his Indian guide, ' White Well'; both are grand faces to gaze upon; and other faces have been given, with several landscapes, flowers, etc. He has a fine poetical control, and is being developed to give public tests, with full names and incidents.

The friends tarried until a late hour, all seeming unwilling to say the final good-night. These home gatherings are very beneficial to the mortal and immortal felends, and it is hoped more may be enjoyed."

Oregon.

CLACKAMAS.-William Phillips has been led by the recent decease of his brother. Rwell Philling to express his views of what a funeral service should be, claiming, however, that as the facts and principles of Spiritualism afford the best evidence that those who pass the change called death yet live, more consolation is given by one communication from friends in spirit-life than can be given in one thousand funeral sermons of the usual kind. "I am well convinced," he remarks, "that funeral sermons or orations do the departed but little good, but is a custom adopted by the people many centuries ago, of bidding farewell to their dead; a custom which it may be well to continue for swhile, but the sentiment heretofore expressed by many on such occasions should be changed; changed to the expression of a belief that our departed friends are not necessarily gone far away; that the family circle is not necessarily broken; that they may and do often hover around us, influencing us by the posi-

will be our companions in a world as natural as this, and wherein all the qualities of the soul may be freely exercised for the good of each."

New York.

WESTBURY .- A correspondent who furnishes us with his name, writes that it is strange that any who are in the least familiar with spirit-phenomena should attribute them to any other than their true source, and relates the following striking experience: " In conversation with a man one day, he said he wished I could be at a schoolhouse where his daughter was teaching, and see if I could find out what it was that annoyed her. He said there were various hoises, such as rappings, scratching and struggling in various parts of the schoolhouse, generally beginning in the closet where the scholars put their dinners. She had tried to find out what it was, but could not. He said the school had been broken up two years before in consequence of those noises. His daughter told him that one day she made a mental request that if it was a spirit the raps be made in such a place, and it was done at once. I told him I would go to a medium and see if I could get anything in regard to it. I went a few days afterward and found a medium I had never seen before: he rapped with his foot. After I made known my business I commenced by sitting so he could not see my face, and through all the sitting I asked my questions mentally, putting them down with the answers. To every question thus mentally asked, his foot in an instant rapped out an answer. After I had asked if there was a spirit present that would answer my questions, three raps were at once given by the foot of the medium. The following was what I received. The spirit said he was a pedier when in this life; that he was murdered near that schoolhouse, between five and six years previous, by a man living east of the schoolhouse, for the purpose of obtaining money. He said the man who committed the deed was a married man, had a wife and three children, but would not give his wife's name or place of residence, giving as a reason for not answering those questions that it would cause his family much trouble, with no prospect of doing any good, for his testimony would not be received. His object in making those noises was to communicate to the world that a murder had been committed near that schoolhouse.

Some three or four weeks after I was in company with the man who first spoke to me about it ; he asked me if I had ever investigated the subject? I told him I had, and read to him what I had received, as above stated. His reply was, 'I thought you had, for my daughter said she had heard no noises since then until two or three days ago, when she heard a few raps.' I thought the spirit wanted to tell a little more, and as we were going near where the medium lived. I asked my friend to go with me. He did so, but we could not find the medium I saw before, but found a little glilsome fifteen months old, who also rapped with her foot. She was sitting on the floor among her playthings. I made known to the child's mother what I wished, and began as before by asking questions mentally; and as soon as a question was framed in my mind the child's foot responded at once.

My first question was, 'Is the spirit present who gave me the communication I have in my pocket? Yes,' was the reply. I asked if he had at any other time and place manifested himself to the teacher? Affirmative raps. I then said, impress my mind with questions to get at what you want to make known The result was, in addition to what I had, that at a place where the teacher went to board east of the schoolhouse, he caused her to be taken from the bed and carried and placed on the floor in front of the bed and after she went back to bed again he caused her to he taken up again and carried feet first over the footboard and put upon the floor. This was the first night the teacher went there to board. She did not stay there another night, but went home and lodged till she finished boarding there. Every word I obtained the

first time was confirmed again by this little child. When I told the man what I had got, he said he never heard his daughter say why she came home to lodge, only she did not like to lodge where she was boarding. He afterward told me he asked his daugh ter about her being taken from the bed as told by the spirit; she said it was literally true in every particular He also said he was well acquainted in that district and that a man living east of the schoolhouse, a hard customer, had obtained money and other property within the previous six years, causing much wonder how he obtained it. Since the last information obtained through the child there have been no noises about the schoolhouse, all has been still and quiet. This was some thirty years ago."

Michigan. CAPAC .- Mrs. Nellie S. Baade writes: "In company with Mrs. Lutle Biair Murdock, the spirit artist, I arrived at Onset, July 23d, and in the evening attended a materializing séance held by Mrs. Ross. The first a materializing scance held by Mrs. Ross. The first spirit that came was recognized as Dr. Newton by several friends. Next came the brother and son of Mrs. Murdock, and a very happy refinion ensued. A young gentleman and child came, danced, shook hands with some of us and seemed to enjoy themselves very much. There were ten in the circle, all of whom but myself received visits from their spirit friends. As a matter of course I felt much dissappointed, but a gentleman present said he had engaged Mrs. Ross for services were conducted by Dr. Nichols, of Chicago, —Com. gentleman present said he had engaged Mrs. Ross for a private seance the next morning, and as I had come such a long distance he would invite me to attend, an invitation I gladly accepted, and with the grandest resuits. My mother and little daughter came. The control remarked, 'Your little child was unable to speak one word before she passed out. Something the matter with throat. That is a test for you, all of which was true, for my child had scarlet fever and could not speak, being both deaf and dumb. Each of the others present received as good tests as myself, and united in pronouncing Mrs. Ross a grand medium. The same evening we attended a seance at the Berry Sisters'. My mother materialized and gave me good advice on various matters. One bright little Indian maiden materialized beautiful flowers, danced, and seemed wonderfully happy. Mrs. M. received several messages from her spirit-friends. Several spirits materialized and dematerialized outside the cabinet, and the scance closed with Miss Berry's Indian control bringing her out of the cabinet to where we all could see her. The next evening, in company with Mrs. Dr. M., a lady from Philadelphia, I. attended a materializing séance at Mrs. Patrohild's. Many recognized spirit-friends. but to me the most interesting were the ancient spirits, whose garments were brightly illuminated, and who produced lace in the presence of all.

We also had sittings with Dr. Slade. We placed a slate upon the table, laid our hands flat upon the slate, the Doctor simply touching them with his fingers. We then distinctly heard writing upon the slate, and messages came to us with names signed in full that the Doctor could not possibly have known. Through Dr.

Buffum we received tests that were grand indeed. As I looked over the number of mediums present, all working in harmony; and seemingly satisfied with their several gifts. I felt to invoke the blessing of the spirit-world upon them and all mediums, and to hope that more sympathy, kindness and charity may be meted to them in the future than there has been in the past. While at the public meeting, listening to the remarks of 'Shadows,' I could not help wishing that his shadow might never be less. I look upon him as the mediums' friend, and wish him peace and prosperity in this and the world to come. Also had the pleasure of listening to Joseph D. Stiles and Jennie B. Hagan, in whose tests, and, poems we were greatly

Vermont. NORTHFIELD .- D. T. Averill writes: "It is surprising to see how intelligent men will persist in their ignorance of what pertains to mediumship and the laws that govern spirit control. Said one of our leading citizens to me a few days ago. I don't believe anything about spirits coming back and talking with their triends; for if they could I know my little boy would come and talk with me, and he would come right to me, too; he wouldn't go to somebody else, way off somewhere. My reply was about like this: 'When you desire to send a telegraphic message to a do oliop novar around us, innuencing us by the positiveness of their will, sometimes by andible voice, to
tiveness of their will, sometimes by andible voice, to
walk in better paths. It should be taught, too, on these
walk in better paths. It should be taught, too, on these
occasions, that friends cannot be separated forever,
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New Publications.

HOWARD: THE CHRISTIAN HERO. By Laura C. Holloway. 16mo, paper, pp. 235. New York: Funk & Wagnalls.

A blography of Gen. O. O. Howard, sketching the

characteristics of his ancestry and early days; the opening of his career as a soldier in the Florida war, and its continuance during the civil war; the organization and workings of the Freedmen's Bureau; his mission to the Apache Indians, with excerpts from letters, documents and private diary showing his inner

IN MEMORIAM JOHN S. VERITY. 8vo, cloth, pp. 48, with portrait.

Mr. Verity was well-known in this city as an active promoter of various reforms, mainly those of the labor movement, and as a speaker and writer in advocacy of the doctrines of materialism. Those who knew him best pronounce him to have been one of the kindest of men, unostentations in charity, but abounding in good works. This volume contains a biography, a' report of the services at Paine Hall, letters from friends, etc.

JOURNAL OF THE AMERICAN AKADEME.-Nos. 7 and 8 of the current volume are at hand. The former contains a lengthy and elaborate paper entitled" Life Eternal," read by Alex. Wilder before the American Akademe, March 17th. The article is worthy of more extended mention than we can give it in this place. Introducing his remarks with a recital of the account given in the sacred books of the Persians of the journey of the pure soul from this world, and its reception by the holy ones in the eternal regions. Mr. Wilder proceeds to show that "this vision of beatitude, this concept of the eternal life is attainable by all who rise above the illusions of sense, which, like clouds and exhalations from the ground, shut the heavens from our view." As a reply to those who profess to doubt the truth of immortality, the following is cited:
"In one of the *Upanishads* it is related that a father,

"In one of the Upanishads it is related that a father, whose son was trivotous and skeptical, commanded him to bring a fruit of the sacred fly tree. 'Break It,' said the father; 'what do you see?' 'Some very small seeds,' replied the son. 'Break one of them; what do you see in it?' the father asked again. 'Nothing,' answered the son. 'My child,' said the father, 'where you see nothing there dwells a mighty banyan tree!' An excellent poem, entitled, "Beyond," by J. T. Trowbridge, peculiar in rhythm and lottily spiritual in thought and expression is given in the other number

thought and expression, is given in the other number before us. It is followed by an Akademe paper, "The Moral Requisite of the Criterion of Truth," by C. A. F. Lindorme. Mr. Wilder gives a short essay unon " Life and Vision in Two Worlds," and an interesting sketch of Zoroaster and the doctrines that bear his name closes the contents. We recommend this periodical to all students of mental philosophy and the origin of various systems of religion. Publication Office, Newark, N. J.

Prof. Phelps, of Andover, having endeav EG Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHICHAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIHITUALISM"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Passed to Spirit-Life

From Boston Highlands, Aug. 19th, George H. Davies,

signed 69 years and 8 mouths.

Mr. Davies one year ago met with what proved to be a fatal accident on the horse ralirond, which resulted in paralysis and the change called death. Ho filled many positions of trust; was born in Acton, Mass., but resided the most of his life in East Cambridge; was formerly Councelman, Alderman and Overseer of the Poor in that city, also a Boston Custom House officer for some ten years. During the civil war he contracted with the Government to built several temporary hospitals. He had been an officer in the Order of Oud Fullows, also in the Sons of Temperance.

Mr. D. was a man of sterling integrity. In his early life he was a prominent Duiversalist, later on, the Spiritualistic Philosophy was added to his former bellef.

He leaves a wife, two sons, three brothers and many distant relatives and irlonds, and joins parents, two brothers and three sisters, and other congenial spirits gone before.

Rov. Charles Wesley Emerson officiated at the funeral, speaking counforting words, also paying the departed a high tribute of respect as a man of trust and honor in his dealings with mortals.—Com. iged 69 years and 8 mouths.

From the house of his nephew, near the banks of the Con-

The many friends of Mr. Barnes (the well-known Boston Phrenologist) will learn with regret that he passed on, Bun-dny, Aug. 234, after a long and painful stekness. Provious to his illness he was a man of great activity. He supposed himself convatescent, and so was away from home on a visit

to his liness ho was a man of great activity. He supposed himself convalescent, and so was away from home on a visit to his relatives and to attend the Lake Pleasant Camp Meeting, as he has done for several years. He was a firm believer in Spiritualism.

He gave much of his time and means to the support of his faith and to helping those in need and in trouble, regardless of their beliefs.

The funeral services were most appropriately conducted by Mrs. Neilie J. T. Brigham.

A FRIEND.

From the home of her parents, in Chicago, Ill., after a painful illness of eleven days, Miss Belle Smith, aged 27

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

The Wisconsin State Association of Spiritualists Will hold its First Annual Meeting in Spiritualist Hall, Omro. Sept. 11th, 12th and 13th, 1835. Speakers: Jay Chaspel, of Rochester, N.Y.; Mattle E. Hull, of Maquekets, Lowandrs, Isa Wilson Porter, of Chicago, will give two public Séanc s, describing and giving names of spirits and incidents in connection with the lives of Individuals. Mrs. L. M. Spencer, of Milwankee, and Mrs. A. B. Severance, of Whitewater, both first-class mediums, will be present and give sittings. A. F. Ackorly, the materialising and shato test medium, has been invited and is expected. The Cross Concert Troupe will furnish the music. In coming to the meeting, pay full fare on all railroads and you will be returned for one-fith lare. Officers will be elected for ensuing year. Hotel raics one dollar per day. The meeting will be called to order on Friday, at 10 A.M. shasp. A few will be entertained free. WM. M. LOCKWOOD, President. 18th. J. C. PHILLIPS, Secretary. M. J. PRATT, Vice-President. JOHN CHALLONER, Treasurer. The Wisconsin State Association of Spiritualists

Camp-Meeting.

Camp-Meeting.

A four-days' meeting will be held by the First District Association of Spiritualists of Michigan at Orion, on Park Island, from Sept. 10th to 14th. 1885. The programme will be arranged each day by the Executive Committee, while the Board of Managers will oversee the grounds and provide for public comfort with guarded care and attention. Parties wishing to come earlier in the week and tent, are privileged to do so. The Michigan Central Railroad will give half-fare rates, and hotel and boarding-houre fare can be had at \$1 and less per day. Frank T. Ripley, a celebrated medium from the East, will speak and give publiclests. Our corps of speakers and mediums also comprise the names of G. B. Stobbins and Mrs. E. E. Torrey of Detroit, Mrs. L. A. Pearsall of Disco, J. P. Whiting of Milford, Mrs. S. C. Allen of Filint, and a number of others are expected. A season of enjoyment and boneft is anticipated.

Mrs. F. E. Odekle, Secretary.

Mus. F. E. ODELL. Secretary.

The Camp-Meeting Association

The Camp-Heeting Association
Of Vicksburg, will hold its Second Annual Meeting in Fracer's Grove, one-half mile from Vicksburg, Mich., beginning Aug. 27th and continuing two Sundays. Lymau C. Howe will speak the first Friday, Saturday, Sunday and Monday; Mrs. S. E. Bishop on Tuesday, Wednesday and Thursday; A. B. French, Friday, Saturday and Sunday.
Frank T. Hipley and Charles J. Barnes will give tests from the rostrum. Mrs. Julia E. Burne, shale-writer, and other mediums are expected.
The Grand Trunk Italicoad Co. will give half-fare rates, and run excursion trains to the meeting on each Sunday. Board accommodations on the ground. No pains will separed to make this a season of enjoyment and spiritual growth. Tents will be furnished at two dellars each for the season. All who wish to engage one had best write at once to the undersigned. Florence M. Bannes, Secretary.

Vicksburg, Mich.

The Second Annual Grove Meeting

The Second Annual Grove Meeting
Of Spiritualists will be held at New Era, Clackamas Co.,
Oregon, beginning Thursday, Sept. Ad, and continuing
until the 14th. Traveling speakers and mediums, and
those living at a distance who may choose to visit the meeting, will find a hearty welcome. The Beard of Managers
will use all reasonable efforts to make the meeting both attractive and instructive. Lillian is, Hunter of, Portland,
considered by many to be the best organist of the Pacific
coast, will be there to entertain the people with sweet mucle, New Era is located on the cast bank of the Williamette
river, twenty miles above Portland, and on the line of the
O, and O, B. R. Hotels convenient, and rates reasonable.

WM, PHILLIPS, President O. Q. R. S. S.

Olackamas, Oregon.

[From the Daily Evening Bulletin, San Francisco, Cal.] Death of Charles Wolcott Brooks. Charles Wolcott Brooks, an old resident of this city, died

early Sunday morning, Aug. 16th, at Napa Soda Springs, of Bright's disease, from which he had suffered a long time. About ten days ago he left his rooms in the Lick House, where be had lived for nearly seventeen years, and went to the Springs in the hope of receiving some benefit.

Deceased was born in Medford, Mass., in 1833, and in early life went to France, whore he was carefully educated. When about eighteen he was given a position as supercarge by a Boston firm on one of their rasi India trading ships. He occupied his spare time on the outward voyage in studying navigation. At one of the first ports in a foreign land the Capital was selzed with a fatal libers, and in a few hours was burled. The young supercargo took charge of the vessel, and after loading with a valuable cargo returned to this country. This gained him the confidence of the firm, and he made one or two voyages in their behalf. In 1854 he came to till selty and took a prominent part in its local affairs. He associated himself a few years inter with W. F. Ladd and Edward F. Hail, it. under the firm name of Charles Wolcott Brooks & Co., and they carried on a flourishing business for many years with the Hawaiian Islands. About the year 1857 the firm was compelled to suspend, and its downfall carried many of the planters of Hawaii. During the continuance of the above monitoned firm, Mr. Brooks was honored by the appointment as Japanese Consulto this coast. From his first advent to this city, Mr. Brooks took the liveliest interest in the affairs of the Academy of Natural Sciences, and for some time past he has acted as its Secretary. He was a spirited writer and a ready speaker, and took special delight in the ethnology of this country, and especially the Pacific Coast. He has published valunble monographs of the "Japanese Wieces in the North Pacific from 1800-75," "The Kurn Siwo, or Japanese Guif Stream, "beside-everal papers on the Jeannette Expodition. His last official duty was as United States Commissioner of Sik Culture in California. He wa early Sunday morning, Aug. 18th, at Napa Soda Springs, of Bright's disease, from which he had suffered a long time.

SPIRITUALIST LECTURERS.

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Banner of Pight.

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

Resumption of the Free Circles.

THE PUBLIC FREE MEETINGS heretofore convened in the BANNER OF LIGHT CIRCLE ROOM will be resumed at that place at 3 o'clock on the afternoon of Tuesday, Sept. 22d, and be continued during the coming fall, winter, spring and early summer-Miss M. T. Shelhamer being the medium, as formerly. The public-investigators and Spiritualists alikeare respectfully invited to attend.

The Phenomena of Immortality.

In spite of protest and preaching, the spiritual phenomena continue to engross public attention, and will continue to do so until they have fully accomplished their destined work. They are something in the human experience that will not down at the bidding of church or court, priest or judge, excommunication or jail. Life furnishes its own mysterious conditions of development and advancement; we mortals, who are but recipients and in no sense either creators or controllers, cannot supplant it in its originally ordained offices. As it is freely given to us, so are we permitted to enjoy. Happily it is not for us to make up the evidence for our continued existence after life, 'or the spirit, ceases to influence these physical organs to perform their functions; that is supplied to our hand from sources wholly above us, and we are only allowed to employ them for our highest encouragement and greatest advantage. Thus placed, what indescribable presumption and folly for any to conceitedly reject the living proofs of immortality which man can neither create nor destroy.

We very recently referred to an editorial article of a most liberal character in the Phreno. logical Journal concerning the alleged existence and discovery of a sixth sense. We are now gratified to make reference to a contributed article in the same journal on the subject named as the caption of this article. The phenomena are considered as facts and in their right relations, and the proposition that they be rejected or ignored is treated with deserved animadversion. The article opens with the broad observation that "if demonstration is the expression of truth by outward signs, then may it be regarded as placing man among the immortals of the universe." That, in other words, is the open declaration of the belief of the Phrenological Journal in the phenomena which are the demonstration of the great truth of man's immortality. There are many, says the writer, in these modern times, as were the ent tribes. The fruit of that long research and Sadducees of olden times, "who make much pretension of biblical erudition, and yet regard the God of the Hebrew patriarchs as the God

of annihilated beings." "The realm of nature," asserts this writer with impressive truth, "abounds with suggestions of the life to come. They move over the earth, flutter in the atmosphere, glow in the stars, speak from within to the utterances from without, and leave the unbelievers of them as under the frown of creation for their unnatural neglect. The phenomena demanding our attention have been observed in all ages, and have produced convictions in the rudest as well as the most cultivated minds; from the sombre Egyptian to the cultivated Greek: the stolid African and adventurous Indian have understood them as well as the Athenian Socrates or British Newton." And well does he say also, in declaring with Pope that instinct is the divinity within us, that "ideas of God and a future state have never been reasoned into men—they may be said to be intuitive, and never can be reasoned out....The background of them all was reality, and in their front was unmistakable realization; unseen forms beckoning them to a higher destiny, and impressions of the marvelous influencing imagination, hope, faith, and gorgeous anticipation.... The best, the wisest, and the happiest of the race have been those true to the impulses which they knew could not mislead or disappoint them.

The writer proceeds to demonstrate the power of the soul over the body by numerous illustrations, and fully concludes that "there are soul-eyes and soul-sensations above the mundane"; that "muscles, nerves and brain do not make up our two-fold being." Prophetic dreams and presentiments, he accepts as thoroughly legitimate proofs of the superiority of spirit to him." She looked to the people alone to right matter, and are shown to have been sure guides this great wrong, to wipe out this burning nafor men. In reference to trance visions, the tional diagrace. "The precedents," said she, writer confesses that "the world little knows

how much of unwritten history lies under these experiences." A number of well-authenticated instances are related, that of the wife of Julius Hare, whose husband was the brother of Archdeacon Hare of England, she herself being a relative of the late Dean Stanley, being one of the most remarkable and impressive, and the writer puts the very pertinent question: "If man has a double nature, an immortal within the mortal, why should it be esteemed improbable that in some favored hours the scenes of earth may be withdrawn, and those of higher states of existence let down around the watchers on the outposts of time?" A question which it would be extremely difficult for ecolesiasticism or materialism to answer.

The writer discusses freely the visitations of the departed as they are reported-the views from the border-land, and the recognition of departed friends. The visitations he regards as among the marvels of the proofs of immortality, and says that "to ask why such visitations are not more common, is to venture into the unknown"; also, that "if there is another and a higher existence in reserve for us, certainly it is in the line of infinite benevolence to give us some instances of it by drawing aside the curtain and affording us a view of what is on the other side." And he is perfectly willing to let objectors enjoy their incredulous smiles at the statements made, for those who have been favored with these visitations and visions, he truly says. "can afford to let them alone in their cold. material isolation." The views from the borderland he does not regard as the magnified creations of a distempered brain, but he states that they "are wonderfully varied, according to the character of the seer"; "they are the reflections of the substantials of the universe."

"If, the more we get away from the material shell," he goes on, "we get into the potentials, it is equally true that beyond the bodily eye lie the marvels of the upper realms." And he pertinently asks, if these visions are but the wanderings of the brain, the domination in death of the fancies that ruled the life, "how happens it that the sensualist, the selfish, the miser, the drunkard, do not have these dying raptures?" No science, he correctly answers, explains such phenomena, that is worthy of sober consideration. After giving a number of instances of the recognition of departed friends in these dying scenes, he comes to the conclusion that it is perfectly safe to build on facts; that experiences are valid; and that if we cannot rely on consciousness, then let us construct our science on moonshine." He says he is inclined to believe, with the poet Young, that "what is here is shadow, but beyond is substance." He refuses to believe that "we are mere walking shadows to the region of eternal nimbus." If some believe so, he thinks they will wake up to find themselves mistaken, and "mistaken where they might have known the truth, and where it was immensely desirable to be known."

Helen Hunt Jackson and the Indians.

The truly inspired woman who recently passed to spirit-life from California, who has been known to tens of thousands of sympathizing hearts and enkindled minds for fifteen years past simply by her familiar initials, "H. H.," in her last hours thought of nothing she had done in her busy life with such satisfaction as she thought of her work for the Indians. She became the champion of their cause from the time when she met the chiefs here in Boston, who recited in their few pathetic phrases the story of their sufferings and wrongs. A being of such profound sympathy could not have listened to their recital without being moved beyond the power to efface the impression. From that time she gave herself to the task of proclaiming the story of the wrongs visited by the white race of our country upon the red men. and died lamenting that it was so difficult to rouse a people professing civilization to a proper sense of their self-inflicted shame.

She had written much in prose and verse before this, and of the very best; but now she thought only of the cause of the wronged Indian, and she wrote of nothing else. A writer and reviewer in the Boston Sunday Herald says that "her friends were filled with amazement when they heard of the enthusiasm with which she had entered upon the cause. Her epicurean tastes, her love of ease and pleasure, her fondness of society, her personal brillianceall these were traits which led them to expect nothing of her so little as that of becoming a reformer of any sort. But she took up the work with all the energy of which her strong and enthusiastic nature was capable, and thenceforth it was the main object of her life. It was the story of the wrongs of the Ponca Indians which touched her heart and set her soul on fire." She studied the history of our dealings with the Indians for a whole winter in the Astor Library of New York, going thoroughly through every treaty and familiarizing herself with the facts of the whole subject. There were nearly a thousand solemn treaties made with the differreflection was a book with the burning title-

A Century of Dishonor." It presented the whole of the damning case, duly supported by recorded evidence. In the introductory portion she said, "The robbery, the cruelty which were done under the cloak of this hundred years of treaty-making, or treaty-breaking, are greater than can be told. Neither mountains nor deserts stayed them; it took two seas to set their bounds.... The history of the United States Government's repeated violations of faith with the Indians thus convicts us, as a nation, not only of having outraged the principles of justice, which are the basis of international law, and of having laid ourselves open to the accusations of both cruelty and perfidy, but of having made ourselves liable to all punishments which follow upon such sins, and to that more certain natural punishment which, sooner or later, as surely comes from evil-doing as harvests come from sown seed. To prove all this, it is only necessary to study the history of any one of the Indian tribes." She gave outline sketches of the history of a few of them, entering into details only enough to show the repeated broken faith of our Government toward them. She asserted that it would take years to write and volumes to contain the entire story.

She said there was but one hope of righting this wrong, and that was in an appeal to the American people. She believed that what they demanded Congress would do. "So long as there remains on our frontier," is her declaration, one square mile of land occupied by a weak and helpless owner, there will be a strong and unscrupulous frontiersman ready to seize it. and a weak and unscrupulous politician who can be hired by a vote or for money to back

bery have mounted up into a very Gibraltar of defense and shelter to those who care for nothing but safety and gain." And this she regards as but one more infamy added to the list. She lived, however, to feel how dulled the public conscience had become under the force of bad habit, and to deplore the fact that the spoken truth had so little effect except in a few localities and upon a few individuals. She went to California for her health, and became interested in the harmless Mission Indians, and lost no time in presenting their case in all its truth to the Government.

She, with a gentleman associate, was at once appointed to investigate their case and make a report; and that report never was paralleled by any report on the Indians received by the Government. Out of this work was born her novel-the only one she ever wrote-entitled, "Ramons," which she wrote to enforce the lesson in an immediately popular form. Only a ture probabilities in an unsupposed direction, an unfew days before her death she wrote her Boston publishers, Roberts Brothers-"I dld not write Ramona; it was written through me. My life blood went into it-all I had thought, felt, and suffered for five years on the Indian question. I shall never write another novel." That she was truly inspired there can be no doubt, She wrote with great rapidity, as if she would have finished at a single sitting. The story flowed from her pen almost without conscious effort. She confessed to her friends that she was heartsick and discouraged because it made no wider or deeper impression; but she had done what she was called to do. Her death will prove to be but an added force to utterances which people were indifferent to during her

Science and the "Common People." We find Miss Elizabeth Stuart Phelps's paper "The Great Psychical Opportunity"—published in the North American Review for September, and editorially reverted to in our columns last week-sharply noticed in the editorial columns of the Hartford Times, which always displays equal candor and courage in meeting commentaries of every sort on Spiritualism and its claims on human acceptance. After stating briefly the purpose of Miss Phelps's article, and fairly describing the situation so far as investigating the phenomena are concerned, naming particularly the London society for mental research, and the Boston society for similar research on a broader basis. the Times asserts with all the emphasis of truth that "no conclusion of theirs can ordain either the world's acceptance or rejection of the reality." It affirms with equal truth that on these subjects, and in this expanding and endless realm of seeming-strange realities, the existence of which has been ignored and derided by the so-called men of science, the "common people," tired of long waiting in vain for the scientists to tackle the involved problems, are everywhere doing this themselves, and by personal investigation reaching their own conclusions. Nor is there any apparent reason to apprehend that they will go wider of the main fact. or use less common sense in reaching it, than the more pretentious but less courageous scientists."

The Spiritual Offering.

With its issue of August 29th, the above exponent of the truths of Modern Spiritualism commenced its eighth volume. Its able advocacy of those truths, and earnest and persistent defense of the mediums of the New Dispensation, have placed it in the front rank of the grand army of progressionists, and we are gratified upon seeing the evidences of its success shown in this number, which is highly creditable to its editors and publishers in the excellence of its contents and its typography. Prof. Henry Kiddle supplies the leading editorial, in which he considers the subject of "Faith treats upon the "Propagation of Spiritualism," more especially on the power of the press in and enlightening work. Mrs. Fox gives the fourth chapter of her deeply interesting story, "The Haunted Life," and instructive articles appear from the pens of Judge M. P. Rosecrans. M. B. Craven, Thomas R. Hazard, J. S. Loveland and others, while the young folks are treated to a new chapter of "The Sphinx."

Our wish is that the new era in its publication may bring to the Offering an enlarged It is issued weekly at Ottumwa, Is., Col. D. M. Fox. publisher, D. M. & Nettie P. Fox, editors.

J. J. Morse.

Accompanied by his wife and daughter, made a call at our office on Monday last. The party pleasant weeks had been passed—to the Camp-Meeting at Ætna, Me., where Mr. Morse was to speak on Thursday, Friday, Saturday and Sunday, Sept. 3d, 4th, 5th and 6th.

Mr. Morse desires that we express to the officers and friends at Onset his high appreciation of what was done to make the stay of himself and family so agreeable to them; they depart from this beautiful camp-ground laden with a host of happy memories.

We understand that it is the intention of Mr. Morse to make Boston his headquarters for some time to come. He can be addressed in care BANNER OF LIGHT Office for engagements to lecture anywhere where his services are desired. Keep him busily employed, friends, for as we have previously remarked, he is a speaker whom not to have heard may be set down as a direct and personal loss on the part of the individual failing to improve the oppor-

The Advance of Woman Suffrage.

the right of suffrage to women and for enlarging their sphere of active usefulness generally, have reason to be greatly encouraged by its a few flowers of similar appearance are seen on the present state and prospects. At a meeting of plate-its stems were wrapped in the same paper the Massachusetts branch of the National Assoclation held in this city last week, it was stated that the discovery has been made of the nonexistence in the laws of New York of any statute to prevent women from voting, or to interdict inspectors from receiving their votes; in consequence of which the suffragists are preparing to practically test the question at the

"THE MAY FLOWER, Devoted to a Nobler Era, when Hope feels that her part is done, and that Action must verify the long prophecy of her Life," is the name and stated purpose of a small monthly paper published by Mary A. Parsons at West Winsted, Ct.

Read the wonderful statements of Mrs. L. B. Sayles in another column. Truly the spirit-world workers in conjunction with mor "of a century's unhindered and profitable rob- tals are more active than ever before.

SPIRIT-PHOTOGRAPHY AT ONSET. BY LITA BARNEY SAYLES.

To the Editor of the Banner of Light: In my article of the 29th, concerning the séances of Mrs. Beste at Onset, I promised a report of future experiments. I anticipated one more trial during this past week, but the materializing and other spirit-power at Onset seems to be a little on the wane with the departing season, though the voices are just as strong as ever-and the medium was more than usually depleted of vitality by the first experiment. In passing I will also note that the photographer, who is of course a medium, also experienced severe and unusual exhaustion for some hours. The continuation of these photographic séances, so far as this medium is concerned, must therefore be deferred for awhile. The possibility, under favorable circumstances and by aid of spirit-power, of photographing upon the same plate the forms and surroundings of both mortals and immortals in utter darkness, has been demonstrated, and like other discoveries, opens wide a door for fuexpected and unexplored field. The world of Spirit intervenes in its own behalf, and drives the world of materialism out of its citadels. Mind is coming to the front and asserting its supremacy over matter.

The conditions under which the pictures heretofore referred to were made, were as follows: When those in charge upon the spirit-side of life were ready, they signified the time at which a photographer should be present with his camera and appurtenances, and the friends who should be invited to witness the manifestation. This camera was brought in the afternoon and left in the outside hallway. Neither that nor any other had ever been inside the medium's doors before nor has been since to this date; and neither have the cabinet curtains and the rug before the cabinet ever been out of the room. I am particular to say this, and desire that it be noted, because otherwise results that ultimately appeared upon the plates used in the camera may be referred by those not present to some other origin. The instrument was taken into the room at a few moments before 7:30 o'clock P. M. Aug. 21st, 1885. the time appointed for the scance, by the artist who presided over that part of the experiment. The medium dressed herself in a robe worn only in her rooms and the sitting proceeded at first in the usual manner and in the usual dense darkness. There were present, aside from the medium and the photographer, a gen tleman from Chelsea, Mass., another from Washington, D.C., another from Rockland, Me., a lady from Killingly, Ct., and another from Brooklyn, N.Y. The photographer placed his instrument so as to command the entrance of the cabinet curtains before the light was wholly excluded, and the medium assumed her usual position behind the curtains and was entranced by "Tom."

While my hand was yet upon the key of the door, which I had closed, a misty form glided from the cabinet, whose curtains had but that instant been dropped: she went to the gentleman from Rockland, and said, 'I am Ella, your daughter Ella, but I am not strong enough to remain," and kissing her father she returned to the cabinet. I had no sooner seated myself than a lady friend came out, and directly to me, giving me her name, and a short communication, and then also withdrew. As this was a novel experiment, and the invisibles had everything under their direction. we were quite unable to imagine what course would be pursued, and awaited events in an eager state of suspense, which doubtless was not most favorable to their work.

The next spirit who made his appearance was Mr. William Brouck, a guide of the photographer. He announced himself as glad of the opportunity to aid in this matter. Almost instantly there came out two forms together, who gave their names as Mumler, the photographer, and his mother-and as also being alds in the experiment to be made. During the taking of the first five negatives there was observable a mass of illumination directly under the camera, and bright lights were around it while the sixth was made.

Very soon a spirit, clothed in illuminated robes, came out from the opening of the curtains and took a position just outside and in line of the camera. Her drapery immediately increased in volume, and invisible hands seemed arranging and regulating its folds. Upon subsequent inquiry of Mr. John Severance, the director of much that occurs at the séances, he informed the writer that this was really the case; that the spirit posed, and then others assisted in the draping. Much of the dress is often obtained from the Turkey rug upon the floor, which has, by long use, become very thoroughly charged with the magnetism required. In this and the four succeeding negatives the whole drapery of the cabinet and a large portion Cures." John Wetherbee in a lengthy article of the rug, with its quaint designs, are just as perfectly represented as they would be if taken in the light. The reader will kindly realize that, to the mortal vision ave the illuminated spirit.

The first plate shows us the figure of a woman with a light veil over her face, through which the features show plainly. She seemed clothed in a robe which is of a more opaque white, and confined at her waist with a girdle, and over all this is thrown what seems like to a delicate illusion lace, which is lightly raised upon the left arm and hand and carried toward the right of the body. This spirit-lady is fully recognized by New York friends, as was also her singing during ne of the seances the first of this week. The picture sphere of usefulness and increasing prosperity. Is since acknowledged by the spirit-band to be that of a prominent singer of New York, who passed away two or three years since.

Upon the next plate appears a lady in most graceful position; over the head is cast a delicately figured lace in regular pattern. This is gathered together and falls below the left arm. Her arm, and face are uncovered, and are exquisite in outline and shading. A wealth of were en route from Onset Bay-where some drapery lies about her feet in a train, and the carpet and hangings are well taken. The effect of this and the rest of the figures is very statuesque.

On plate third appears a lady who has often come to a regular sitter in these séances. She is draped, with the exception of her left arm and shoulder, which are well proportioned. Her hand is filled with flowers and vines, which, under a glass, are perfect in form. She requested this friend to place his chair by her side. hoping that his face would appear upon the negative. The outlines of the gentleman's face are seen, but it is not as distinct as was hoped. It seems that her dress was covered with flowers, but she delayed too long siving the signal for the camera, and losing somewhat her power of materialization, the outside dress fell down to the carpet and was partially absorbed. There is, however, a quantity of it left, which is represented by the camera: this is thickly strewn with roses and

There were flowers in the room, and the spirit was asked if she would hold some in her hand. She replied, "No, the spirits will bring the essence of them, if we want it." The lady from Brooklyn, who was within reach of the flowers, felt hands patting her shoulder, and it seemed to her as if the whole fragrance of the flowers was carried past her. The gentieman who sat by the side of the spirit felt the flow-All interested in the movement for extending ers held by the spirithand, as represented in the ploture, drooping upon his face. Yet, strange to say, the bouquet proved not to have been meddled with, though which had enclosed them originally-they were not untied, no flowers were left upon the floor, there were no roses nor rose-tree leaves in the room. This was a wonderful performance to those who witnessed and realized what could be seen and comprehended in the dead darkness, and it is interesting to compare this knowledge with the results photographed.

Upon number four plate appears the tall and wellproportioned form of our noble friend, Apollonius. He was dazzlingly lighted up, and if I should use the term magnificent to describe the effect I should not exaggerate. He is dressed in an opaque linen robe from shoulders to feet; above this is placed a thin drapery of some kind, and over the top of his head and his arms is thrown a cloth of different texture, which is upheld by both hands to the height of his head and droops a yard beyond his finger ends. His face is exposed; he has a white curly moustache and beard, and black hair. He explains that he gave the word for the camera a little foo quiet, as his hat should have been white, and his beard long and straight. But the wice are shorp and choir, and the majorty and power of the spirit inspires the shifted

er. Apollonius brought the medium, Mrs. Beste, still under control, forward and in a line with himself, and her whole figure, with the chair in which she sits, appears upon the negative. The wall at the back of the cabinet, visible between the curtains, is also lighted up plainly. The two figures, Apolionius and Mrs." Beste, are equally distinct, and no one would suppose that the picture was not made in an ordinary light.

Upon plate number five are seen two pairs of hands oming from between the opening of the cabinet, the curtains being plainly shown. Nothing was visible to the lookers-on when these hands were announced by Tom" as ready to be photographed.

Plate number six contains four faces, each of which is a centre of light, and with a background of blackness. They were taken at my request. I was instructed to sit before the entrance to the cabinet for a few moments, and then to place my hand upon the camera. One of the faces is unmistakably that of our dear arisen friend, Achsa Sprague, one is that of a child, one is declared by several to be that of an old friend well known at the Banner of Light office, and the fourth, which is but partly given, though sharp and clear, is as yet unnamed. I hope that before long either these or similar pictures may be shown for public examination.

The artist who successfully accomplished these results is descrying of thanks and appreciation. To him and his own spirit-band must be ascribed an interest and willingness and a power, without which all the efforts of the spirit-band of the medium would have failed. His interest is in a truly scientific direction, and his object is to aid the great spirit-world to establish their connection with and power over mater, to the best of his ability.

Onset, Mass., Aug. 30th, 1885.

THE SPIRIT MESSAGE DEPARTMENT IS, this week, largely devoted to the report of a Children's Day Séance." and its contents will be found to be of marked interest to lovers of the young; several communications are also given by adults; the Invocation is specially appropriate to the occasion of the putting forth once more of the powers of affection and the bringing of evidence of continued remembrance on the part of the little ones, who have entered into the life eternal; Questions are considered by the Controlling Intelligence regarding language and the power of returning spirits to bring themselves and their instruments into harmonious relations with this "drapery" of thought; the power of spirits to advise regarding future occurrences, etc., and the singular familiarity sometimes experienced by sensitive persons with scenes and people not previously met by them (as far at least as their normal consciousness is concerned); Edmund Garfield Spindler, of Hartford, Ct., speaks lovingly of his mother Louisa and his father George; Jennie May Blakeley, of Woonsocket, R. I., would have her parents know that her surroundings in the new life are pleasant, and sickness comes to her no more: Ernest V. Coney. of Somerville. Mass., in quaint phrase intimates that his father George, unable to personally control, has requested his son to give "his love to mamma and all his friends"—he also expresses a great truth axiomatically when he says: "It wakes people up to be dead, do n't it?"; Florence May Putnam, of Reading, indicates her hope to materialize "and show myself, sometime"; Willie Greenough, of East Beston, assures his mother that he "didn't run away," and evidently wishes that she give him the opportunity of speaking with her in a less public place; Estella Smith, also of East Boston, in childish fashion, paints a picture of life in the next stage of being which cannot fail of reaching the heart of any who may read her words: Frankle Gannon, of New York, sends his love to his parents, and wishes them "to hunt somewhere for somebody so I can come"; Harry Martin, of Philadelphia, gives a message which expresses a strongly marked individuality; the Indian maiden, Lotela, ennunciates messages for Lee Watkins, of Washington, D. C.; Charles Lawrence Dearborn, of Newton, Mass.; Chester Carlton Babcock, of Boston; Ethel May Hooker. of St. Johnsbury, Vt.; Little Belle; Hattle E. Weymouth, of Boston; Sadie Darmody, of New York : Cora Daniels, of Baltimore : Lydia and Emmy Winslow, of Chicago, Ill., and Blossom; Joseph W. Hull, of Rock Lodge, Dobbs Ferry, of the witnesses present, nothing of these was visible N. Y., wishes to reach Mr. Packard in New York-he also urges his friends to give attention to the life to come as well as the present, such a course tending to bring about a harmonious equilibrium and community of interests on the part of the spirit which, now cased in the mortal that must fade away, anon will enter the domain of the spiritual to remain forever: and Cooley C. Dickinson, of Northampton, Mass., gives a strong reminder that those who have passed on are ever near those they love, sympathizing with them in sorrow, and pleased with all that works for their good.

On the evening of Monday, Aug. 24th, a pleasant party of ladies and gentlemen assembled at the residence of J. B. Hatch, Sen., in Charlestown District, to do honor to the recurrence of his birthday. Various appropriate presents were bestowed, and several speeches were made. A spirit entrancing Miss M. T. Shelhamer gave a very encouraging address to 'Father Hatch," complimenting him for his energy and endurance in the Children's Lyceum and other work for Spiritualism, and assuring him that he should in no wise lose his reward therefor. The same spirit also addressed words of cheer to others of the party. The exercises concluded with the partaking of a fine collation by the guests, and the expression of their best wishes for the future of Mr. and Mrs. Hatch.

Millville, Cal., is reported as having been of late thrown into a state of excitement by remarkable phenomens, such as stone-throwing and similar demonstrations of physical strength, at a ranch nine miles east of the town, the producing agency of which is unseen and unknown. A writer in the San Francisco Chronicle says that thorough investigations have been made, and "there is no question that there is something very mysterious on Fisher's farm."

Mrs. E. T. S. Jenifer and Mr. G. L. S. Jenifer (her son) made us a pleasant call Friday, Aug. 28th, on their way homeward to Chicago, after a beneficial sojourn of a few weeks

Attention is called to the announcement made by G. C. Dunklee & Co., on our fifth page, regarding the Golden Eagle Furnace and its merits.

Cleveland patrons of the BANNER should read the notice (on our, eighth page) given by the Good Samaritan Relief Society of that city.

Read what is said of the Petersiles Academy of Music on our fifth page.

"God's blessing to suffering humanity," is what a cleryman of Clay Clay, Ind., says of DR GRAVEY HEART REGULATOR as a cure for Heart Disease. He recommends it to all afflicted. He known its value. \$1.00 par bottle.

ED TENENT OF U BOILER AND

Notice to Subscribers.

The present volume has reached No. 25, and but one more issue remains in it. On Saturday, September 19th, we commence Vol. LVIII. of the BANNER,

We earnestly request all of our present patrons whose terms expire with Vol. LVII. to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LVIII. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

/Donations in Aid of Charles H. Foster.

MR. CALEB BUFFUM, 18 Buffum street, Salem, Mass., who is the legal custodian of the funds which have been and may be in the future donated by friends of the cause for the use of the unfortunate invalid, Charles H. Foster, reports -as follows:

"From an Old Spiritualist"			80.00
M. W. Waitt			b,00
Gotham.			5,00
L. Colby			3,00
I.B. Rich	• • •	•••	3,00
`W.B	• • •	•••	8,00
Cash	• • •	•••	3,00 3.00
Vasu	• • •	•••	0,00
		-	

Philosopher Colby of the Valley Visitor (Newburyport) gives his readers many wise things from his fertile brain. In a recent issue. as a specimen, under the heading, "Silence is Golden," he says: "Silence has a power often denied to utterance. The mountain standing in solemn grandeur is more impressive than the roar of the cataract or the thunder rolling through the clouds. As the deep waters have less foam and dash than the shallow, so often it happens with men-the still ones succeed 'the best and become the most influential."

Henry Ward Beecher says he has been preaching over fifty years, and that his next call and settlement will probably be in Greenwood. As he says this Aug. 18th, 1885, "in the year of our Lord," what is he going to do with the statements that he has many times previously made to the effect that he will meet his friends in the spirit-world when his time is out here? Does he suppose he can be in Greenwood Cemetery and the spirit-land at one and the same time? We think not.

"SPIRIT VOICES" for August continues its Tlaskan Annals, gives the preface of the "Autoblography of Lemira Williamson," a serial story of life among the Shakers, introduces a "Message Department," gives memoranda of the Rindge and Sunapee Camp-Meetings, and an interesting Miscellany of current events among Spiritualists. Published by the N.D. Circle, 121 Concord street, Boston.

The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

On the second page, present issue, will be found an interesting installment of "Foreign 'Notes," translated from foreign exchanges of the BANNER.

The eighth annual convention of the New York State Freethinkers' Association will be held at Albany, N. Y., Sept. 11th, 12th and 13th. 1885.

Read the tributes (on second page) of Wm. Foster, jr., and Allen Putnam, to the value of our Message Department.

Spiritualist Camp and Grove-Meetings.

the Spiritualists of America are in earnest regarding out-of-door services, and their prosecution during the present summer:

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

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

NESHAMINY FALLS, PA.—The Seventh Annual Camp-Meeting at this place closes en Thursday, Sept. 10th.

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

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 meeting will occur at Hemlock Hall, Sept. 4th, 5th and 6th. NIANTIC, CT., CAMP-MEETING.—Services to be held to Sept. 13th, inclusive.

Foreign Items.

Mrs. M. E. Williams is at present located at No. 3 Upper Bedford Piace. Russell Square, London, where, though it is not her intention to give scances, she receives visitors on Mondays and Thursdays from 2 to 5

Mrs. Britten was announced to speak last Saturday at Blyth. W. J. Colville is actively employed in London. He

was to speak in Cavendish Booms, August 23d, on "The Book of Revelation and Its Spiritual Meaning." "Thought Reading" has reached Switzerland as a publicly exhibited phenomenon. At Zurich M. Lengen feld is making a display of his powers in that line, his audience including many. University professors.

At Buenos Ayres a discussion upon Spiritualism is being carried on in the public prints, Constancia ably defending and a writer in the Sud-America assault ing it.

In Austria, the well-known philanthropic Spiritualist, the Baroness Adelma Von Vay, has established at Gonobitz a mid-day meal for poor school-children, four hundred of whom come daily from neighboring districts to partake of her bounty.

Mrs. Adeline M. Glading, of 1710 Francis street Philadelphia, called on us Tuesday morning, 1st inst. on her way homeward, and desired to render thanks to the friends in the East who had made this, her first visit to this part of the country, so happy and success ful. Leaving Philadelphia some time since she went to Verona Park (Me.) Camp Meeting, where she delivered four lectures; thence to Bucksport, where she was a guest in the family of Capt. Colby; thence to the Ætna Camp Meeting, where she, with Mrs. Morse, assisted at the opening exercises. She reported everything connected with these two Camps to be in excellent form, with fine prospects for the future. Mrs. Glading during her stay in Maine received from U. M. Brown, Req., Secretary of the Ætna Association, and Dr. O. B. Ware, President of the Penebscot Spiritual Temple, (under whose auspices the Yerona Park Camp Meeting is held.) letters in the name of their respective Societies, in which the highest testimony is borne as to her platform gifts of spirit delinication, psychometric reading and answer-lar of describing while entranced, and abe is recomd for the kind attention of all apertualists

ALL SORTS OF PARAGRAPHS.

USES OF ADVERSITY. If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.

Did our beloved never need Our patient ministration, Earth would grow cold, and miss, indeed, Its sweetest consolation.

If sorrow never claimed our heart, And every wish were granted, Patience would die and hope depart, And life be disenchanted.

The Caroline Islands, about which so much Spanish and German wrath is now being exhibited, are wholly tropical, lying near the equator and including a large region, which extends six hundred miles north and south, and over two thousand miles east and west. But this region includes more sea than land, and the area of the islands themselves (there are hundreds of them) is only about one thousand or one thousand two hundred square miles-or half the area of the State of Rhode Island. The population does not exceed forty thousand.

Eugene City, Oregon, has laid the corner-stone for a new university.

Our enterprising contemporary, the New York Truth-Sector, enumerates the old version of Job's statement about which the "Redeemer-vindicator" war has raged so hotly, follows it up with four paraphrases of the same-two being in the revised version

and sums up as follows: "It is possible that if the good but afflicted Job had foreseen the different constructions destined to be put upon his remarks [Job xix:23] he would not have wished that they might be 'printed in a book,' but would have insisted upon their being 'graven in the rock forever.'"

"An eminent physician" of South Brooklyn, N. Y., has been sent to prison for drunkenness.

In New York, where blackberry fields existed in stone fronts.

> Buffalo has a firm under the name of "Irish & English." There was once a firm in Portsmouth, N. H., whose sign read, "Neal & Prey." Digby thinks the coincidence at least singular, vis., the Irish (k)" neal" while the English prey.

The new court house is to be located on Pemberton Square, Boston.

RUNNING AMUOK.-A. Lackie, an old citizen of Johnson City, Tex., Aug. 26th got possession of a neighbor's rifle and with it killed eight persons outright and made twenty children orphans in a short space of time-the carnage ending only when his supply of cartridges ran out. He was promptly lynched by a mob of enraged citizens.—Fred. Berkey, jr., rushed through the streets of Salem, Ind., on the 23d of August, shooting right and left—his performance ending in wounds and death, his own decease being reckoned among the num-

A GRAVE SUBJECT-Whether dead people should be buried or cremated? We want the press to vote on this question. We go (No. 1) for cremation. Next!

The Boston Evening Record of Aug. 24th contains an article headed "A Bad Record." We have heretofore thought that paper a clever sheet, especially as it printed Prof. Fullerton's tirade against Modern Spiritualism in its columns, which the BANNER criticised at the time, resulting in the statement from the Professor that he was not correctly reported by the Record. We knew better at the time, as the Record never misrepresents any public speaker.

What has been not inaptly denominated "The American Society for Holding Back Science and Discussing What Makes Roosters Crow at Midnight," has been in session of late, with the usual (?) results. The papers of this Society, the Hartford Times says, are "awfully ponderous and scientifically pretentious; but most of them practically amount to little."

As we go to press the smallpox is still on the rampage in Montreal, Canada, and has jumped therefrom to Fall River, Mass.; the cholera is still devastating France and Spain; Bismarck with his grasp on the Caroline Islands is "making eyes" at Cuba: and all French subjects resident there have been ordered out of Alsace and Lorraine by the new German Statt holder.

A scientist named Olszewski has succeeded in obtaining a temperature of 333° below zero. He probably experienced this depth of frigidness in the city by speaking to a young lady with whom he had flirted at the seaside.—Norristown Heraid.

The Saturday Evening Gazette thinks the passer of the contribution box in church ought not to stop and make change. "Such a one must possess either the most colossal 'nerve,' or an unconsciousness as tough as the hide of a hippopotamus."

> THE HORSE TO HIS MASTER. Up hill urge me not;
> Down hill crowd me not;
> On the plain spare me not;
> In the stable forget me not.

Charleston, S. C., was struck by a cyclone on the morning of Aug. 25th, and one-fourth of the houses in the city unroofed; parts of the spires of St. Nicholas and St. Matthews Churches were blown down and the spire of the Citadel Square Baptist Church was de molished. The wharves and warehouses were badly damaged, and several wrecks occurred in the harbor and on the coast. The pecuniary loss is estimated at \$1,000,000.

The descendants of a Swiss emigrant, at Cleveland, Ohlo, are hunting for an old Bible, containing the family record, which is needed to establish their claim to an inheritance of \$20,000,000. The superiority of the old version over the revision becomes very evident in this case.—Boston Record.

Constant occupation prevents temptation.

The scandal fever is having quite a run in Bowdoin Square Church. If the parties implicated had been Spiritualists instead of church-going Christians, the creedal press would have warned their readers against Spiritualism with a vengeance. Now let us see if they will anathematize Baptistism. It makes all the differonce in the world whose ox is gored. It is amusing to observe the intense pleasure the Catholics of this city derive in consequence of the allegations against Parson Downs. They say with great unction, "You wouldn't have caught any of our priests in such a scrape." This only proves how taut the lines are being drawn in this country between Catholics and

Dr. Loring fully vindicates his action as Agricultural Commissioner. He is not the man to sell his honor for a petty fraud.

It was asserted at a recent socialist meeting in Berlin that the prominent clothing merchants paid girls only from twelve to fifteen cents for making a complete suit of boys' clothing.

The Karma—all the total of a soul
Which is the things it did, the thoughts it had,
The "Bell" it wove—with woof of viewless time,
Crossed on the warp invisible of acts.

—"Light of Asia."

Probably few people know that postage stamps have been in use in this country but thirty-eight years. Prior to 1847 postage was collected in money, and its prepayment was optional.

. If Prof. Wiggins is correct, next winter will be one of exceptional cold and storms. He bases this prediction on the fact that Jupiter, Saturn, Uranus and Neptune are near their perihelion.

HE WAS A TERROR.—Cowboy—Stranger, there's some good men in this gang, you betcher life. Do you see that quiet, inoffensive little man over there? You would n't think, to look at him, that he'd killed his dozen or more men; would you? Tenderfoot—Goodness gracious, no! Has he? Cowboy—Kou bet, pard; he's a doctor—Chicago Rambler.

A dock-laborer of Loudon has raised a date palm from seed, in a dingy tenement house, and was awarded the first premium at a late flower show there. The circumstance was an eye-opener for the scientific gardeners of Great Britain.

It is cotimated that hearly 9100,000,000 are investo in the newspapers of this country.

Camp-Meeting Notes.

To the Editor of the Banner of Light: Privileged to be in New England at this time. I have been making a flying visit to the several camps, and in a quiet way have been enjoying myself among

familiar scenes and with old-time friends. Onset had closed its regular series of meetings when reached there, but many, even thousands, were yet there the pleasant Sunday I heard Bro. Warren Chase speak on the contrast between Spiritualism and popu lar Christianity. Here, and also at the other camps, one can but note the many changes that have been already made and the many other improvements that are in contemplation.

Queen City Park is a most attractive spot, and the rare beauty of the scenery of sky and lake and moun tain, over which the Spirit of Nature seems to preside in glorious perfection, invites to highest contemplative moods and happiest inspirations.

This camp is manifestly destined to be a power for good in sowing the seed of liberal thought, progressive ideas and spiritual truth throughout this section of the country. Its great natural advantages are sought to be utilized in various ways. Its personal management is in the care and keeping of earnest men and women, whose aim is to render service to the cause of spiritual light and knowledge. Dr. E. A. and Mrs. Fanile Davis Smith, efficient workers themselves, are assisted by a faithful and competent band of like-minded souls. The cool wave that visited New England last week paid its due respects to the northern part of Vermont, and one of its effects was to thin out the campers; but the returning warmth brought others to

Inke Pleasant campers fold their tents, and some silently, others noisily, steal away after to-day. The present year is reported to have been a successful one, financially, numerically, and, better than all, harmoniously. Not that all is peace and joy, for personal complaints are heard occasionally; but there has been no public outbreak to mar the pleasure of the meetings. Bome of the more prominent mediums complain of a lack of patronage, while others, less prominent, claim to have done more than they expected. Perhaps this is as it should be. What lectures I listened to were admirably received, as they deserved to be, being profitable for instruction and practical for good. The only public tests I chanced to hear were given by J. Frank Baxter, and proved extraordinarily good. I was also deeply interested in Mrs. Sue B. Fales's conversational lecture upon the subject: "Can Ye by Seeking Find out God?" She reports herself busy in her profession. An hour spent with Mrs. Whitney and Dr. Fred Crockett was unexpectedly but particularly satisfactory.

The rain on Sunday was disappointing to thousands

who would have attended had the weather been favorable. Mrs. N. J. Willis was obliged to give her lecture on "The Value of Spiritualism," in Association Hall, amid a pelting rain storm. It was replete with moral inculcations. J. Frank Baxter gave the closing lec-ture of the regular course in the afternoon to a crowded house. His subject was" Spiritualism-Destructive and Constructive." Though the address was an able one, many of its good points were lost, owing to its length-one hour and a half, which was followed by an hour given to tests. A two and a half hours' service exhausts both speaker and audience, especially at the end of a four weeks' camp-meeting.

I understand that the Association has virtually wiped out its debt and arranged for additional improvements. The Directors are authorized to sell the notel, stables, and hall, to be run hereafter by private parties; to lease the grounds for fifteen years; and to build a suitable auditorium on land now occupied as a park. Thanks to the efforts of Mr. Carey, a footbridge will connect the old and new grounds, thus bringing into the market many valuable lots. In this connection, our friend the typical medium says it is as though the spirit of Spiritualism on the old ground had been burned to ashes, and that the new grounds are needed to save the old.

On Monday, when the camp breaks up, a special train transports many of the campers here direct to Queen City Park, which will be under the direction of Dr. B. A. Smith, President of the latter Association.

Among many others here I was delighted to meet with my old, tried, and warm hearted friend, Dr. Horace M. Richards, who I am glad to report is slowly improving in health and strength. He is on his way to the grave of Achea W. Sprague, one of his beloved inspirers, whose form lies buried among the green hills of Vermont. Dr. Dean Clarke has proved the life of the conferences. His lecture Baturday evening, though slimly attended, was a clear and satisfactory exposition, from a scientific point of view, of the relation which spirit bears to matter. Some said it was one of the most instructive discourses delivered on the grounds this season.
Sunday evening it was my good fortune to attend the

last spiritual meeting held in the hall this year, and it proved a most memorable occasion. The participants were Mrs. Sue B. Fales, J. Frank Baxter, Mrs. Carrie E. Twing and Miss Jennie Rhind, and it is but justice to say that all acquitted themselves most admirably. The readings, tests, visions, etc., in connection with the spirit which pervaded the meetings, gratified all who were privileged to be present. It was a unique combination of spiritual powers through four highly gifted mediums, each deservedly popular in a special direction-the whole forming an event sui generis-peculiarly its own kind.

Grateful for past and present favors from one and all, mortals and immortals, one gets duly strengthened for the inture in the renewing of old associations and the forming of new ones, to enter with encouragement upon the duties that await fulfilment. Boston, Aug. 31st, 1885.

Movements of Mediums and Lecturers.

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

Miss Jennie B. Hagan will be pleased to make engagements for December January and February, in New England, the South, or West. Address her at East Holliston, Mass.

Mr. and Mrs. Roscoe are now at Queen City Park Frank T. Hipley has canceled all his engagements in Michigan, and can hereafter be addressed at P. O. box 164, Corinna, Me.

M. Milleson announces that he has been at work for the past few months at spirit-portrature—many large groups being now ready to be shown to the public with lectures thereon, wherever an engagement may be made with any society. He can be addressed care BANNER OF LIGHT Office.

Mr. John Slaughter, 309 Market street, Chattanoo-ga, Tenn., would like the present address of Mrs. Elizabeth S. Silverston.

Dr. J. K. Balley has been professionally engaged during the last two months at his home. He is now ready to accept engagements for lecturing at any place where his services may be required. Address him at Pa., Box 123.

Gerald Massey is now on his homeward way to Eng Gerald Massey is now on his noneward way to his and from the antipodes. He 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 Ostober at 320 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.

enorts to secure his services.

Mrs. Clara A. Field has taken Room No. 6, formerly occupied by J. W. Fietcher, at 2 Hamilton Piace, Boston, where she will give sittings during the week, and where she can be addressed for engagements to lecture and give psychometric readings and tests from the platform. She will also attend funerals if requested. Mrs. Field visited Lake Fleasant Camp Meeting last Sunday, and reports herself much pleased with what she saw there.

The cattlemen in Indian Territory are rapidly rounding up their herds and starting them off on the Texas trail to Kansas, and a large number of them finally to New Mexico. large number of them finally to New Mexico. It appears that there are only about 185,000 head inatead of 300,000, of which 40,000 will be marketed for beef, and they say they will be able to dispose of their herds without glutting the market, and that the speculators who expect to make a handsome profit out of the President's order will get left. In other words, the truth is, just as Gen. Sheridan said, that the forty days allowed by the President for removal are ample. They admit that their whine about "persecution" from the administration was baseless.—The Reformer, Greenfield, Mass.

Address J. W. FLETCHER for lectures, eto., care Banner or Light.

Spiritualist Méetings in Boston:

Paine Memorial Hall, Appleton Street, near Tremont.—Unlidren's Progressive Lyceum No. 1. Ses-sions Bundays, at 10% o'clock. Seats free, and all are cor-dially invited. Benj. P. Weseyer, Conductor, Francis B. Woodbury, Cor. Sec., 117 Devonahire street.

1632 Washington Sircet.—First Spiritualist Ladies' Ald Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10% 1. M., 2% and 7% P. M. Eben Cobb, Conductor.

A. M., 1/3 and 1/3 fr. m. noon coon, contrast, corner of Eagle Hall, 616 Washington Street, corner of Eagle.—Sundays, at 10% A.M., 2% and 7% p.M.; also Thursdays at 3 p.M. Able speakers and test mediums. Excellent music. Proscott Robinson, Chairman. Langham Hall, 4 Borkeley Street and 515 Tre-mont Street, Ladies' Benevolent Union. Meetings ov-

white Cross Fraternity, 12 Femberton Square.

Room 9.—Meeting every Bunday evening at 7% o'clock.

'Bervice of Bilence'' every Saturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give information concerning the Order.

The Isea.—The Upiritual Association meets every Bunday in Odd Fellows' Bullding, liawthorn street, opposite Bellingham Uar Bisation, at Band 718 - M.

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

BAGLE HALL, 616 WASHINGTON STREET. - We vere favored at this place on Sunday, the 30th inst., with large and appreciative audiences. The morning exercises were opened with appropriate remarks by Mrs. Jennie K. D. Conant, who also gave many clear tests that were recognized. Miss M. A. Keating followed with well-chosen remarks, closing with psychometric readings and tests, highly appreciated and pronounced correct. Remarks and tests by Dr. Thomas, Mr. Kirsh and Mr. Fernald, were clear and convincing.

vincing.

The afternoon services were opened by Col. Bailey with a short and instructive address. He was followed by Mrs. Carter, Mrs. Hutchinson, Mr. E. K. Thomas, Mrs. Leslie, Mrs. Davis and others. Mrs. Constitution on Investigation of the Constitution of the Con nant gave an improvised poem, and several clear tests were given through the organism of Mrs. Leslie, Mrs. Davis and others. The evening was occupied with remarks and tests by Mrs. Conant, Dr. U. K. Mayo, Mrs. Leslie, Mrs. Da-vis, Mrs. Hutchinson, Frank T. Ripley et al.

SPIRITUALISTIC PHENOMENA ASSOCIATION.—This Association, having outgrown its old quarters, will resume its meetings Sunday, Oct. 4th, at Berkeley resume its meetings Sunday, Oct. 4th, at Berkeley Hall, with Margaret Fox Kane, one of the original Fox Sisters, as its principal medium, and Mrs. M. A. Ricker speaker. It was never in a better condition to carry on its special work than at present. With a large and constantly increasing membership, well officered, and the services of some of the best test-mediums and public speakers in the spiritualistic ranks, it will push vigorously its work of promulgating the truths of Spiritualism and developing mediumship. It has already brought into public notice mediums of remarkable power for different phases of spirit phenomens, and has many others to aid it during the approaching season, in showing to the world what such an association can do by carefully nourishing and protecting this divine gift. The services of that celebrated medium, Joseph D. Stilles, have been engaged for a series of meetings commencing the latter part of next month. A good choir has been secured, and the best of music in the future as in the past will be a leading feature of the exercises.

CHILDREN'S LYCEUM No. 1.—The first Session of the Children's Progressive Lyceum No. 1 for the season of 1885 and 1886 will be held at Paine Hall, Sunday Sept. 6th, at 10:45 A. M. All the friends of the school who have returned from the various camp-meetings are earnestly invited to be present.
F. B. WOODBURY, Cor. Sec.

HARMONY HALL .- A series of meetings will be held in Harmony Hall, 34 Essex street, on Tuesday and Friday evenings. Subjects of vital importance will be discussed by speakers visible and invisible.

M. H. P.

Grove-Meetings in Leominster, Mass. To the Editor of the Banner of Light: We have thus far held six grove meetings. Our

speakers have been Capt. H. H. Brown, Mrs. S. Dick, Mrs. Juliette Yeaw and Mrs. N. J. Willis. Each meet-Mrs. Juliette Yeaw and Mrs. N. J. Willis. Each meeting has been well attended, and each speaker duly appreciated. Tests and short speeches, with outside circles, have added much to their interest. A teeling of deep gratitude is expressed to Mr. Shepard Wilder, who has kindly furnished the grove free of expense. At the last meeting, Aug. 23d, a larger number was present than at any previous gathering. Two fine lectures were delivered. At the close of the meeting, Mr. Louis F. Jones of Leominster sung and played; Mr. Henry Durant sung and Mrs. Emma Miner of Clinton gave a fine inspirational poem on "The Invisible." Mrs. Miner bids fair to become an excellent medium. Mr. Jones favored the audience with some of his platform tests, nearly all of which were recognized; he is gaining rapidly in his mediumship. We feel these meetings have done more good than double their number could have done in the hall, and it is already proposed to secure speakers for another season.

Sunday, Sept. 6th, all friends, believers and investigators are to be made welcome at Lake Wachusett, Mrs. S. Dick as speaker. Services morning and afternoon.

MRS. FANNIE WILDER, Cor. Sec.

A. S. Hayward, magnetic physician, has re-

turned to Boston, and will visit the sick by letter-appointment until he takes his rooms permanently. which will occur in a short time. Letters may be addressed 9 Bosworth street, Boston, until then.

Henry Slade, as will be seen by his card in another column, has returned to Boston-accompanied by his agent, J. Simmons—and located at his former residence, 223 Shawmut Avenue, where he will give sittings till further notice.

House Cleaning. The best thing ever produced for this and all kindred purposes is JAMES PYLE'S PEARLINE. It makes the housekeeper do the work more satisfactorily in less than half the usual time without the aid of soap or anything else, and its great value in the Kitchen and Laundry is attracting wide-spread attention. Sold by Grocers everywhere; but beware of vile imitations with names that sound like Pearline.

WRITING PLANCHETTES for sale by Col-

by & Rich. Price 60 cents.

Special Notice.

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

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gle copy, 15 cents.

MISCRLAMEOUS NOTES AND QUERIES, with Answers
in all Departments of Literature. Monthly. Single copy,
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THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents. THE HERALD OF HEALTH AND JOUENALOF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents.
THE SHAKEE MANIFESTO. Published monthly in Shakers, N. Y. 80 cents per annum. Single copy 10 cents.
THE THEOSOFHIST. A Monthly Journal, published in India. Single copy, 5° cents.
LIGHT FOR THINKERS. Published weekly in Atlanta,
Gs. Single copy, 5 cents.

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

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Dr. Jas. V. Mansfield, at 82 Montgomery Dr. Jas. V. Manshelu, at Carlos Terms street, Boston, answers scaled letters. Terms 4w*.S.5.

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

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

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GOLDEN EAGLE FURNACE

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ECONOMICAL, POWERFUL, DURABLE.

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NEW GOLDEN EAGLE FURNACE,

C. C. DUNKLEE & CO.,

111 and 113 Blackstone Street. BOSTON. Sept. 5 .- 7teow

Read in FACTS for August . A description of a Materializing and Physical Scance on the platform at Onset Bay, before an audience of over four hundred persons, with Mrs. Mary Eddy Huntoon. For sale at the BANNER office. Price 10 cents.

DR. C. HOLLAND.

140 West Canton Street, Boston. 140 West Canton Street, Boston.

MY Spirit Guides having directed me to devote myself exclusively to "curring all manner of diseases," preparations are made for furnishing suitable accommodations and all proper care and attention to patients from abroad, having secured the services of one of the best clair-voyants to assist in diagnosing disease which the country affords, and, working under the auspices of a band of Spirit Physicians, each of whom were eminent in their time, and have become much more so by active professional life in spirit realms, I am able to treat successfully Rheumatism, Nouralgia, Sciatica, all diseases of the blood, Cancers, Ecrofula, Dropsy, Nervous Debility, etc., as may be indicated, either by Magnetism, Electricity, such medicines as my guides may prescribe, or the remarkably effective BAG-DAD VAI OR BATHS, which have been in successful using far Eastern foreign countries for many years. The patronage of ladies suffering from stubborn diseases incident to their sex is also solicited.

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THE

PETERSILEA Academy of Music, Elecution, Languages,

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CARLYLE PETERSILEA, Director. Mention this paper. Read Aug. Facts.

Was it Emerson? J. R. WARNER & SON. Undertakers and Embalmers.

FURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate attention. 2154 Washington street, Boston. is 4w-Aug. 22. READ the description of that wonderful Test beance FACTS,

Where seven or eight spirits talked at once, and spirits appeared fully dressed in white robes, while the medium had no clothing on except her stockings.

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

DR. H. SLADE,

OF New York, Medium for Independent State-Writing and other Physical Phenomena in the light, has again located at 223 Shawmut Avenue, Boston, where he will be pleased to see his friends. Read in Aug. Facts

How a Latin Class was taught under spirit control by a person knowing nothing of the language. By Mr. Glies B. Stebbins. See advertisement in another column. PROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof, free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, Stamp, and hour of birth if possible. iw—Bept. 5.

A COMPLETE

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Every Technical and Abstruse Term Belonging to the Science is minutely and correctly ex-plained, and the Various Systems and Opinions of the most approved Authors carefully collected and accurately defined.

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The book was first published in 1819. It gives the only fational method of CALCULATING NATIVITIES, according to the Placidian System; the whole art bringing up DIRECTIONS, both primary and secondary; the judgment of HEVOLUTIONS, and the doctrine of HORARY QUESTIONS complete, and divested of their extravagance, contradictions and absurdities. The whole illustrated and explained by familiar examples and diagrams.

Oloth, 17mo, pp. 40c. Price 81,00, postage 15 cents, For sale by OOLBY & RIUH.

Message Bepartment.

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

mon. All express as much of truin as they personned.

Solution of their spirit-friends will verify them by informing us of the fact for publication.

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The Free-Circle Meetings

At this office will be RESUMED on Tuesday afternoon, September 22d.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 15th, 1885-Children's Day. Invocation.

Oh four dear Father, we thank thee for the day and for the mission of the hour. We praise thee that through thine open gates of immortal life, thy loving children can come through back, laden with their messages of cheer, bearing their heartfelt burdens of love to lay upon the hearts of friends on earth. At this time, when the opening bud and blossom reveal the glory of life, when the upspringing blade declares the beauty of thy handiwork, and showeth to man that after the cold and cloom of winter. He can be reinvensted, and or thy handwork, and showeth to man that after the cold and gloom of winter, life can be rejuvenated, and spring forth fresh, young and fair, it is litting that thy little ones who have passed through the gloom and shadow of death, and have entered into life eternal, should put forth again their powers of affection, and reveal to friends on earth their undying love and remembrance, and bear back unto mortal life those evidences of eternal existence for which man graves. dences of eternal existence for which man craves. Sweeter than bud or blossom, fairer than any exter-nal cyllences of life, are these little children of humannal evidences of life, are these little children of humanity. We find them springing up around us on every hand. No home is complete without them, no life made perfect save through the gentle ministrations of childish love. And, oh! our Father, may we look upon these returning immortals as buds of great promise; the potency and possibilities of perfection, of grand powers which are to be unfolded for future good. May we receive them as they come in our midst with love, kindness and gentle welcome.

Edmund Garffeld Spindler.

Edmund Garfield Spindler.

[How do you do?] [The little spirit rubs his eyes as if half asleep.] I don't want to wake up. Oh, dear! I don't want to. [Don't you like the flowers?] Yes, sometimes. Where did you get 'em all? Why I it's a whole garden full. I'm tired. Who are you? You aint my papa. Do you know him? Don't you know a little boy name Beddie? My name is Edmund Spindler. I got another name in 'tween there; 't is Garfield. My father's name is George Spindler. Does you know him? Oh, dear! What place is this? [Boston.] He didn't live in Boston. he lived in Hartford. Does you know Hartford? [Yes.] Does you know my mamma? [No.] [Impatiently:] You must know her, 'cause! want you to find her for me. She's Louisa. What makes little boys get all tired? I's tired out. I went to sleep and didn't want to wake up. I wasn't five; I'm most six now. Aint I getting to be a big boy? [Taking up some of the flowers:] Aint these pretty? Aint they lovely? What are you going to do? [Hear what you have to say and send it to your mother.] Tell my mamma I send her lots of love. Tell her I want to come and talk to hen, will you? Say a real nice old gentleman took me to a man they call a medium. Funny things, aint they? They talk for everybody that comes, don't they? The man's name that I went to is Merrick, or Merrill. I want to go to him and talk to my mamma, that's what I want you to say. Will you do it? [Yes.] Is this a medium? [Yes.] Aint she funny? Do you always have lots of flowers here? It's a pretty good place, aint it? I don't know what all you people are here for. Will here? It's a pretty good place, aint it? I don't know what all you people are here for. Will you find my mamma? Tell her I want to say a heap of things to her. Can I have these? [referring to a bunch of flowers.] [You may take them with you and give them to some little girl that is coming.] There's a little hit of some that is coming.] There's a little bit of a one here now; I'm going to give 'em to her. [That's right; they'll help her to come in.] I've got to

Jennie May Blakeley.

[How do you do?] No answer. [The child seems bashful, but finally speaks.] Got pretty seems bashful, but finally speaks.] Got pretty pictures, aint you? Does you like 'ittle girls? Come, and are getting ready pretty places for Does you want 'em to feel bad? I didn' feel good in my head. He give me his flowers. He said I could have 'em. I didn' know him. I don' know you. He 's nice, aint he? I be Jentie May, an' I got another name, 'tis Blakeley. [Where did you live?] I don' know. Yes, I dotis an awful big word; can'tsay it. Yes I can —Woonsocket. That's where I did live, on the word of them are waiting for them to come, and are getting ready pretty places for them. That's right, isn't it?

My papa's name is William C. Smith; my mother's is Ella. Oh! where did you get all those pretty flowers? [What is your name?] Extella. Have you been having a party? [No: a sort of picnic.] Do you have flowers at picnics? [Yes, sometimes.] We have a picnic all the time; aint that nice? We have a better time than you do: but we have to work for it. 'tis an awful big word; can'tsay it. Yes I can —Woonsocket. That's where I did live, on Willow street. I didn' feel good in my head. 'Twas real achy and burnie. Wan't that too bad? I don' know what it was. I heard a great big man say 'twas 'gestion. [Can you tell me your papa's name?] 'Tis papa; he's my papa. [What did your mother call him?] John. Do you want to know my mamma's name? 'Tis Ellen. Are you goin' to send a nice, pretty letter for me? [Yes.] Oh! aint that nice? Will you say I got a pretty nice place where I lives; there's flowers all round it? Will you say I got a little teeney birdie, that sings an' sings all the time? I don' want to come back here with the awful old burnie to come back here with the awful old burnie ad, would you? I don' ever get sick; aint

[How old were you?] Three. I don' know how long since I felt bad. No, I don't. 'T is a good little while. I send my love home, and you tell 'em' I'm all nice. Do you want me to go now? There's a whole school full of 'em here. [You must come again sometime.]

Ernest V. Coney.

Ernest V. Coney.

[How do you do?] I's pretty well. Be you?
[Yes.] And is everybody here all right? [I guess so.] That's good, aint it? Do you know me? I am Ernie—Ernest V. Coney. Do you want to know where I was when I was here, 'fore I went away? [Yes.] In Somerville. I was only five years old, then, a little bit of a boy. I'm nine now, and I'm growing up to be real big, too. I think that's right, do n't you? Would you like to know my mamma's name? It is Etta A. Coney. My papa's dead. There's lots of nice dead folks. His name is George. He's dead, and I'm dead, too. Ever so many people are dead. They say so, anyway. It wakes people up to be dead, don't it? They said my papa was dead, and they said I was dead. And we got waked up awfully sharp, we did. He would like to send some words, too. He can't get in: he don't know how. He says it's because he's clumsy, so he sends his love to mamma and all his friends by me, do n't you see? And I just want'emj to know we do have a good time. I guess if you could see us you'd all wish you was dead. Why, I did n't know anything about what it was to be dead. I got away from that other feller they said was me: they put him away, you know, and I went off and saw ever so many places I never heard of.

has to, do n't they? But they come back, do n't they? I have been wanting to come; I tried once before, when you had lots of little folks here, but I could n't get in, because they got through before I had my turn. They let me come this time, and I think it is pretty good, do n't you? do n't you?

do n't you?

My mamma's name is Georgiana; my papa's name is George. Was n't it funny when I went away-no, I did n't go away, but they thought I did, do n't you know? I could see 'em just as plain as anything.

Oh my! what's at the end of that string? They input to unroll the string from a boycout?

plain as anything.

Oh my! what's at the end of that string? [beginning to unroll the string from a bouquet.] Why, they took a whole spool of thread, did n't they? there's enough to go a fishing with. What was I saying? I wanted to speak so they'd know I was right there. I did speak; I hollered real loud, but they did n't answer me. Was n't that funny? [Still unwinding the string:] There's enough to make an apron of. I want you to tell everybody that knowed me that I come to see you, and I said I was all well and feeling nice. Say I bring'em ever so much love, and want to come and have a real nice good talk. Will you say there's a man going to help me? I don't know how—but he's going to help me make a face and body and show myself sometime. Is that nice? Do they do that way? [Yes.] Are you going to find my folks? [Yes.] I'm ever so much obliged to you. Will you let me come again? [Yes.] I'll tell you if they find out I've got back, because I can go over where I used to live, don't you know I can? only I can't make 'em see me, somehow, I do n't know why. I look the same as I used to. Aint it nice that you've got some flowers? [Do you want to take some with you?] Yes; can I? [Take your choice.] I like these little blue ones. I don't know what you're go-Yes; can 1? [Take your choice.] I like these little blue ones. I do n't know what you're going to do with all the thread. Whole lot of it, aint there? Good-by.

Willie Greenough.

[This little spirit seems very uncommunicative.] [Can't you tell me your name?] [Shakes his head.] [Do n't you want to talk to me a little while?] [No answer.] [Do n't you want to send a word to your mother?] [Still no answer.] [Tell me anything you want to say to her, and I will send it to her; it will be your first letter, and she will be pleased to get it.] Does she know where I've gone? Will you tell her I didn't run away? Say I want her to come and see me. I want to talk to my mamma. I am Willie; my papa is Willie, too. [What is his name, besides Willie?] Greenough. [Where did you live?] In East Boston, over across the water. My mamma is Addie. I don't want to see all the people here. No, I don't. I don't want to see 'em. [Don't you see anybody among them that you knew?] No. [How old were you?] Nine. I want my mamma. [The little fellow begins to cry, lays his head The little fellow begins to cry, lays his head on his arm and sobs away as if his heart would on his arm and sobs away as it his heart would break, while the Chairman endeavors to pacify him. At last to divert his attention, he asks him: Do you like to go to school? Are you a teacher? [Not exactly. You feel pretty nice, now, do n't you?] No. I'm a big boy to cry, but I want my mother. [Aint you glad you came?] No. [And the little fellow cries again, and so passes out] and so passes out.]

Estella Smith.

Estella Smith.

I am from East Boston, too, so I came right in after that boy. He felt bad, did n't he? [You are not as bashful as he was.] No: I do n't care. I hurt me awfully, I did. I fell down and hurt me ever so much, did you know it? And I did n't stay here very long after that, because I could n't, you know. That's thereason. And I 've wanted to come here ever so many times. I could n't. But I guess it's all right, do n't you, because I got here this time, did n't I?

I was almost seven years old. I would have been seven in just a little while, in two or three weeks. Where I was, you know, I did have a birthday just the same, and I have been having'em since. I am nine now—I am over nine, and I had a nice one a little while ago. 'T was in the winter-time when I went away—when I fell down, I had to go, because I did feel awfully bad, and I did n't get any better. But I do n't feel bad now. Yes I do, I've got the backache. You know, when I was away, going to school, having a nice time, I did n't feel bad. No, not a bit. I've come here be cause I want to tell everybody that knows me what a nice good time I have. I thought they'd like to know it. Would n't they? You know they're going there sometime, and they'll want to know where it is, won't they? You just tell 'em, please, that all the friends that have gone to know where it is, won't they? You just tell 'em, please, that all the friends that have gone there ahead of them are waiting for them to

time than you do; but we have to work for it, because lazy people don't have any plenics. That's the right way, aint it?

That's the right way, aint it?

I've been coming round to these places ever so many times for the last year, because I wanted to see if I couldn't learn to come and be a messenger for the spirits. Don't you think it would be a good kind of work? I've been going to different places, to people like this lady, to find out just how to come, and I'm going to keep at it until I learn to talk for the spirits who can't get hold and talk themselves; and I think the first thing for me to do is to come and who can't get hold and talk themselves; and I think the first thing for me to do is to come and talk to my folks, don't you? I want to do that. I send 'em my best love, and tell 'em I am all right. I goto school, and I have a preity home. We have a nice little house; the roses grow over it; a great big tree is just a little way in front of the door; the birds do sing so there, you'd think 't was a whole band of music, almost. I don't feel bad any more. I was n't sorry that I got away when I found such a pretty place, because I was all right then. Good-by.

Frankie Gannon.

I be a little boy. Frankle Gannon. I never was here afore, L never was. I don't know what place this is. [Boston.] I don't know it. I lived in New York, on East 104th street. My mamma and my papa thought their little boy was gone away from 'em forever, they did. You tell 'em I didn't, won't you? and that I want to see 'em, will you? and I want 'em to know I see the pleture, will you? I did see it. Guess I wasn't blind, was 1? I didn't lose my eyes, did 1? They did feel awfully, they did. They thought they had no little boy, didn't they? Well, they did. You find 'em, will you? Do you know my papa? His name is James. There's a man here says for you to say my father was you know my papa? His name is James. There's a man here says for you to say my father was roundsman. I four years old. I bigger now. I gittin' bigger. You tell 'em I be growin', won't you? I goin' to be a big man sometime. My mother's name is Ellen. I want to see 'em there at home; want 'em to hunt somewhere for somebody so I can come. I send 'em a whole big lot of love. big lot of love.

Harry Martin.

Oh! aint you hot here! I guess you folks

mything about what it was to be dead. I got away from that other feller they said was me: they put him away, you know, and I went off and saw ever so many places I never heard of, and everybody I met was one of the dead folks, don't you know? It seemed awfully funny a first, but I got used to it. And I've commenced to go to school. You don't learn from books in my school; you don't learn from teachers explaining things, you just go ahead, take things and look into 'em for yourself. It's real fun to go to school. I'm going to school forever. I'm not going to leave when I get to be a big boy, would you? Do n't you think they.'li think it's funnya dead boy can talk and can learn a heap of things?

You've got most as many flowers as the spirits, the dead folks, have, aint you? Nice, too! We have all the flowers we want. I like flowers, but there's a heap of other things I like just as well. I like pictures, and I like stones, different kinds of stones. There's lots of things I like.

I suppose I've got to go; do n't want to. Real fun, aint it? If you folks want a good time you'd better hurry up and die.

Florence May Putnam.

My name is Florence May Putnam.

You've yet in the the and to be ware to let us g

I was bound to come, don't you see? I wanted to send my love, and tell my mother I didn't go off and leave her. She thought I did. She thought she was all alone. My father don't stay in Philadelphia; he travels round to different places; he is n't at home very much, and my mother feels awfully lonesome. For the last two or three years she's been feeling kind of blue. I don't want her to. She used to say I made things lively. I don't want folks to go to sleep, do you? What's the use of going to sleep?

sleep? My father used to say, "when he got time" and he never did get time, because he never was at home long enough—"he was going to train me." He used to say—but I don't know whethme." He used to say—but I don't know wheller I ought to tell or not—that "my mother had
no control over me; I was just going wild; and
when he got time and could stay at home and
attend to matters, he was going to train me."
I guess he would if he could get a chance. He's
real fond of training things, and so am l. I
ought n't to find fault if l am just like him, had
19 He'll be home pretty soon now, for a while. ? He'll be home pretty soon now, for a while, think my letter will get round just about the

I think my letter will get round just about the time he is round home. I want it to, because, you know, if he hears I've come back, he'll want me to come just the same as I used to be. You tell him I'm just the same; I haven't changed a bit; and if he's got any training to do, I'll help him. He felt real bad when I died because he wasn't home. I thought I'd just hunt him up to see where he was. I found him, too. He had no idea I was round; he was down in Kentucky, and went to see a horse race. I went along: I wasn't going to be shut out, would you? When there was any fun going on I wanted to see it. So did he. I don't think it's fair to keep such things to yourself. Would n't he want me to come just as I was if I was coming? I want him to know he has a pretty good thing to do when he takes hold to train me!

ain me! Now I want to tell my father if he do n't—no, I guess I won't. [You don't want to train him, do you?] Yes, I do; I'd like the chance. I wish I could come and talk to my mother.

I wish I could come and talk to my mother. How do you suppose I can, right near home? [You may find a chance if she will visit some medium.] In Philadelphia? [Yes.] There's a woman there, they call her Robinson; I know I could talk through her just like myself. If I got a chance, and I could tell my mother lots of things. Oh! my hookey, would n't she think 't was fanny?

of things. Oh! my hookey, would n't she think it was funny?

My mother's got a brother over here—way up there, I don't know where you call it; you don't go "beyond the stars" like they used to say you did. His name is Henry; they used to call him Harry. My mother didn't name me Henry, she called me Harry. We make a whole team, we do; we do have just the funniest times. Uncle Harry says if he could only have put a flea in my father's ear he would have saved him that ten dollars. He died, he did, when he was sixteen years old. Do you know, he says 't was a good thing; for he don't know what he'd have been if he'd staid here. I think he's pretty good, anyhow. I don't see anything the matter with him.

Didn't I tell you that you looked like an uncle

pretty good, anyhow. I do n't see anything the matter with him.

Did n't I tell you that you looked like an uncle of mine? [What, that youngster?] No; another uncle who is living here on this side. I don't know where he is; he went to California before I was sick, and my folks aint heard from him since. I don't know where he is: I want to hunt him up; do you suppose I can? [If he sees your letter he may try to hunt you up.] Will he? oh! that would be just jolly.

I suppose I'll have to go now; I don't want to; have real fun here. Just think, I'm a girl. aint I? [examining the medium's dress.] I told you I was n't, but I guess I am. My mother would feel shocked if you told her I came here in girl's clothes. You tell her I aint got any other kind, so I have to have 'em, don't I? When you go to Philadelphia you hunt up my mother, won't you, and tell her I'm all right, that I haven't "gone to the Dickens," won't you? I only once in a while go hunting up pa, and see what he is doing. But he'll say I "need training," won't he? No matter; he can't catch me till I'm a big man.

The Indian Maiden. Lotela.

The Indian Maiden, Lotela,

For Lee Walkins; Charles Lawrence Dearborn; Chester Carlton Babcock; Ethel May Hooker; Little Belle; Hattie E. Weymouth; Sadie Dar-mody; Cora Daniels; Lydia and Emmy Wins-law. Placecom.

How do, Wilson brave? Lotela goin' to give messages, 'cause there's so many of 'em, and all hold on so long, you know it keeps the medy a

There's a little brave here, and he lived in There's a little brave here, and he lived in Washington, on Sixth street. He wasn't two summers old when he wentout. This little bit of a pappoose's name is Lee Watkins, and his sire's name is Nicholas. His mother's name is Marion. The little spirit feels so bad because he wants to come to his people. He's bigger now, and is some over three summers old. He sends his love to 'em, and wants to come to them near where he used to live. them near where he used to live.

CHARLES LAWRENCE DEARBORN.

Here's a spirit that was fourteen years old he only went out last winter. He 's very anxious to reach his father, and he wants to talk to a brother that he is got here. He lived in Newton, Mass. He sends his love home, and wishes 'em to know that he 's doing well in the spiritworld; he is satisfied, and only wishes to come back and talk with his friends. His name is Charles Lawrence Dearborn; his sire is Dr. C. E. Dearborn.

CHESTER CARLTON BABCOCK.

Now Lotela sees a little brave; he was very small when he went out. He has been gone four years now. He lived in Boston. His name is Chester Carlton Babcock. His father's name is Wilbur C. Babcock. He comes here because he wants to get to those who loved him when he was here; he wants them to know he is growing up in the spirit-world, goes to school, and has a pleasant home. He tends ever so much

ETHEL MAY HOOKER.

Here's a little bit of a squaw, a little bit of a girl-spirit. She wasn't two years old. She's about that now, but wasn't when she went away. Hasn't been gone very long; went last fall. She was awfully sick here, in the throat, all down here [around the throat]; didn't breathe good. Her name is Ethel May Hooker. There's a beautiful lady-spirit brings this little one, a tall and slender spirit, with blue eyes and brown hair, who is taking care of the little one. This lady-spirit says the mother's name is Mary B. Hooker; the father's is Frank B. Hooker, and they lived in St. Johnsbury, Vt. This lady is very anxlous they should know their darling lives, and is well cared for in the spirit world. The little one's hands are full of flowers; she brings them for her mother. flowers; she brings them for her mother.

LITTLE BELLE.

Another little spirit comes who has been about six years in the hunting grounds; she only lived a few weeks here. She is attracted by some one present. They called her Little Belle before she went away, and that is the name she's known by in the hunting-grounds. She comes with awar so much love, to have the She comes with ever so much love, to have the friends know that although she only lived here a few weeks, yet she lives in the spirit-world and has grown, because the spirit learns so many things. She, too, has her hands full of white flowers. That is the kind they put around her when she died.

HATTIE E. WEYMOUTH.

Now I see a spirit who gives the name of Hattie E. Weymouth. She was seven years old when she passed away. She says her friends have been looking for a message from her for a long, long time, but she could not come before. She sends her love to them, and wants them to know she does come around them constitute. know she does come around them sometimes, when they see the lights and feel the little soft touches. They have requested her to come and speak of it, say whether it is real, or if they only fancy it. She comes to say that it is all true. She sends her love and that of other friends in the spirit-world. [Where did she live? In Boston.

SADIE DARMODY.

A spirit here—six years old she was—gives the name of Sadie Darmody. She lived on the corner of 105th street and 9th Ayenne, New York. She tried to come to the medy to-day, just before Lotela came, to talk for herself, but last as soon as she came close to the medy she felt so bad she could not. She felt bad in the felt so bad she could not. She felt bad in the felt so bad she could not she medy she amortal man—I seemed so material, so palpable and real to myself. But no not mortal she

back, and all over: had a good deal of suffering before she went out of the body, and she began to take on those conditions again, so she lets Lotela speak for her. She wants to send her love home, and say that she has a bright home in the hunting grounds. Don't have any more pain now; she feels good, and she thinks she can come and talk to her friends if they'll go to some medy in New York. Her sire's name is Daniel, her mother's name is Mary.

CORA DANIELS.

Cora Daniels, a little girl three years old, has friends in Baltimore. She comes with an old lady with white hair. The lady has a scar on the side of her face, up by the temple; it looks as though she had been burned—something like that. She holds this little girl by the hand. Lotela gets it that the child is her grandchild. They send love to friends in Baltimore, and want them to know they are happy and together, and the old squaw is taking care of the little

LYDIA AND EMMY WINSLOW,

Now Lotels sees two little squaws, one about five summers old, the other a little bit of a one. The name Lydia belongs to the first one, and something like Emmy belongs to the little bit of a one. They have only been gone away a little bit of a while—should think only a few days. Had a hard time with pain and sickness before they went. The oldest one wanted to come and talk, but couldn't talk at all, could n't say a word because she felt so bad. They send love, and want the fulks to know they can seem of the country and the country of the country send love, and want the loke to know they can come. There's a lady comes with these two little ones, a lady about thirty-five summers old, who is taking care of 'em, and is going to be their teacher. She's got dark hair and dark blue eyes. They want the father to know it is all right. He is in Chicago. His name is Frederick Winslow. BLUSSOM.

Incomplete the spirits all right through a real nice medy. She can talk through a real nice medy. She can talk through a real nice medy. She can talk through her very good. That medy sees your paper, so Blossom wants to tell her it is all right—to let the spirits talk as they wish; that they il take care of her, and she'll see what a work she se going to do by and-bye for the spiritworld.

world.

Questions and Answers. CONTROLLING SPIRIT .- Your questions are

Report of Public Séance held May, 19th, 1885.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.
QUES.—[By Wm. Erspenmuller.] Can a spirit of foreign nationality, who has never learned the English language, communicate through an English speaking medium?

ANS.—Yes; it is not necessary for the spirit to understand the language used by the medium in order that it may communicate to mortal friends, for spirits exercise a psychological power over mediums when they wish to control er over mediums when they wish to control them. If a foreign spirit, so to speak, comes in contact with a medium who is thoroughly adaptcontact with a medium who is thoroughly adapted to its use, so that it may control all her organs, not only the brain but the vocal organs, it will be able to express itself in the language that it formerly employed when on earth, even though its medium understand nothing of that language. But you say it is seldom that a spirit finds a medium thoroughly adapted to its purpose, and it may be so. Spirits communicate with each other by thought, paying but little attention to the drapery which you call language. A spirit coming in contact with a medium will be able to transcribe or impress its thought upon the sensorium of her brain, and you may receive a communication in English from one who never understood that language on earth, but which will identify the spirit's personality to you beyond the shadow of a doubt. Thought everywhere is the same, although the modes of its expression may differ in various conntries

Q.—[By E. H.] Can spirits take cognizance of our earthly life and correctly tell us what is going to happen to us in our future earthly ca-

reer?

A.—It is not always possible for a spirit to correctly predict the events which are to take place in one's life. Many spirits have no power of prevision, others are wonderfully accurate in the prophecies which they make. One spirit who is thoroughly in sympathy with you may approach and oversee the events of your life. If he is wise spirit who is all to wide from reer? who is thoroughly in sympathy with you may approach and oversee the events of your life. If he is a wise spirit, who is able to judge from cause to effect, he can, from one occurrence, perhaps, trace a chain of sequences and correctly determine what the future result will be; consequently if he has an instrument at his command he may be able to predict to you what will occur in your life at a future period of time—perhaps ten or twenty years from the present. Other spirits, who cannot judge from cause to effect, who are obliged to witness and observe every event as it takes place, and who are not every event as it takes place, and who are not qualified to reason out from one little instance what its natural outcome will be, may not be able to predict anything important in your life,

even though they may be in utter sympathy with you and desire to be of use.

Q.—[By Montreal.] How is it that in visiting new scenes and places they sometimes seem very familiar, though the person may be positive he has never been in the vicinity before?

A.—The person in physical form may never have been in a certain vicinity but his galvit have been in a certain vicinity, but his spirit may have visited that and other localities many times. The spirit is not always confined to the limitations of matter; under certain favorable circumstances or conditions, it may loosen its circumstances or conditions, it may recent at space. In its wanderings it may come in contact with people and with localities that it has never visited or seen in the body. In some future time that same individual spirit, through ture time that same individual spirit, through his mortal form, may journey to a distant locality, may meet with people who appear familiar to him. He does not understand it, not knowing he liad become spiritually acquainted with those personaics and visited those localities under spiritual conditions. This will explain, against the same instances, why scenes and present in some instances, why scenes and persons seem familiar to one on his first conscious meet-ing with them. We find that people who are mediumistic sometimes visit strange places, but which do not seem unfamiliar at all; it They come into connection with people whose faces appear familiar to them; they cannot understand it; but it many times happens that, for some purpose or other, the spirits attending upon these mediumistic people have visited the places, have come into connection with the people. places, have come into connection with the people, and grown familiar with their appearance, so that their mediumistic charges, in coming into contact with them, also sense the feeling which the apirits possess, but cannot understand its converse. stand its source.

Joseph W. Hull.

I hope I am not trespassing. I always hated intruders. [You are welcome.] That's good. I want to reach my friends. I come abruptly, but I was a bluff man, who did not wait and wait to choose the smoothest way when there was anything to be done. I want my friends to understand these things. I am helped to talk; I could not do it here if others did not back me up with their assistance. When I found I had a mind of my own after death, I rebelled that I could not make it known on earth. I have many friends; more than one in New York City knows many triends; more than one in New York City knows me. I wish to speak to my friends, though differently from what I would were I in the flesh. I found that I had many lessons to learn, and the state of the Hard Here and there I discovered an old truth which

had grown familiar to me, which seemed like a friend upon a strange shore, but, take it all together, life seemed very new and startling to my mind. I could not realize and understand my condition. But very soon the clouds began to disperse; I saw gleams of sunlight coming in upon me; I began to comprehend, and became interested in my study, which was really work, for I found it a labor, though a congenial one to the spirit, and I have been pursuing this labor for many months, hoping at some time to put what I had learned into execution and to exclude a some results.

cause in the larger life of the spirit I learn that all that is mortal fades away and becomes dissolved before the view, but that which is spiritual remains forever, even though it changes in its manifestation. So I look upon the past as something fleeting and yet something abiding, for I can gather up from its experiences many valuable lessons which are to me of greater use than ever before. But there are many things that have disappeared, that belong really to the physical life, and if they still live in essence they must be going through some transformation to be again used in other forms. I only come to attract the attention of my friends and ask them to look into these great truths of life, seek to know something of the problems pressing all around them. It does not seem just right for an intelligent, reasoning man or woman to live on this earth to years of discretion, reach an advanced age, without ever learning anything of what lies beyond, does not seem consistent with human nature.

without ever learning anything of what lies beyond, does not seem consistent with human nature. No one should ignore the problems of the future or lay them aside and devote his entire time to the affairs of this life, because we know that after all the duration of our mortal life, be it one of forty or eighty years, is very brief when compared with eternity. We should look beyond and try to learn something of what is to come. I do not mean to say that I would like my friends to give up all thought of the material life to a consideration of the spiritual. That would be quite as one-sided as the other. It seems to me they can combine the two, make the interests of one harmonize with those of the other, and thus come to a correct understanding of life, both on this shore and the one which you are told is beyond. But it was no standing of life, both on this shore and the one which you are told is beyond. But it was no river, only stepping from one place to another. But it was strange, after all, and I know I am changed, though the same plain man as before. But I am growing, helped to do it by friends, on the other shore who want to see me learn. Since I died I have visited English shores and retard what in lace it furneses and metallicity.

Since I died I have visited English shores and viewed many places of interest, and met spirits thefe I was glad to see. I've not been traveling all the time, though. II've been hard at work. We've all got much to learn, and we find ourselves very ignorant when we come out of the body. I don't talk as I used to, because I do not see things the same as then.

There is a man by the name of Packard, in New York, I wish to see. He is easily influenced, and returning spirits can bring him impressions. He does not know himself to be a medium, or realize that what is elaborated from his mind is stimulated by unseen assistants, but I find it is so. Not that he is without talent of his own, not but what his intellect is strong and active, yet all the same I know it receives stimulation and strength from those who come about him from the other life, therefore what he gives from his mind is more effective than it would be never he maided by who come about him from the other life, therefore what he gives from his mind is more effective than it would be were he unaided by unseen guides. What I wish to say is, I would like to come into communication with that party, in order to give him something that I feel will be of use in his life. I shall be glad to speak to him at any time. if conditions are provided me—for we must have the means or we

can perform no work.

If my friends wish to gain a hearing from me-I am ready to come to them. I am Joseph W. Hull. My summer residence was at Rock Lodge. Dobbs Ferry, N. Y.

Cooley C. Dickinson.

Mr. Chairman, though a stranger to you, I am grateful for this privilege of coming. I have occupied much of my time in seeking an avenue of communication between the two worlds. In the past I have been more anxious to speak, perhaps, because of material interests, than I am to-day. Just now I am desirous of speaking, because I feel I would like to come into communication with old friends and old interests, establish a line between the past and the present, the friends of earth and myself in the present, the triends of earth and myself in the spirit world. But there was a time when I felt displeased, even though a spirit. I wished that I could take possession of my old form and go into the midst of old associations and scenes, and settle affairs to my own mind before I again yielded up the body.

I took an interest in certain affairs belonging to humanity. I was interested in these who

to humanity. I was interested in those who-were afflicted, who needed some assistance or attendance in order to build up and strengthen the body, and I was also interested in various other schemes.

I had been privileged to reap quite a competence in life, and I felt it my privilege to make a disposal of my means as I thought best. I did so. When a man has been used to exercis-

of. However, I will not dilate on these sub-jects, they do not concern the public especially. and I am free from those annoyances now, be-cause I have been trying to develop the spirits sufficiently to rise above them; but in thinking over these matters, it has struck me many times, that if mortals only reslized that the friendswhom they once knew and loved and honored were silently moving in their midst, hearing not only their outward expressions but reading their inmost thoughts, they would perhaps be more careful in their utterances and move-

When we are surrounded; by our friends on earth, we are careful to do nothing or say nothing that will lower their estimation of us; but when our friends are out of the body, we do not realize that they may still be around us. watching our movements and listening to our words, and we may say and do things which we would not have them know for a good deal. I have found it so many times, in going from place to place—not that I have been disparaned by my friends—but I have seen spirits wounded and disappointed many times because of the transactions of their earthly friends. Not always has it been something against these spirits but some act of impurity, something that tends ways has it been something against these spirits, but some act of impurity, something that tends to degrade the persons themselves, that wounds the loving spirits who come in contact with them. I have, thought that if you people of earth knew what holy eyes were watching you, you would make your ways more beautiful, more in accordance with the laws of right.

I will not dwell or these matters. I came to express myself as a living man, and to have my friends know I am interested in humanitarian works. I feel I did a little while here, but how much more I desire to do le I have the assistance of wise spirits, who are continually

assistance of wise spirits, who are continually working for humanity, and so I hope to do a little here and there that will help to satisfy my desire to be useful. If any friend wishes to communicate with me, I will be happy to come and try to give him a message. I remember all friends with warm affection; I will be happy to the satisfy my desire to be useful. be glad when they come to mo in the spirit-world. I was quite well known in Northamp-ton, Mass, Cooley C. Dickinson, in Addition

MESSAGES TO BE PUBLISHED MESSAGES TO May 19.—Clara Louisa Smith; Truisa Eugenis Pastey; fabel Williams; Eva M. Pratt: Anno Cliford Lovering.

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May 22.—Father Henry Fitz James: George W. Riggs; Fanny Emerson; Moses Smith; Roland E. Murray; Pheber James Emerson; Moses Smith; Roland E. Murray; Pheber Fanny Emeison; Moses Smith; Roland E. Murray; Pacho-Parkman.

May 25.—J. H. Goldthwait; Nancy Spauding; Reajsmin.

Bryer; Father Charles Cleveland; Jerry O'Bricn; Mary Sterguson; Frank.

May 23.—Dexter Barnes: Maverick Wyman; John R. Proctor; Emina Powell; Thomas Limidas; William M. Rogers; Mrs. Addle Fietcher Maria Macloim; William Drury; Elizabeth Carter; John A.; Whitzaker; Annie Horan; Charles Morgan; Mary Agnes; to Charles M.

June 5.—Noble Butler; Joseph Crais; Abbie Marsh; Charle Graham Stowart; Lucy Hott; William Smith; June 6.—George Griswold; Mrs. Jos Hayden; Lapt. S. A. Gardner; Mary Aun Fisher; J. B. Macke; Olive Bateman, Jane 12.—Mrs. Lydis Bird; George Briggs; Lissie Horse; Gharles Jen Danton; Mrs. Eilem States; Thomas Johnson.

June 16.—Charles Jessup; Mrs. Eilem Rices; William June 16.—Charles Jessup; Mrs. Eilem Rices; William Johnson.

June 16. Oharies Jessup: Mrs. Ellen Roberts! WilliamGoodwin: Mary Hobbs: Thomas Pickets; Jack King.

June 19. George Glover; C. K. Mason; Ed Bright; JohnCarter; Jimmle Mortis.

Jame 23. Silmbon Stone; John I. Hastings; Jane Holmes;
Mary Hunter; Mirands G. Woodward; Bessie Shaw; Baltis
Violet.

Voice, 22.—Dr. Ramusi Marwell Mary Tine Pister Jew man van Konz. Charlis Warren, i Koles, Oleans Address Pyron Pierrus. There is too much cant and too little van in the commentation of the professional instantification. The comment of the professional instantification. Adbertisements.

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4 W* - Aug. 15.

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April 11.

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The Camp-Mectings.

Ulosing Exercises at Onset Bay; Eloquent Discourses on Sunday by J. J. Morse; Saturday's Illumination; Facts Generally.

The assistant editor of the BANNER made the trip to Onset Bay Grounds on the morning of Sunday last to at-tend the closing services of the Camp-Meeting "annex," as the concluding Sabbaths of August may justly be called—these extra Sunday meetings being now looked upon by campers and visitors as a fixed institution at Onset. The descending rain dampened the arder of

Onset. The descending rain dampened the ardor of the excursionists, so that the attendance by cars was not what had been expected, and the New Bedford boat did not make its appearance.

On every hand, on his arrival at the grounds—over the line of the admirably running Onset Bay Railroad—the writer found the public pulse in a high state of gratification at the phenomenal success which attended the fitte and illumination on the previous day and evening; and this joyous remembrance did much to offset the influence of the stormy sky on Sunday.

The meetings throughout the day were held in the fine Temple, which was well filled on both occasions.

J. J. Morse delivered two eloquent and thoughtful addresses in the morning and afternoon—the Middleboro' Cornet Band, under the skillful leadership of Mr.

J. M. Carter, adding greatly to the exercises by concerts in prejude to the services, and by taking the place of a choir during the meetings.

The themes of Mr. Morse's controls were, A. M., "What is the Science of Prayer," P. M., "Modern Spiritualism a Criticism and a Challenge." Both discourses will be spoken of a greater length next week in these columns—space forbidding more definite mention at the present time.

John Wetherbee, Esq., of Boston, made some very brief but pleasing remarks at the close of the afternoon lecture.

J. W. Mahony prefaced each lecture on Sunday

brief but pleasing remarks at the close of the alternoon lecture.

J. W. Mahony prefaced each lecture on Sunday with an exhibition of his powers as an elocutionist, his selections being well rendered, and receiving the applause of his hearers. Mr. Mahony will speak on Sundays, Sept. 6th and 13th, morning and afternoon, at the Onset auditorium.

"Indian Day" will be duly celebrated by exercises appropriate to the "Harvest Moon." This year the exercises will occur in the Temple, on Saturday, Sept. 26th, ending with an old fashioned supper and dancing in the evening. On Sunday, 27th, there will be speak-ing in conference.

ing in conference.

Hotel Onset, so genially presided over by mine host
Neal, will probably remain open until the latter part
of the month.

ONSET BAY NOTES. To the Editor of the Banner of Light:

Those who grumbled about the storm to day should remember to be thankful for the beautiful weather youchsafed us yesterday, when the rain would literally have thrown a wet blanket upon all the enjoyments

The only lecture or meeting given through the week was that by Mr. J. J. Morse, on Wednesday afternoon last. Mr. Morse also lectured to-day, morning and

afternoon.
Yesterday (Saturday, Aug. 29th), the weather being favorable, there was no disappointment in reserve for the crowds which began pouring into Onset to witness the file and illumination announced for that date. It is estimated that Saturday evening there must have

the fits and illumination announced for that date. It is estimated that Saturday evening there must have been sine or ten thousand people on the grounds.

The programme opened in the morning with a concert by the Middleboro' Band, and in the afternoon a sine parade was made by the Plymouth Drum and Fife Corps, which was engaged for Onset in connection with the Plymouth Polo Club, by Mr. Talbot, the proprietor and manager of the Casino, who always strives to have the best possible attractions at his rink.

At 2 P. M. there was a rowing match, at which H. Tower took first 'prize, sine dollars, and G. M. Besse, the second, three dollars. The distance covered was one mile, and the time, 11:15 and 11:25 respectively. This race was followed at 2:30 by an exhibition of Japanese fireworks, given under the management of Masten & Wells, from Association Wharf. This display, which was a novely to Onset, attracted much attention, and the pretty and grotesque images were watched by a large and interested throng.

At 4 o'clock a tub-race, won by J. D Besse; first prize, \$500; A. Tower, second prize, \$3.00.

An hour later a "potato-race," which occurred in front of the Association office, finished the public games of the day. This race was won by Geo. Besse. The prize was \$3.00; and the second prize, \$2.00, was awarded to E. K. Smith. Mr. G. T. Albro had charge of the races, and Dr. G. W. Musso of Onset acted as judge.

of the races, and Dr. G. W. Musso of Cases action judge.
Masten & Wells, who had the contract for illuminating the grove, most attractively decorated Bay View Grove, the auditorium and Central Park with thousands of Chinese lanterns, producing a most brilliant and beautiful effect. The Association Headquarters, also illuminated by these gentlemen, was ablaze with light

also illuminated by these gentlemen, was ablaze with light.

There was a dance at the Temple in the evening, given under the auspices of the Association; and at the Casino, which was handsomely dressed with lan terns and bunting, an exhibition drill was given by the Plymouth Drum Corps, with a game of polo by the Plymouth Club. The Drum Corps was under the leadership of George R. Wood, who, although only sixteen years of age, took the first prize last year at Newport, R. I.; and at the Convention of the G. A. R. in Portland, in June, this Drum Corps elicited the highest praise from all who saw and heard it.

Early in the evening the Middleboro' Band serenaded Hotels Brockton and Onset, and Directors Butterfield, Peabody, Treas. Johnson, Sec. Brown and others, at their cottages, concluding with an hour's concert at the auditorium.

Among decorations worthy of special notice may be

Among decorations worthy or special notice may be mentioned the following:

Hotel Onset and the grove opposite, which was gay with lanterns and bunting.

Bay View Oafé, which was very effectively trimmed.

Hotel Brockton, elaborately festooned with flags

The Metropolitan House, handsomely hung with In Metropolitan House, manuscript and cottages, which made as nice a display as any on the grounds. (There was no illumination at the Glen Cove House, Mr. Huckins being, I am sorry to say, too ill to attend to the most of the most of

to the work.]
Union Villa and Mr. Handy's store in the basement,

The Washburn House on Longwood Avenue made a pretty show, and the Highland House on Highland Avenue was also illuminated.

Dakin's drug-store, Mrs. M. E. Williams's grocery, and Bourne's bakery on Onset Avenue were liberally decorated.

Mase's on Union Avenue, had, among other deco-

decorated.
Macy's, on Union Avenue, had, among other decorations," the father of all lanterns," nine feet in circumference, actual measurement. This giant among lanterns attracted a great deal of attention during the

Mr. 8. J. Smith's household art store was very taste-Mr. S. J. Smith's household art store was very tastefully and prettily illuminated.
Point Independence was brilliantly illuminated, and made a beautiful display seen from across the water.
Mr. Butterfield displayed fine taste and much originality in the decoration of his cottage, which was elaborately festooned in imitation of a Chinese pagoda.
Mr. Hosmer's beautiful Bayside was trimmed in accordance with its merits, and Mr. Peabody's, Mr. Pierce's, Mrs. Eva Cassell's, Mr. Clarence King's and other cottages on the same avenue looked gay in their other cottages on the same avenue looked gay in their

other cottage on the same avenue notice gay in their holiday attire.

There was no prettier sight anywhere on the ground than that presented by the Bijou cottage, on Onset Avenue, occupied by Messrs. Green and Drew. It was lavishly decorated, and with admirable taste.
The cottage of the Berry Sisters made a fine display of flags, bunting and lanterns, and was much admired. Messrs. Bates, Hall and Dean, on Union street, were prettily illuminated.

Mr. G. N. Vaughan always makes a good display. The display at the house and grounds of W. W. Curlier were extremely pleasing to the eye.

Mr. Dunham's saloon on Post-Office Square was liluminated.

Mrs. Beste is still stopping at the Glen Cove House, but, I understand, expects to go away shortly.

Mrs. Ross leaves on Tuesday, I understand.

The Berry Sisters will remain at their cottage brough September, but have closed their public se-

ances.

Mr. Rothermel and family are yet here. It is said
he intends giving scances for some time to come, and
as he is a first-rate medium and the only one doing
business here, he should be well patronized.

Mrs. Stratton and family will remain until the first

business here, he should be well partonized.

Mrs. Stratton and family will remain until the first of October.

From the first of June up to the finish of the campmeeting there has been a steady and increasing demand at Onset for the Banner of Light, and I find that this paper far outsells all the other spiritual publications put together. The Ouseters thus show their appreciation of the Banner, which has cheerfully, week after week, given so much of its valuable space in the interests and furtherance of their work.

As for myself, I wish to express my recognition of the kindness and courtesy extended me, in my gleanings for news, by everybody about the camp grounds to whom I have ever had occasion to apply for information. With this week my duties as scribe for 1885 come to an end, and with very pleasant recollections of many happy incidents connected therewith, I bld my readers adieu.

Sunday, August 30th, 1885.

Queen City Park.

To the Editor of the Banner of Light: It is now the height of the season at this camp, and we have yet two weeks more before the camp breaks up. Everybody is delighted with the grounds and scenery, and the interest and numbers increase every year. Mrs. Byrnes, Jennie B. Hagan, Dr. Richardson of Boston, Mrs. Abble Crossett, Mrs. Stilles and Mrs. Shirley of Worcester, Mrs. Miller of Jericho and Mrs. Nellie Temple Brigham of New York have been our principal speakers the past week. Dr. Richardson spoke of the origin and growth of Camp-Meetings, and of Spiritualism as a divine religion. Mrs. Stiles of Worcester told us of writings by invisible hands upon the walls and furniture of her house, some of the writing legible only by aid of a magnifying glass. Mrs. Byrnes of Boston occupied the platform Sunday morning. She said Spiritualism teaches the religion of nature. It has taught that sin Is ignorance; it has taught the possibilities of human attainment; it has given us liberty to think. The religion it brings is to be, not to seem; to act, not to wait; to live, not to prepare to die. The time has come for action. Our religion demands growth. Betrue men and true women. Preserve these bodies; make clean the temple. Let not your thought nor act bring blight upon those who may follow us.

Mrs. Brigham spoke Saturday from the text, "There is a spirit in man, and the inspiration of the Almighty glyeth him understanding." What is spirit? We have son of Boston, Mrs. Abble Crossett, Mrs. Stiles and

Mrs. Brigham spoke Saturday from the text, "There is a spirit in man, and the inspiration of the Aimighty giveth him understanding." What is spirit? We have been taught in the past that we possess a spirit. That is an error, for it implies that we are one tiling and the sent of the soul rece. Death so the mode for the shaping of the soul, nothing more. Death breaks the mode and ests the soul free. Death is but another birth. How wonderful is Death; Death and his brother, Sieep ! Many persons are calaryonant in sleep and visit places which they afterward recognize in their waking hours. This is the explanation of metempsychosis. They instake their visits while asleep tax cognizance of time, and can waken at any hour previously determined, Some are more executive than office a previous existence. Fersons while asleep tax county determined, Some are more executive than office and the summary of t

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

The writer has been a constant reader of the Ban-Messrs, Bates, Hall and Dean, on Union street, were pretitily illuminated.

Mr. Gill, Vauphan cheaps makes a good display.

Mr. Gill, Vauphan cheaps makes a good display.

Mr. Warre exist the house and grounds of W. W. Our warre exist the house and grounds of W. W. Our warre exist the house and grounds of W. W. Our warre exist the house and grounds of W. W. Our warrend the house and grounds of W. W. Our warrend the house and grounds of W. W. Our warrend the house and grounds of W. W. Our warrend the house and grounds of W. W. Our warrend the house and grounds of W. W. Our warrend the house and grounds of W. W. Our warrend the house and grounds of the house and grounds of the house and grounds. Mr. Greer's, Mr. Alexander's Oakland cottage and Mr. Ford's, were all beautifully illuminated.

Doubtless there were many displays quite a worth, any part of these were many displays quite a worth, any part of these he witnessed for himself and a part to heard about.

Much eredit for the success of the illumination is due B. J. Keith, who has been working day and night in the interests of the movement.

If is a noteworthy fact that President W. D. Crock etc., during the past season, did not fall in attendance upon a single meeting held under the auspiece of the About the past season, did not fall in attendance thought the past season, did not fall in attendance thought the past season, did not fall in attendance thought the past season, did not fall in attendance thought the past season, did not fall in attendance though the past season, did not fall in attendance thought the past season, did not fall in attendance thought the past season, did not fall in attendance the number of the past season, did not fall in attendance the number of the past season, did not fall in attendance the number of the past season, did not fall in attendance the number of the past season, did not fall in attendance the number of the past season that the season that the number of the season that the number of the past season that the number of NEB OF LIGHT since its first issue, and for many

the audience would be free from the noise of the many

the audience would be free from the noise of the many passing railroad trains.

The animus of your reporter was in such marked contrast with the former reports of the courteous and genial Cephas B. Lynn that many subscribers and readers of the Banner felt that the publishers had been imposed upon. The Banner nor any paper claiming to represent Spiritualism can afford to employ a reporter who has so glaringly misrepresented facts which were known to every ope at our camp.

The future of Lake Pleasant is promising and pregnant of much good to the cause. We greet with pleasure the formation of camp meetings everywhere, and each and all should work in harmony for the highest good of the individual and for the advancement of the cause which we all profess to hold as dear and sacred. Brooklyn, N. Y., Aug. 30th, 1885.

S. B. NICHOLS.

Mount Pleasant Park, Clinton, Ia.

To the Editor of the Banner of Light: Sunday, August 23d, opened with rain, and the meeting was held in the Pavilion. Moses Hull gave one of his characteristic lectures, showing the second birth

ing was held in the Pavillon. Moses Hull, gave one of his characteristic lectures, showing the second birth spoken of in the Bible to be the birth out of the body into spirit-life.

By noon the clouds passed, and a large andience greeted Mr. A. B. French, who, as a clear, logical and effective speaker, has few equals. He showed that doubt is the great moving impulse of progress. A doubter wasalways athinker, and the power of thought moved the world.

In the evening Dr. Juliet H. Severance lectured on "The Relation of this World to the Next," urging the necessity of individual culture here, to make a desirable condition there.

On Monday evening the camp indulged in a "Woman's Rights" party, which was attended by nearly a hundred couples. The ladies escorted their invited attendants, paid the bills and were gallant in the extreme. The floor managers, Mrs. Cole of Chicago and Miss McCarroll of Ottumwa, did their duties with grace and ability. The prompter, Miss Lillian Stillman, so delighted the party with her calling, that rounds of applause greeted the close of the figures. During the week we have been instructed by lectures from Mrs. H. S. Lake, Mr. Larkin, Mrs. Wilson, Mr. Peck, and Moses Hull, who gave his lecture on "Our Sphinx," dealing with the subject of Labor and Capital.

The only drawback to the happiness of the camp has been the cold, wet weather of the last few days. The mediums' meetings have been largely attended, and tests of slate-writing, by Mrs. Blodgett, were excellent. Mrs. Weeks, Mrs. Porter, Dr. Adams, Mrs. Schræder and others exercised their powers as mediums to the satisfaction of those attending.

Dr. Dobson, who has for several years devoted his whole time to his extensive medical practice, was induced to give a seance for slate-writing, to a few friends at Mr. Fleming's cottage, with wonderful success.

Stock is being taken daily in our prosperous enterprise, and the outlook for the Association could not proper.

Stock is being taken daily in our prosperous enter-prise, and the outlook for the Association could not well be better. J. H. S.

Neshaminy, Pa.

To the Editor of the Banner of Light: Mrs. Amelia H. Colby lectured on Tuesday and Thursday, August 25th and 27th, her subjects being: "Crime; its Cause and Cure," "What Makes a Tramp?" "The Seen and Unseen." The balance of the week

"The Seen and Unseen." The balance of the week the rostrum was occupied by J. Clegg Wright, whose lectures no words of mine can do justice to.

Thursday evening we had a Phantom Party in the large Pavilion, which was attended by six hundred on the floor, and visitors at ten cents admission.

This Sunday morning, 30th, O. P. Kellogg was greeted by many friends. He gave two lectures in his inimitable style, each followed by delineations and tests by Charles Wilson, all of which were recognized, and some of them publicly acknowledged to be very wonderful. Most of them were given to entire strangers to the medium. Had it been a pleasant day, no doubt we should have had the largest gathering of any Sunday this year. The rain in the city, early in the morning, prevented people from venturing out. About twelve o'clock the sun shone brightly in a clear sky, and the afternoon trains from Philadelphia and Trenton came on the grounds well filled.

One week more and we close our camp at Neshamlny, to meet again, but where, is not yet decided.

James Shumwax, Rec. Sec.

Cassadaga Lake Camp-Meeting.

To the Editor of the Banner of Light: We have been having some cold weather at Cassa daga for the past few days, and the attendance has been somewhat affected thereby. It is larger than

been somewhat affected thereby. It is larger than last year at this time, however, and interest in the meetings continues unabated.

During the past week we have had lectures from Mrs. R. B. Lillie, O. P. Kellogg, Mrs. B. E. Bishop and Mr. A. B. French. E. W. Emerson has been giving platform tests at the close of the lectures. The camp this season has attracted many investigators, most of whom went away convinced.

The meetings have been reported by the writer in the Cleveland Leader and Plain Dealer, the Buffalo Express, Jamestown Journal (dalites), and the Warren (Pa.) Sunday Mirror, the Elmiza (N. Y.) Tudings, and the Jamestown Sunday Sun. The doings here have thus been presented to the public in a more favorable light than when written up by correspondents who are paid by the secular press to ridicule everything and find no good in Spiritualism.

GRAPHO.

August 28th.

Lake Pleasant.

The New England Spiritualists' Camp Meeting Association concluded its four weeks' session on Sunday, Aug. 30th. Owing to rain, services were held in Association Hall. The exercises opened with concerts by the Fitchburg military band. The morning address the Fitchburg military band. The morning address was by Mrs. N. J. Willis of Cambridge, and in the afternoon by J. Frank Baxter, who also gave exercises in mediumship at the close of the lecture.

Several prominent speakers and the Fitchburg band have been reengaged for another season.

Lake Nunapee.

August 30th was the last day of the Lake Sunapee Spiritualist Camp-Meeting. Stormy weather militated against a full attendance. The speakers were Mrs. Remma Paul of Morrisville and Dr. H. B. Storer of Boston. A committee on the reorganization of the Association was chosen as follows: V. C. Brockway of Newbury, N. A. Lull of Washington, and A. G. Hubbard of Croydon.

Notes from Cleveland, O.

To the Editor of the Banner of Light: As the camp meetings draw to a close preparations are being made to renew the suspended in-door meetings, and Weisgerber's Hall is being placed in readiness for the opening of the Children's Lyceum on Sunday, Sept 13th. A Leaders' meeting has been called by the Conductor for Friday evening, Sept. 4th, at 105 Cross atreet. All interested in the Lyceum work are cordially invited to be present, and suggest, if possible, plans for increasing its usefulness. Through correspondence with the indefatigable worker, Bro. Danforth, Secretary of the Shawmut Lyceum, efforts have been made to improve and systematize the present methods of instruction in our Sunday schools, by bringing about unity of action among the various Lyceums of the country, but as yet-the prospect for success is beyond the range of prophecy.

Passed to Spirit-Life.—I am sorry to record the somewhat premature death of Mrs. Carrie M. Rhodes, aged fifty eight years, through cancer. Mrs. R. was an intelligent, genial woman, a confirmed Spiritualist and an attendant at our meetings.

While on the subject of death we have to record the decease of Henry Weisgerber and his eldest son. Although not Spiritualists, our association with them as landiord and tenants endeared us to them, through their liberal and manly qualifications, and we feel we have lost two honest friends; hence, the Lyceum passed resolutions of sympathy with the bereaved family.

Accident to Dr. D. Bodifield.—The many friends of this well-known physician, iate of Hartford, Ct., but for two years past of this city, will be pained to learn that he was thrown from a carriage while returning last Sunday from the Shaker settlement, and fell on his head, breaking off two teeth, wrenching his neck and shoulders badly, and otherwise bruising himself; that he was not killed is somewhat miraculous. Symptoms of brain fever are apparent, and the result of this was obtained for the 20th was postponed until Wednesday, Aug. 26th, at the resicence of the well-known medium, Wrs. T. V. Cooke, 237 Garden street. The meeting was a particularly enjoyable one. A are being made to renew the suspended in door meetings, and Weisgerber's Hall is being placed in readi-

It is better to deserve to be honored than to receive At its oction to deserve to be applied than to receive the honor. It is better to have power than the name of having it. It is easier to live happily a little out of the public gaze than when it is directed fully upon one. It is harder to see one's meritorious friends left unnoticed than to be disregarded one's self.—The Con-creationalist.

Basket Picnic—The Good Samaritan Relief Society of Cleveland, O.

The annual plenic of this the Ladies' Sewing Society will be held Wednesday, Sept, 9th, in Turney's Grove, Newburgh, adjoining the residence of one of its members (Mrs. Annie Pellow). The occasion will be the raily previous to the opening of the Children's Progressive Lyceum in Weisgerber's. Hall the following Sunday. All friends of the cause cordially invited. Take Broadway cars to the end of the route. MRS. L. A. TURNER, Pres.

"How's Your Liver?"

In the comic opera of "The Mikado" his imperial highness says:

"To make, to some extent, Each evil Liver A running river Of harmless merriment."

A nobler task than making evil livers rivers of harmless merriment no person, king or layman, could take upon himself. The liver among the ancients was considered the source of all a man's evil impulses, and the chances are ten to one to-day that if one's liver is in an ugly condition of discontent, some one's head will be mashed before night!

"How's your liver?" is equivalent to the inquiry: Are you a bear or an angel to-day? Nine-tenths of the "pure-cussedness," the actions for divorce, the curtain lectures, the family rows, not to speak of murders, crimes and other calamities, are prompted by the irritating effect of the inactivity of the liver upon the brain. Fothergill, the great specialist, says this, and he knows. He also knows that to prevent such catastrophies nothing equals Warner's Safe Cure, renowned throughout the world as a maker of

" Rach evil Liver A running river Of harmless merriment."

An Appeal.

To the Editor of the Banner of Light:

An Appeal.

To the Editor of the Banner of Light:

A. E. Tisdale of Norwich, Conn., recently developed as a trance speaker, would like to open correspondence with parties making up their winter lecture course. He has lectured quite acceptably at Niantie Camp-Meeting several times, his remarks being highly spoken of by Mrs. Amelia H. Colby and others. Bro. Tisdale spoke in conference at: Lake Pleasant, lectured upon the public platform and met many cordial, warm-hearted people there.

It would seem the, angel world had been brought near through his great misfortune, the loss of sight. He has been enveloped in a night of darkness for the past sixteen years. At twelve years of age one eye was injured by a fall when upon duty as messenger boy in the United States service, under Com. Hingold; in eleven months following the sight was wholly obliterated. Four years later, from paralysis of the optic nerve, the sight of the other eye was irretrievably lost. Briefly stated, our brother was thus deprived of his sight, that inestimable blessing which none but those thus afflicted can fully realize.

Brother Tisdale's fine susceptibilities and intuitive perception as a natural result of his situation, combined with his mediumistic powers, enable him to do much for himself and not be the burden upon society or friends one might at first suppose, without consideration. His simple requirements are few. Thinks he can travel without the added expense of an attendant, providing explicit arrangements are previously made with negotiating parties requiring his services.

Will not, then, the friends interested in the cause of

vices.
Will not, then, the friends interested in the cause of humanity respond and cooperate with this sensitive brother in his effort to get before the public, thereby cheering and aiding a lone traveler stranded upon the shores of time? He refers, by permission, to Byron Boardman, Norwich, Conn.; James Wilson, Bridgeport, Conn.; George Richards, New London, Conn.; H. Stearns, Willimantic, Conn.; F. A. H. Loomis, Meriden, Conn.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Bociety of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. mile at this nait every spindsy at the A.M. and 7½ P.M.

Miller's Arcanum Hall, 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2½ and 7½ P.M., and every Friday afternoon at 2½ Frank W. Jones, Conductor.

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

People's Spiritual Meetings, New York. To the Editor of the Banner of Light:

The interest in our meetings has continued good during the heated term, and the exercises varied and in-teresting. Sunday, Aug. 16th, was a spiritually profit teresting. Sunday, Aug. 16th, was a spiritually profit able day. Dr. Still opened the afternoon meeting with invocation and address, which were well received and highly compilmented. Remarks were made by Messrs. J. F. Jeaneret, G. T. Gaden, Mr. Jackson and others. In the evening Mrs. M. C. Morrell commenced describing spirits and giving names, most of which were recognized, before the opening of the regular exercises. Mr. H. J. Newton, G. T. Gaden and others took part in the conference, after which Spirit J. T. Brady, through Mr. E. E. Philleo, gave an eloquent and powerful temperance address, showing the necessity of living moral lives here in order to enter into light when we reach the other shore.

We intend to increase our zeal as the cool weather comes on, and have the promise that we shall see greater things yet. Ministers, doctors and lawyers often attend our meetings, and all seem interested.

E. W. Jones.

F. W. JONES. 155 West 26th street, New York, Aug. 27th, 1885.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holds its meetings every bunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morningservice at 110 'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation, 406
Adelphi street, near Fulton. Brooklyn, N. Y. Sunday services 11 A.M. and 73 P.M. Mediums' meeting 34 P.M. Ladies' Ald Society. Thursday, 3 to 10 P.M. John Jeffrey. President; S. B. Nichols, Vice-President; Mits Lulu Heard, Secretary; A.G. Kipp, Treasurer. Speakers engaged: Sept. 13th. Hon. A. H. Dalley; Sept. 20th and 27th, John Slater, trance speaker and test medium; October, Mrs. Nellie J. T. Brigham.

There will be a mediums' meeting in Church of New Spiritual Dispensation, Brooklyn, N. Y., Sunday, Sept. 6th, at 3:30 P. M. Mr. John Slater, Mrs. E. W. Mills, Mrs. Carl F. Redwitz and other mediums ex-pected.

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