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First Page,—The Spiritual Rostrum: Spiritualism-What Is It? J. J. Morse at Onset Bay.

SECOND PAGE .- Postry: Lot's Wife. Spiritual Phenomena: Spiritual Experiences of Thomas R. Hazard. Slate-Writing at Cassadaga. Free Thought: The Theo dore Parker Spiritual Fraternity. The Reviewer: The Demon of Darwin. Cleveland Letter, September Magazines. The Philosophy of Indian Control.

THIRD PAGE, -- Banner Correspondence: Letters from California, New York, Wisconsin, and Kansas. Temple Heights Camp-Meeting, Northport, Mo. Poetry: Mine Infirmities. New Publications, etc.

FOURTH PAGE.—Death and Spiritualism, Self-Abnega-tion the Highest Law, Fashion Among Ministers, A Treat for Our Patrons, etc. FIFTH PAGE.—All Sorts of Paragraphs. Spiritualist Meetings in Boston. Movements of Mediums and

Lecturers. New Advertisements, etc. SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Clara Louisa Smith, Louisa Eugenie Pasley, Mabel Williams, Eva M. Pratt, Anne Clifford Lovering, Alfred Gilbert, Fa-

ther Henry Fitz James, George W. Riggs, Fanny Emerson, and Moses Smith. SEVENTH PAGE. - "Mediums in Boston," Book and Misellaneous Advertisements.

EIGHTH PAGE, — The Camp-Meetings: Sunapee Lake Spiritualist Camp-Meeting; Nemoka (Mich.) Camp-Meeting; Lake Pleasant; Queen City Park; Lookout Mountain Camp-Meeting. "Living as a Fine Art," etc.

The Spiritual Rostrum.

SPIRITUALISM --- WHAT IS IT?

Synopsis of a Lecture Delivered by DR. E. B. RUSSELL, "The Spiritual Arch Society," Minne apolis, Minn., Feb. 1st, 1885.

.[Reported for the Banner of Light.]

After referring briefly to the words faith and theory, as they appeared recently in an alleged report (in a secular paper) of the meetings of the Society, the speaker said: Man cannot be taught except through knowledge; therefore all that has been learned by him has come through his personal experiences or a chain of events in nature, which have recorded themselves (known or unknown to him) upon the threefold consciousness of his individuality. That which Spiritualism has taught its disciples, therefore, must have reached them either through facts, objective or subjective. In either case they have been submitted to the test of reason, after which such facts become positive knowledge. I would not dare to think that a rational man or woman could live one day without a thought; neither can I doubt that in that thought some fact is involved. Without questioning the source of the fact, it is submitted to reason, and reason immediately tells me that consciousness has had an experience which must apply or correspond to something outside of the individual. Life is bounded by laws, and through these laws things act and re-

act upon each other. Spirit-communion is based upon natural laws The circle is much as is telegraphing formed by mixing positives and negatives: the male representing the positive and the female the negative element. The law of attraction between opposites is here observed. By conforming to this law an electro-magnetic force is generated and a circuit established. No intelligent manifestations, however, could occur were it not for some directing intelligence, and the circle might continue in session forever, without any definite results, were it not for directing invisible spirit operators. No one expects to obtain intelligence or information from an electric wire unless it is manipulated by an operator. By many unbelievers the phenomena of Spiritualism is not denied. But in the effort to account for such phenomena by any theory or hypothesis which has not in it a recognition of acting, individualized spirit-intelligences, they force themselves to an unnatual and senseless position. Imagine, if you can, an impersonal force giving facts and responding to various questions (verbal or mental) after the manner of men. No sane person can bring himself to believe such an absurdity.

Soon after the circle has been formed (if perfeet harmony prevail) the circuit will be established. At this stage operations directed by spirits (men and women disembodied) are commenced. The first work is to equalize the power, and then to concentrate it upon the medium to be controlled. Through an abundance of magnetism thus generated by the combination of spirit auras and animal magnetism from the sitters, the mind of the communicating spirit gains control of the brain and sympathetic nerves of the medium. After this the motor nerves may be acted upon in such manner as to enable the spirit to move and act in his characteristic ways, and set the individuality of the medium wholly aside. By this, we understand there is a subtle science in Spiritualism, as well as a great philosophy. In fact, the source of all science and philosophy is in the spiritual. From a material base, however, men build houses of sojence, fact on fact, until they arrive at the last verge of comprehensible matter. Then the work ceases after it has been roofed over by the same hard material. And now comes the denial of things beyond, and a stepping within the house. A turn of the key effectually prevents the entrance of immaterial forces or principles. Time, however, does all things well; the house—theory and material—is sure to dissolve sooner or later, leaving nothing of the external form, while the princi-ples spiritual, like lines and orbs of light, and silent luminous rivers, move on forever, con-densing new forms, and impressing man with

Some see only the religious in Spiritualism, and to such it is a religion. Others see more of the poetical and philosophical than of the science upon which it is based; to them its significance is of broad and high character, producing in their lives a strong sympathy with

liberality, harmony, high ethics and things hu-manitarian. Those who claim that Spiritual-ism has nothing but science in it, of course see nothing but the science; and so in this wise it occurs that Spiritualists are sometimes at varinothing but the science; and so in this wise it occurs that Spiritualists are sometimes at variance in opinion regarding the true nature of the light. Every person perceives according to this nature. From spirit-teachings thousands of people have received knowledge regarding health and disease, and the care of the body, and such as cannot be found anywhere in medical works. From the same source we receive such aid as enables us to study our spiritual natures intelligently, and to unfold all the latent powers or faculties of intellect with grace, and warm them with the fires of the soul. Whoever engages in psychical and psychometrical research, without recognition of spirit, soon becomes hopelessly lost in a wilderness of supernaturalism from which his intellect unaided has not the power to enable him to escape. Spiritualism is not only the communication of disembodied spirits with their friends and relatives in earth-life, but it has to do with all phases of existence, with all thought and forms. There is a spiritual counterpart to everything, and all things material. It may be asked if religion has in it anything material? I answer, It has not. Religion has nothing in it of material character; but like nature, spirit, God, in its operations among men, it comes through certain forms that the finite mind may grasp, and become attached to it; first, as it appears in its smaller, that afterward he may grow to comprehend its larger soul.

Material, or exact science, has attempted to

omprehend its larger soul.

Material, or exact science, has attempted to bound Spiritualism, but as the small cannot comprehend or bound the great, nor the spark appreciably add to or detract from the warmth and light of the great god of day, it has failed; and because of its failure it has thrown obstructions in the way of honest investigation. obstructions in the way of honest investigation. The fossilized scientist, having done (to the best of his knowledge) that first duty, educated the people, folds his hands across his placid breast and drifts into the sleep of the satisfied. the people, folds his hands across his placid breast and drifts into the sleep of the satisfied. How natural it is for the superstitious to know most of things of which they are least assured. There have been, and to-day there are many progressive scientific men whose expansive souls give them the daring of manhood and the growth of liberality, who would starve if compelled to live upon the old pabulum. Among these we find Wallace, Zöllner, Story, Hare, Mapes, Denton, Buchanan, promulgators of the principles of Spiritualism. J. W. Edmonds, in his day prominent at the bar and upon the bench, became equally prominent as an advocate of Spiritualism. While from the pulpit Parker, Brittan, and scores of others, have conducted the benedictions of spirits to mortals. Abraham Lincoln, "whose gentle life, like the bow of peace, spanned our country's dark clouds of war," consulted in faithful reverence with the spirit-world each trying day, and from the lips of an entranced medium first heard the command, "Emancipate thy children." If we want sound heads and honest hearts to engage our respect and confidence regarding Spiritualism, the world is full of such, and we have not far to look. If we have not confidence in our own judgment, and fear to investigate any subject in which our neighbor and we have not far to look. If we have not confidence in our own judgment, and fear to investigate any subject in which our neighbor claims to have discovered a truth, truly our condition is pitiable, and we do not know whether we want bread or a stone. While in such condition it is not lawful for any one to pass judgment upon his neighbor or his neighbor's

The sincere person who attempts to look into this newly-revived truth, will not be satisfied with mere superficial investigations, but continue the search patiently through years, and thus gradually develop and grow to an understanding of the principles which underlie its phenomenal phases. The specialist will ask you for three signs, and from them will give you a scientific deduction. Without signs, without questioning, the spirit medium will gather the facts and experiences of your past and present life, and from them cast your future. In this remarkable example, however, you are not convinced that the information comes from an invisible spirit source. You a principi comes from an invisible spirit source. You must then (if honest) look further, never stopping until the one fact which will convince you beyond all question as to the truth or faisity of spirit communion has been given you. Although you may have received scores of facts from as many sources, still there is always one fact through which you will see the truth clearer than through all others, although truth

must be the substratum of every fact. Every Spiritualist has been the recipient of some fact or facts which have made Spiritualism more to him than a blind faith. It is to him a light that sheds its radiance upon the him a light that sheds its radiance upon the tomb and reveals to man his immortality. It unfolds to him through its mediums a science, subtle and esoteric. It shows him more clearly his duty to his fellows, and gives to reason a new element through which justice, virtue, charity, love and liberty, have deeper significance and broader domain. It teaches that as death finds us, so we are in spirit; that the mere change called death does not make angels of men and women, only transfers us from the old body to a new one of finer texture, without effecting immediately our individual characteristics. Spiritualism teaches that every person istics. Spiritualism teaches that every person is responsible for his own acts, and that no power can relieve him of the consequences of his er can relieve him of the consequences of his sins. Every man must save himself. If you thrust your finger into the fire you receive pain. In all thoughts and acts of whatsoever character, results are as inevitable. There can be no effect without a cause, and there must be a correspondence between the effect and the cause. If I am the source of a dark thought or a united deed I shall sometime be subject to an unjust deed, I shall sometime be subject to

its reaction. I have said that Spiritualism is a light; is not I have said that Spiritualism is a light; is not a spiritual science light? Is not a broad and comprehensive philosophy, which has a direct bearing upon intellectual and spiritual growth and natural phenomena, light? Are we not told by poet, sage and seer, in all ages, that the soul draws inspiration and light from a source somewhere beyond the individual, and from outside the narrow, every day thought, through its aspirations to purer states? Yes; and this is a part of the religion of Spiritualism. Avenues of communication have been opened between two worlds. This is all of Spiritualism in the minds of those who possess but a meagre in the minds of those who possess but a meagre knowledge of this great truth; but to the honest and careful investigator and unblased stu-dent, Spiritualism does not stop in the score of phases and methods of spirit-communion: Whatever his eye falls upon, or his ear or his sense of touch brings to him, is pregnant with the spiritual, the silent, living, God quality, and all things yield him a subtle, essential harvest. To him God is not afar off, nor the angels, nor heaven. He hears the voices of immortal men and women and children, and is warmed by the same love that once beamed upon him from them through mortal eyes.

Spiritualism is a light, a knowledge, a new day, a subtle science; the parent of philosophies, the soul of all religions, a growing, eter-

nal truth.

Bepiritualism a Criticism and a Chail lenge."

(Reported for the Banner of Lightby John W. Day.)

(Reported for the Banner of Lightby John W. Day.)

On Sunday morning and afternoon, Aug. 38th, this eloquent tranen medium from Emplant of the Spiritual Temple, at lower the platform of the Spiritual Temple, at lower the spiritual through thr and action: to build each his own ladder by which to mount out of the pit and the miry clay of earth into the blue empyrean above, there to enjoy or experience the heaven or condition his own acts have wrought. It was the duty of all to live their own lives. While impressing the necessity of gaining for one's selfpressing the necessity of gaining for one's self, as far as might be, a knowledge of the life to be, the guides would advise no one to omit or prove recusant toward any of the important duties which waited on daily life in the earth

with this much as a preface, the guides announced that they should treat on the present occasion the question: "WHAT IS THE SCIENCE OF PRAYER?" Prayer they classified as the Prayer Religious, the Prayer National, the Prayer Personal. Such requests were constantly being made to a presumably Omnipotent Ruler of the Litheren with the severation. Prayer Personal. Such requests were constantly being made to a presumably Omnipotent Ruler of the Universe, with the expectation on the part of the petitioners that answers in harmony with their desires would be vouchsafed, regardless of conditions, natural law or aught else to the contrary. The guides did not deny that some prayers were at times answered, but said they would consider that part of the question further on: The matter at issue now was, whether such a hope was in accordance with reason. The Church prayed religiously to God that he might make the world of mankind good but as the Bible declared man to have received the endorsement of an All-powerful Creator at his inception, and had "fallen" in church parlance, through the intermeddling of an Opposing Power, the petition that he might be made good savored strongly of a want on the part of the religionist of confidence either in God's power or his omniscience; since an omnipotent God who was not satisfied with goodness but permitted the evil to gain the ascendant was not much to be admired—and the world's people themselves had their confidence rudely shocked by discovering in their turn that the Prayer Religious of the sanctuary did not mean that God would interfere to make men lead better lives, but to cause them to believe in any of the assorted Christian creeds to which the restituter might for the time being helion: so of the assorted Christian creeds to which the petitioner might for the time being belong; so,

judged by the true view of the case, the Prayer Religious was the prayer selfish! The speaker said the Church systems had not Religious was the prayer selfish!

The speaker said the Church systems had not always prayed with words that men might be led into their fold; the time was when, gifted with the mailed hand of power, they liad smote the hearts of men with iron terrors—they prayed with the block, the faggot, the rack, with blood and fire and tears, that their borders might be extended; and every inch of ground along which humanity had advanced was reddened with the life-tide of martyrs shed by self-seeking ecclesiasticisms! And all this human misery the churchmen had the audacity to declare was acceptable to God, and gained vantage ground for the creed and the doer in his sight. This phase of the Prayer Religious, however, had passed foreverfrom the power of reproduction by sacerdotalism; it was contrary to the genius of the presentage, and none would allow its revival. The Prayer Religious, which offered up petitions in disharmony with natural law, opposed sequential progress and set the seal of imputed sin on every child of humanity, was a relic of barbarism!

The Prayer National, the petition supposed to be offered for the good of the State, was next considered: By it the blessing of God was sought to be imposed upon the commonwealth

J. J. Morse at Onset Bay: "What is of individual interests which certain geographical lines had naturally decreed should centre in any given spot on the earth's surface. But there might be a great difference between what the churchman censidered the blessing of God, and what others considered that blessing to be. A petition-which, ignoring all the sins, the follies, the tyraphic worm delays of any parties called

Who, then, is God? God is the Sublime Presence that is everywhere, but modern efforts to locate it, to individualize it, to centralize it, will be no more successful than those put forth toward the same end in the past. The answers to prayer were given by the Great Life Force of the Universe in harmony with conditions; when a plague came to a filth ridden community the doctors might give physic, and the clergy might give prayer, but the diminution of the awful malady could only be brought about naturally by improved sani'ary and hygienic conditions, the power to attain to which, and the comprehension of the necessity thereof, had been bestowed on man by the divine of had been bestowed on man by the divine life within him, and the expansive power of ex-perience which gave the true knowledge: In such cases the prayers which would win an answer must be constituted of bricks and morwith sanitary science. And the question of prayer and its answer could be largely traced in its course, with this for an example.

The speaker would not for a moment admit

The speaker would not for a moment admit that God had made a mistake, or that the world was a failure. The great Master of Life had given his children brains to think with, and hands to outwork the results of that thought in the fields of nature with which birth places each man face to face who enters this mortal sphere. We must pray with heart and brain, hands and powers, to make the world and ourselves better, and our practical prayers will in the nature of things meet an approving reply.

There was another side to the Prayer Personal, which did not take on the shade of self-ishness, nor fall within the penumbra of indelence: It was that sort of prayer which represented aspiration, a formulated expression, whether outwardly uttered or inwardly sent forth from the depths of the spirit, of the soul's sincere desire for the pure, the good, the beau-

sincere desire for the pure, the good, the beau-tiful, the true and the enduring: Such aspira-tions were uplifting in their tendencies, and so were akin to all working for the highest advancement of the individual and immortal man. But the question for each to answer in his or her mind was, "How long has this sort of prayer lifted me?" If it has only lifted you up to the heavens to drop you down again into the mire of untoward earthly conditions, its utility may be seriously questioned; such should really leave the petitioner better than he was before; to be of true benefit each must be a tidemark

the avenue through which the aspirations and wants of humanity received answering inspiration and adequate discharge. The mighty minds who had gone from earth to spirit-life were still interested for the welfare of the lands, the sciences, the reforms they loved; they could not forget, they would remember, and would work earnestly still for the good of humanity. The friends who humbly walked the path of private life, too, were near, and infilled with desire to benefit those left behind amid the untoward conditions that so continually thwart the upward strivings of souls yet en-

amid the untoward conditions that so continually thwart the upward strivings of souls yet encased in cumbering clay. The true prayers of the world were not lost—they were answered by the wise and good and loving in the Beyond, who have borne the burdens of this life and who know the great wants of humanity.

The science of prayer revealed the harmonious relations between the mortal and the immortal parts of the universe, and that the Almighty, the centre of Divinity, was the supreme ruling power after all, who had given us all we need of faculties and powers to work out our part in unison with the powers of nature in this world; and, hereafter, the same divine providence would work for our good in all the coming years.

In the life that now is, said the speaker in closing, he shall pray best and worship God the truest who does the most for lumanity, and leaves the purest and best record in the hearts and minds of his fellows when he himself passes to the immental home.

MODERN SPIRITUALISM A CRITICISM AND A CHALLENGE.

CHALLENGE.

In the afternoon, after music by the Middleboro' Band, and a recitation by J. W. Mahony. President Crockett introduced Mr. Morse to the people—his controls addressing themselves thereafter for upward of an hour to the themselves thereafter for upward of an hour to the themselves thereafter for upward of an hour to the themselves thereafter for upward of an hour to the themselves were people who were considered to be the leaders of thought at the present day. But looked at in the light of the facts these same leaders would easily be perceived to be in a condition of blindness in regard to many important matters which the modern age has revealed: These same gentlemen were, however, in no wise backward in affixing the seal of their disapproval upon things which they did not even in the least understand. Such people were, to say the least, not the proper persons to lead others.

were, to say the least, not the proper persons to lead others.

The guides of the speaker then proceeded to criticise the critics—to review the positions of the various opponents of Spiritualism, in a keen and incisive manner, commencing with the ground occupied by the Positivists: These gentlemen opposed Modern Spiritualism because it sought in their minds to strengthen in men's hearts a delusive hope of continuous personal identity beyond the grave, when they (the Positivists) had reached the sage conclusion that man's only immortality consisted of the memory he left behind him at death in the hearts of his friends, and that the immortality of the race was but the sum of this same survival of records on the part of the totality of individuals. But this was no answer to the aspirations of the human heart which longed for its departed; this was no reply to the forward-looking of a sayl which know that can be the forwarddeparted; this was no reply to the forward-looking of a soul which knew that on earth its looking of a soul which knew that on earth its choicest hopes, its grandest aspirations, had been unfulfilled: This is not the continuity beyond death of the conscious eyo, the verity of which is the instinctive conviction of every aspiring mind. If this was indeed all which Positivism had to offer in the premises it had better acknowledge its incapacity to fathom the question—for the human heart infilled with the inspiration of the present hour recoiled. the inspiration of the present hour recoiled instinctively from such a proposition. Modern Spiritualism overturned with its divine revela-tion the position of the Positivist, and proved itself the science of Eternal Life.

Then came up for consideration the class who hold themselves to be scientific thinkers and investigators—men who boldly declare their unbellef in any such a thing as the human soul—a something they had never found, how-ever carefully they had by surgical dissection and chemical analysis examined the wondrous physical organism of man. These men, posted in bold materialistic agnosticism, denounced the longing for an after life as a baseless dream, born amid the superstitious shadows of the ignorant morning lours of the race, and handed down from generation to generation—an ex-pectancy increased at each stage by the cumu-lative power of education. Agnostic science lative power of education. Agnostic science and agnostic materialism were preaching the great gospel of disbelief in the land to-day: disbelief in God—the Soul of and in the Universe—as well as the human soul, and having disposed of these to their own liking were pompously proclaiming: "This world is good enough for us," and were opposing with opprobrious epithets and air-drawn "explanations" (?) all things looking to a better understanding of the complex problem of human life and destiny. But Modern Spiritualism taught the existence But Modern Spiritualism taught the existence of a great divine Soul in Nature as well as a soul in man, displayed the continuity of life after death in a world as natural to its inhabitants as the present was to the race of mankind now nurtured on its bosom, and was, through the proofs it brought in its train, utterly unas sailable by any agnostic arguments whatso-

But, nevertheless, the self-satisfied materialistic scientist (for to the credit of the learned of this age be it said all scientists were not materialists) had placed himself in the position of saying he believed "nothing of matter and form in which the conditions of substance are not known"; and so it was with a great hope that another class, the religionists, called frantically to him for aid in overturning Modern Spiritualism. Nothing loth, these scientists had complied; but ere long discovered the disingenuousness of the churchmen in that they desired only that part of the question brought prominently up which they supposed would be to the disadvantage of the spiritual hypothesis. Experience proved that the logical outcome of such scientific backing of the Church was fatal to the claims of that Church regarding the miracles, etc.: In calling in science to its aid the Church had drawn a two-edged sword which cut most deeply into its own highest pretensions. Materialistic science acknowledged the existence of a world of matter, but proclaimed that if there was a world of spirit there could be no communion between the two, since we have a stream of the weather the two and t But, nevertheless, the self-satisfied material be no communion between the two, since no natural point of contact existed between two such opposite extremes; and carrying its conclusions to their logical outcome the scien-tist of this order is unable to see any particutist of this order is unable to see any particular difference between the Spiritualism which the theologians cherish because they find it in the Bible, and Modern Spiritualism: And as nature's laws are unchangeable, and Modern Spiritualism—under whose régime at the present day the "miracles" of the Bible are being paralleled and in some cases transcended—was declared by the Churchman to be based on fraud and decention the same natural law must have and deception, the same natural law must have acted eighteen centuries ago, and Christianity [Continued on eighth page.]

LOTS WIFE. BY MAMIE 8. PADEN.

The woe of woman's life in four small words—
"And she looked back"—
Poor soul!
I see her heed the warning. Lo! she girds
Her for the journey straightway, first to obey.
I note her patient care, as, for the way
Of travel, she prepares the unthinking men,
And the weak children. Bravely start they then
For their new track—
New goal!

The path lies straight before them. Men of God
Promise new lands—
New lives—
Light steps the foot with goodly promise shod—
The eager men look forward; gay and glad,
The children bound along; she only, sad
At thoughts of the old home mooks, the old spaces,
That echoed these dear voices, framed these faces,
Where ruin stands
And strives.

Here rearries women heart! One glance she cray.

And strives.

Poor yearning woman heart! One glance she craved,
"And she looked back,"
Your soul!
Yet from the weary journey surely saved.
"Oh, cruel God! I would have looked back, too!"
I used to cry, not understanding. True
Deep wisdom read I in the legend now:
When Change commands thee in obedience bow.
Take the new path that waits thee. Looking back
Upon the loss, the ruin, and the wrack—
Dreading the changing new—availeth naught: Upon the loss, the ruin, and the wrack—
Dreading the changing new—availeth naught;
But turns thee, frozen-hearted and o'erwrought,
Into a statue, by thy life's Dead Sea—
A warning unto those who wiser be;
Who—lost theold—seek hopeful still the new,
And ne'er look back.

Spiritual Phenomena.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

From the Phi'adelphia North American. NUMBER EIGHT.

I have sat with many other good slate writing mediums than those I have mentioned, including Watkins and II. C. Gordon, who provide both slate and pencil for the spirit-chemists, as also does the exceptionally good slate-writing medium. Joseph Cafiray, before referred to by me in The North American, but never with any one who gave me greater satisfaction than Henry Crindle, son of the far-famed and excellent but sorely-persecuted materializing medium, Mrs. Elsie Crindle (now Reynolds). Mr. Crindle was at the time I sat with him about twenty years of age. He was but little known to the public in any way, nor did he make any pretension publicly regarding his slate-writing gift. On my chancing to meet him in the street one day in Philadelphia, he modestly told me that he had the gift, and inwited me to call at his rooms (I think in Vine street) and test his powers. I did so. We sat at the gift, and invited me to call at his rooms (I think in Vine street) and test his powers. I did so. We sat at about noonday, in a room well lighted from two windows. Crimite sat at one end of an oblong breakfastable and I sat at the other. After sponging and wiping dry a medium sized slate, I took it from his hand and laid it flat down on the bare table directly under my eyes. The medium then took his seat at his end of the table, and busied himself writing with a lead pencil on paper, clairvoyant communications. His hands were of course more or less in contact with the surface of the table, but whether or not he held the disengaged one flat down I do not remember. There was face of the table, but whether or not be held the disengaged one flat down I do not remember. There was no slate-pencil on the table or in the room that I could discover, nor was there the least fraction of a pencil under the slate, from which I never for a moment removed my eyes until the manifestation was completed., Soon I heard regular scratches made on the under side of the slate, which I lifted on the usual signal rap being heard, and found thereon three different well-written communications of several lines each, one and all of which, together with the three signatures. and all of which, together with the three signatures, were of a distinct and very marked different chirography. During the whole process Crindle never left his seat, nor did he in any way touch the slate after I took

Some two years or less previous to the decease of the late Henry Seybert I called with him and a mutual friend by appointment at the rooms of A. H. Phillips (the well-known slate-writing medium) in Philladelphia, and held a scance with him. The room was well lighted from two windows looking out on a broad street. Phillips sat about midway on one side of an oblong table, myself opposite to him, Mr. Seybert at one end, and our friend at the other. Mr. Phillips claimed that his attending spirit chemists furnished their own slate pencils. Certain it is that there were none on the table nor in sight within the room. Mr. Phillips sponged and wiped dry two slates of medium size, and laid them side by side midway of the table, directly opposite to where he and I were sitting. We then all four laid our hands flat on the surface of the table, and sat quiet. Soon we heard the sound of BLATE-WRITING AND VENTRILOQUISM. We then all four laid our hands flut on the surface of the table, and sit quiet. Soon we heard the sound of writing on the siate that was at the medium's right hand, and my left. The sounds were so clearly located and distinct that I think neither one of us three sitters would have hesitated to affirm to their coming from that slate on the medium's right, before a judicial tribunal. On the usual signal being given, I lifted the slate on my left hand, expecting to read what was written upon it, when to the surprise of us all three the slate was perfectly clean and free from a scratch. "Try the other slate," said Mr. Phillips. On lifting it and turning it over I found thereon a written communication of several lines addressed to me, and signed by one of my daughters. This ventriloquous trick was no doubt a ruse of the spirit chemists to remove any positive or skepitcal thoughts, should any exist, from the slate on my right, so that they would not operate positive or skeptical thoughts, should any exist, from the slate on my right, so that they would not operate as a bulwark against their approach; thought, as is well known to experienced investigators of the phenomena, if positive, being often as impenetrable and impassable to spirit power as walls of stone are to physical. On hearing something fall on a distant part of the floor, Mr. Seybert left his seat and picked up his eye-glasses, which had been abstracted from his side pocket by some playful spirit. A tooth-pick had also been taken from my vest pocket, and thrown on the table before us.

THE BLIGHTING EFFECT OF SKEPTICISM.

Speaking of the deleterious effects produced by overpositive and unreasonably skeptical or captious minds on spiritual manifestations, I may here say that I have known quite a number of individuals so organized in these respects that it seemed next to impossible for spirits to manifest through any but the most powerful mediums in their presence, and even then but faintly or falsely. Some years ago I was in the practice of sitting with a writing medium, who held his scances in a room adjoining a bathing establishment that a gentleman in the neighborhood occasionally visited:
Though of unblemished character, not a line could be obtained through the medium's hand whilst he was in the house or bath-room. Nay, whilst receiving communications with the greatest freedom and facility—everything being perfectly quiet around—I have on several occasions seen the pencil fly suddenly from the medium's hand without any visible cause, when after awhile we would hear the street; gate and then the outside door open, and in would walk Mr. Marplot, whose approach had been detected by the spirit guides of the medium and all the manipulations squeiched, whilst the gentleman was out of mortal's hearing on his way over an unpaved sidewalk many rods from the house, thus exemplifying the truth of the adage when applied to the spirit philosophy, "Coming events cast their shadows before." THE BLIGHTING EFFECT OF SKEPTICISM.

I narrated, in a communication printed in The North American of May 18th, an instance analogous to that given above, wherein two gentlemen of the Seybert Commission obtained a positive test of the power of spirits to write between closed slates, and also to convey soild matter through soild matter in the presence of Mrs. Patterson, though not an inkling of the kind could be obtained whilst two other gentlemen of the Commission of equal good moral but of a more skeptical and more positive character, were present. Viewed in connection with her automatic writing powers, I doubt whether there is a slate-writing medium in the field superior to Mrs. Patterson, provided she be accorded the necessary harmonious conditions. But BLATE AND AUTOMATIC WRITING MEDIUM. doubt whether there is a slate-writing medium in the field superior to Mrs. Patterson, provided she be accorded the necessary harmonious conditions. But there seems to be a limit to the forbearance of our spirit friends in their intercourse with mortals of an over-skeptical and unreasonably exacting turn of mind, as I know was most strikingly exemplified by the spirit guides and chemists who attend on Mrs. Patterson, in an instance that occurred in Philadelphia not many months since, wherein a party of scientists, who had already received tests of the power of sprits to write within securely-screwed and sealed slates, and to pass solid matter through solid matter as unquestionable and conclusive as were the tests accorded by the spirits to two of the members of the Seybert Commission, but who nevertheless remained so unsatisfied that they submitted to Mrs. Patterson two securely locked, screwed, bound and sealed slates within which they entreated the poor medium, both by word of mouts, and by repeated adjurations by letter, to make some writing come, anything the spirits pleased, mere scratches, or any earthly sign that could be given. To cap the climax, and force, as it were, her spirit guides that in the ill-judged course they were pursuing they were not only holding, Mrs. P. Pstepntation in peril, but also that of every other slate-writing medium. But all entreaties and threats proved alike vain, and had no more effect than had Balaam's coaning and belaboring, by turns, his mediumistic beast, and for a like reason, the spiritual vision of neither party being sufficiently developed to perceive the angel that on both occasions atood in the way, and allke forbade their medium to proceed. So after leaving the slates with Mrs. Patterson for six months to no purpose, the learned investigators brought them away; but not long after, at the suggestion of one of their number, who had some trilling experience in mediumistic lore, the conclave prepared two other new slates in like manner as the first, and left them with with Mrs. Patterson, hoping to meet with better luck in this second experiment than in the first,

MRS. PATTERSON AND THE COMMISSION.

MRS. PATTERSON AND THE COMMISSION.

Mrs. Patterson's method of slate-writing is to place a small piece of slate-pencil between two fast-locked or screwed slates bung on hinges, and hold the slates in her hand on or just under the edge of the table until the pencil appears on their upper side, when they are opened and the writing is found on one or both the slates. It is obvious that the mostremarkable phenomenon of the two conslats in the passing of the pencil through the slate, which cannot be accomplished by any human device or trick without first unclosing the slates, after which any amount of writing could be executed on the surface of either or both slates without officiently by a tricky or mortal hand without assistance of any kind, whether physical or spiritual. Well, after some six months, more or less, these learned would-be dictators to both mundane and spiritual powers were notified by the medium that she thought her guides had at last succeeded in writing on the sealed slates, and taken the enclosed pencil away, as on shaking them she could hear no sound! When thus notified of the apparent triumph of the synod in the exuberance of their joy, the counsel dispatched a message to a spiritualistic friend, informing him that a full meeting of the conclave would be immediately called, in whose presence the slates would be carefully unlocked, unscrewed and unsealed, and the supposed written communication read. In reply to this communication the experienced spiritualistic friend replied that he had strong doubts of the verity in full of Mrs. l'atterson's supposition, but rather thought from what he had learned of the spiritual philosophy and phenomena, and its methods, that the guides of the medium had removed the pencil as another conclusive test of epirit-power, but had forborne to write anything on the slates as a rebuke of the capitious and unreasonable skepiticism and unbelief of the learned body of investigators. Our enowing the complicated fastenings from the slates, this view of the suituation of th

MESSAGES ON THE SLATE.

MESSAGES ON THE SLATE.

In the winter and spring of 1884-5 I held some fifteen to twenty séances with Mrs. l'atterson, at nearly or quite all of which I obtained automatic communications, and generally slate-writing, except at the four I have before referred to, at which the two objectionable members of the Seybert Commission were present. The communications given on the slates were, nearly all quite short. Those written automatically were on an average much more lengthy. I think the latter were written in the handwriting of the communicating sprints, as the chirography of them all, including the signature, is entirely different. I copy the following specimens of slate-writing from a memorandum made immediately after each séance, selecting some of the shortest so as not to burden your columns:

"I left my body in Wilmington, yet I still live.

"I left my body in Wilmington, yet I still live.
JOHN HARLAN, M. D."
"No germ of life can die. We go on and on through
Huntless space. EPES SARGENT." "No germ of the can de.
"I am Wendell Phillips. I have found life, home and happiness.
"One thing is certain: time and so called death will be sure to force this truth on their notice.

(Mr. Seybert here alluded to the Seybert Commission)

slon.)
"Kilgore used to tell me that I believed too much; but it is better to believe enough so that we may have no regrets.

HENRY SEYBERT." but it is better to believe enough so that we may have no regrets.

"Well, I will do better for Gordon. He is a true medium.

Shandock, who was killed some years ago by accident on a Vermont Rairoad, is the chief spirit-control of Henry C. Gordon's séances for materialization and transfiguration, in which phases of the manifestation, especially the latter, Gordon is equalled by few mediums and excelled by none.

"Dear Father—Did it depend upon you, we could bring fruits and flowers from the furthest lands; but others are not so harmonious as you.

Yours respectfully, Thomas R. Hazard.

Vaucluse, R. I., July 27th, 1885.

Slate-Writing at Cassadaga.

A correspondent of the Buffalo Courier, writing from Cassadaga during the Camp-Meeting; gives a very pleasing description of the place and the people. After naming the inducements held out for those who know and those who do not know the truths of Spiritualism to visit the Camp, he says:

"So in flocks the tide of humanity with its earthly bundles and baskets, with its soul-bur-dens and heart aches. Here comes the sneering doubter, putting in his cry of 'humbur,' every-where, so as to make sure he shall say it at the

right time.

Be a little less positive and a little more dis-Be a little less positive and a little more dis-oriminating, says Cassadaga; 'you destroy con-ditions, my friend.' 'Oh! humbug: these con-ditions what are they?' says our doubter. 'Con-ditions,' says Cassadaga, 'are the universal laws that govern physical phenomena. Would you have butter? Get your cream in a proper receptacle and then agitate in proper manner, and in due time investigate and flud your but-ter saprate and visible. So these phenomena ter separate and visible. So these phenomena of spirit intercourse have laws to be observed. Agitate by all means, and investigate in ac-cordance with these laws, but don't make a bomb shell of yourself and scatter all possibility of finding the truth."

After describing other visitors, the location of W. A. Mansfield is reached. An account of his

mediumship is given as follows: "Around the entrance to his room there is always a throng. Men and women carrying slates, going in with eager expectancy, coming out, some puzzled, some weeping with joy, but all satisfied that they have seen manifestations of a power strange and unaccountable under any known natural law. Let us investigate. We any known natural law. Let us investigate. We will go to the store and buy two new slates and taking them to the pump, scrub and wash off every mark and blur. We go to his room, a bare, unplastered one, well lighted, door and window wide open. Examining carefully we find no chance for hidden machinery, We are told that here is a kind of telegraph station and we are to write measure to our wint friends. we are to write messages to our spirit friends. We take a little slip of paper, write thereon the name of some one in spirit-life and a question. This slip of paper we fold and roll into a hard pellet. We are allowed to write five or six of these. They can be prepared as well benard peliet. We are allowed to write five or six of these. They can be prepared as well before coming, and on your own paper. These (you still bolding the slates to prevent all chance of fraud) you mix up until they have no more individuality to you than sugar-coated pills. While you are thus engaged, Mansfield is out of the room, spinning over the ground, joking with one, racing with another friend. By the time the paper-pellets are prepared he rushes in to business. A power selzes him. He breaks off a morsel of slate-pencil not larger than a wheat grain (you can bring the pencil if you choose), tells you to hold it in your closed hand a moment and then place it between your slates yourself. At his bidding you pick up one of your paper-wads and hold it in your closed hand. Now he asks, where will you bave the slates—over on a board fastened at the side of the room for a shelf, in the middle of the table, or where? No; you will hold them as you have been doing all the time. You lay them on your arm, holding them there with your hand. Mansfield touches them lightly with his fingers or if arm, holding them there with your hand. Mans-field touches them lightly with his fingers, or if the power be strong, leaves them to your entire guardianship. In a moment you hear the sound as of hurrled writing between the slates. You feel the pressure on your arm, then come three distinct raps on the slate. The medium says the paper ball in your closed hand is a question asked of some spirit-friend, speaks that friend's name, says you will find the answer to it on your slates, and acks you to look swer to it on your slates; and asks you to look between them. You do so, and find on those slates so conscientiously scrubbed, so devoutly clung to, a written answer to one of your questions on paper, and the name of the spirit you addressed signed to it; sometimes even the fac simile of your friend's penmanship. You unroll the paper you have been holding in your hand all this time, and find the question and

name tally with the answer on the slate.

If the communication is a long one, you find the slate-pencil nearly gone. This is no mindreading, no psychometry, no juggling trick, for you have had it all your own way much more than if you had been dealing with a common telegraph office. If you send a telegram from one point to another on our earth, and your answer comes to you from the person you tele-gramed, do you doubt, do you suspect the ope-rator? Do you think the pure electric fluid sent back an intelligent answer to your mes-

rator on any line on earth to whom you can take a scaled message rolled up in a hard packtake a sealed message rolled up in a hard package, held closely in your hand and addressed to a distant friend in a distant place who will read that sealed communication in your shut fist and obtain an appropriate answer? Yet here this is done many times a day. "Can it always be done?" you ask. No, sir. The battery may be weak, and the seeker of an angular, caviling disposition, such as infest the world and make it uncomfortable to all who come within hailing distance. To be a medium is to wear your nerves on the outside; to a sensitive organizanerves on the outside; to a sensitive organiza-tion these human nettles blister and exasper-ate beyond control. We all know of those whom we had rather miss than meet, who pin us to the wall and strike us dumb. Conditions us to the wall and strike us dumb. Conditions must be favorable, but you will get no fraud. If Mansfield cannot get en rapport with those on the other side, he says so, and no bribe can induce him to try. That he is honest, no one doubts. That this slate-writing, exactly as described, takes place, there are thousands to testify. But what is it? Not loose electricity, the transfer was the same of the not formless psychic power. No intelligence can come from force of any kind that is not subject and under control of intelligence. We leave you this time with the conundrum—what

Free Thought.

The Theodore Parker Spiritual Fraternity.

To the Editor of the Banner of Light:

On the 19th of March last was organized in New York City the Parker Spiritual Society, the promoters of which have since changed the name to the Theodore Parker Spiritual Fraternity. Since the 12th of April, services have been held regularly every Sunday. These now consist of a free conference in the afternoon, and a discourse, followed by tests from mediums, in the evening. I here append a brief statement of our purposes and principles.

The objects and aims of the T. P. S. Fraternity, as stated in our certificate of incorporation, is: "To teach a reverence for the Supreme Being, and Spiritualism as the basis of an exalted religious faith and life": but these are

Being, and Spiritualism as the passe of all alter religious faith and life"; but these are amplified in a card issued by the Fraternity.

amplified in a card issued by the Fraternity.

No. 4 of the card contains the following: "To establish a more profound and reasonable respect for the Bible and other sacred books."

This has been particularly criticised in some quarters as showing too much regard for the Bible; and in reply I would suggest the following:

1st. A reasonable respect logically implies a re-spect for only that which is reasonable; hence we spect for only that which is reasonable; hence we practically and substantially put the Bible in the same category with any other text-book, and eschew any and everything which cannot conform to the laws of correct thought and established facts. Can Spiritualists afford to take any other position? Can we afford to be unreasonable? Are the leaders of our glorious dispensation prepared to give an unreasonable. dispensation prepared to give an unreasonable respect for "sacred" literature, or to declare that no respect should be shown pages aglow

with the inspiration of past ages?

2d. Here as elsewhere great numbers of good people formulate their religious belief from the better portions of the Bible, and refuse to crit ically consider its errors or absurdities. To reach these people we propose using the only weapon which the theological schools employ to fetter the reason and misdirect the religious nature of nominal Christians. From the churches we obtain many of our best Spiritu-alists, and we can the more readily reach them alists, and we can the more readily reach them by demonstrating to them that the Bible is only valuable as a record of spirit-communication; that all else is mere hy an inference, human guess-work or human et a)r; that when we have abstracted Spiritualises proper from the Old and New Testaments we have left only a grinning skeleton. The feed deacon put the "fiddle" in the choir, we cause he said, "it had served the devil longel, and it must now be made to serve the cause of Modern Spiritualism, because it has, in the hands of our enemies, too long fettered freedom of thought and the aspirations of good souls, who would respect truth if they could be made to see it. Can any true Spiritualist complain of this? Is it unwise or inadmissible to turn captured guns upon our enemy?

this? Is it unwise or inadmissible to turn captured guns upon our enemy?

The services of our Society are conducted with dignity, propriety and liberality. The morning and evening discourses, in culture, research and profound religious thoughts and experiences, are not inferior to those of the best pulpit orators of this city. Our membership includes such names as Prof. Kiddle, whom Spiritualists all over the continent regard as a wise teacher in spiritual matters, and who has paid the price of modern martyrdom in obedience to behests of his immortal friends. bership includes mediums who have "won their spurs" by firmness and forbearance in the face of opposition, as energetic as it has been unwise een unwise

I trust I am not misunderstood. Our Fraternity lays no claim to martyrdom; we are humble, unpretentious workers, and invite the sympathy and cooperation of Spiritualists sympathy and cooperation of Spiritualists everywhere. We have chosen a special line of duty, and are very hopeful of a large fruitage. Our fashionable churchés are honeycombed by believers in Spiritualism. They only want an excuse to be classed as our friends, and we propose paving the way that their transition may not be harmful to their self-respect or social standing. Our old-time leaders have rendered yeoman service in our cause, but a time may arrive when a husbandman needs other tools arrive when a husbandman needs other tools than a breaking plow. Spiritualists should do more than scold, they should teach. Many do. Critics may be wise, gentle teachers, and they may be mere "pudding-sticks," only fitted to excite a commotion, without reference to re-

of the future of our Fraternity, we are very hopeful; without lessening the numbers of other societies in this city, we anticipate a large increase of our own. At present we are rich in all the elements of a devoted and united managements. membership. Spiritualistic papers, and other literature are to be had at all our services. Our weekly conferences and sociables are well attended and interesting, and we hope, by humble, untiring and devoted work, to deserve the respect and sympathy of Spiritualists everywhere

To you who have done so much to wed the angel world to ours, I hope the above may not be uninteresting. Sincerely yours,

MABY E. WALLACE. Secretary Theodore Parker Spiritual Fraternity.

Verlication of a Spirit-Message.

ANNIE PICKERING.
In the BANNER OF LIGHT of July 25th was a mes age from Annie Pickering. I desire to state that I fully recognize it, and consider it a fine test of spiritpower and presence. Mrs. Pickering was a grand me-dium, as many people in this city and Boston well know. She has a sister here, who also recognizes and

is pleased with the message.

With many thanks to you, I remain a friend, as ever to all true mediums of the Spiritual Philosophy. N. C. MAYO.

San Francisco, Cal., Aug. 18th, 1885.

It is said that the El Fayoum manuscripts belonging to the Archduke Renier, of Vienna, when fully deciphered, will probably revolutionize ancient history. There are altogether thirty thousand fragments in eleven different languages. Some of them date back three thousand years, and the most modern bear the date 953 A. D. They are believed to have formed part of a great library. It is now possible to write the narrative of a thousand years of Egyptian history about which very little has heretofore been known, and of Roman history beginning 93 A. D. through the consecutive reigns of thirty-five Emperors, closing with Constantine the Great, from contemporary documents of every year of their reigns. They are destined to shed light upon some of the darkest periods of history, especially the time when the power of the Byzantine Emperors gradually lapsed into the hands of sage? Or is it not according to common sense to surpose that your reply comes through another operator at the other end of the line, and if it be an answer to your question, do you not believe it to be dictated by the friend you addressed? Do you know of any telegraph ope-

The Rebielver.

THE D.EMON OF DARWIN. By the author of "Biogen." Sq. 16mo, paper, pp. 64. Boston: Estes & Lauriat.

It would be impossible in fewer words, and to most writers in as few, to present so widely an extended view of the philosophy of life and scenes attending its progress, as the author. Dr. Elliott Coues, gives on these pages. The work was prepared as a memorial address to be delivered from the Chair of Anatomy of the National Medical College at Washington. Though written in the form of prose it is imbued with the spirit of poetry, and will be found by every thoughtful, studious mind, entertaining, instructive and suggestive. The opening paragraphs announce the transition of

Darwin: "Hark! The brazen throated bells are tolling—their mercliess tongues are loosed, and their clangor falls with deadening force on the heart of the world intellectual; . . . from the earth that falls away, through the darkness rises a gleaming star."

Westminster Abbey is then vividly portrayed in many details, as "a wondrous witness and remind-er of the changes of a thousand years, echoing To Deums of conquests and coronations, voicing dirges when ruling hands laid by the sceptre, when Gentus stayed her hand upon the fairy looms of thought.'

Following, we have this passage: Following, we have this passage:

"What! Is there room for another? Ay, for a worthy one, in this silent city that always grows. Just over here, by the dust of Isaac Newton... See the long procession come into the sacred editice—the waving of sable plumes, the bowed heads, and the hush of a mighty multitude. The great life of a nation is confronted and stilled by the calm white face of a world's great dead—they on this side, he on that, an open grave between; across it the hands of Religion and Science are clasped in the name of God and humanity."

At midnight of the third day the spirit of a little

At midnight of the third day the spirit of a little child descends from the upper air and hovers over the grave. Darwin becomes conscious, but his soul, clogged with gross particles, cannot vibrate in harmony with the æthereal scintillations. A conflict oc curs between developed and undeveloped spirits, during which Nemesis appears, announces himself to Dar win as his fate; Darwin, defying him, falls into an abyss, when is heard the following "Chorus of Invisi-

"In the crucible of Nature,
'Midst the elemental strife,
'Shall he stand, divine, humortal,
Witness of the dawn of Life.
In the labyrinth of matter,
Shifting since the world began,
Hand-in-hand with starry genius,
Shall he prove the birth of man.
Guide him, keep him, friendly Dæmon,
To the truths he pondered well;
Disclose the stately march of Beling
Heavenward through the gates of hell."

Having thus descended to the underworld he there witnesses the transformations of matter from Moner to Man; being the evolution of the human body, a vivid description of which is given. He is then shown the process of the evolution of the Human Soul, or the transubstantiation of matter from the corporeal to the spiritual state. At this point the Dæmon speaks, addresses Darwin by name, and shortly after reveals himself as Socrates, whose spirit had guided him through his earth life and accompanied and shown him all he had since witnessed. Then ensues a dialogue between these two, for the purpose of testing the Darwinian theory of Evolution by the Socratic method of reasoning, at the commencement of which the manner of conversing in the overworld is indicated by the inquiry of Socrates, "Shall we converse in form of words or color of the thoughts?" Darwin not understanding this, Socrates explains:

not understanding this, Socrates explains:

"In this life, as thou mayst already see, thinking is very plain. Gross particles no longer far upon the senses, petiting in storms of atmospheric sound-waves on the ear, or putting out the eye with coarse and gritty sunbeams. Thought is free—vibration of the sentient substance of the soul, quite like the lightwaves of the underworld, but finer. Luminiferous ather is the coarsest and the slowest thing we can perceive, and its solidity is painful to the touch. We may attend with ease now to the motion of our sentient substance, either as to its vibratory rates, computing time, or as to the lengths of the vibrations, measuring space. In the former case, assent accelerates the vibratory rates, giving a very pretty play of various colors; while dissent, in differing degree, retards vibrations, interrupts our spectra with dark lines, or, by some interference of the rays, results in total darkness. Plato and I prefer this readiest method, to which our conversation is accustomed. But when he speaks, as is his daily wont, to those who through his ambulaera, he oftenest selects mere, forms of spiritual speech, and matches length of sound-waves with his pupils—a slower process, but quite apt and sure."

The dialogue then proceeds to the end of the book Socrates closing it with these words addressed to Dar-

"So doth thy new philosophy confirm the old; so mayst thou, from thy lofty station with the stars, disseminate thy fruitful spirit everywhere, that earthborn man, his feet the solid ground of Nature treading, firmly may cross the threshold of the unseen world, to view eternal verities."

Cincinnati Letter. To the Editor of the Banner of Light:

As the spirit is upon me to write, and my mind is turning to my many friends in Boston, I am impelled to send you a short letter in regard to matters here in the Queen City. From all the pleasant experiences at Cassadaga, that were scarcely tinged by any unpleasant memorles, to a great bustling city, is something of a step, particularly when man, woman and child are all agog over and in the midst of a "prize fight." The ladies chatted over their late dinner and wondered how it would turn out, the gentlemen remembered various wagers, and kept becomingly silent, while the small boys in the street took their distance and talked knowingly of Queensborough rules. This for Saturday; and Sunday's sun rose to usher in God's day, when men, instead of wrestling with each other, fight the devil and his attendant spirits, but they do it in a royal fashion. All the theatres give matinees, and the church organ voluntary not infrequently clangs in a 'maddened appealing t against the noisy orchestra of the Varieties. Everybody was smiling, and seemed to be bent, like the Parisiennes, upon the one purpose of having a good time; and Sunday, their one day off, helps them to forget the six of toll in harmless pleasure. And why not better to be out and revel in the sunshine than drone over musty creeds which, when understood, only foretell your own and your neighbor's

Matters spiritual are in a better state than I have found them in any city for some time. The Union has a very fine hall up only one flight of stairs, new and clean, which they rent from the G. A. R. It was really refreshing not to be obliged to go into a room not too cleanly kept, filled with the débris of magnetic conditions that crowds have thrown off. This is something our Spiritualists will one day understand better, namely, that it is impossible for mediums and sensitives to do their best work unless they have conditions fitted for it. I remember once lecturing in a city, which shall be nameless, and all through the morning lecture I kept seeing a crowd of colored people swinging about at a great rate. I learned afterward there was a colored ball there the night before, and there had been no time to ventilate the place properly.

The two audiences here were large and enthusiastic and already there is an attempt to arrange for a longer engagement. The papers made most favorable mention of our meetings, and have promised to do much more. The Society seems to be on a firm basis financially, and there is a lack of internal-I had almost said infernal—blokering, which shows marked improvement and spiritual growth.

I have had the pleasure of meeting that earnest Spiritualist, Jos. Kinsey, whose spirit daughter, Violet, has done such a marked and valuable work through our esteemed friend, Miss Shelhamer. He seems very much in earnest. I passed a pleasant evening in his company at the residence of Dr. and Mrs. Jackson, the former being quite ill at the present moment. The other mediums seem to be busily employed doing the Master's work, and sowing seed that will one day bear fruit.

It is a most encouraging sign to see that in every town and city there are men and women developed in mediumship, who are persistently working away, battling against superstition and gradually overcoming prejudice. They receive small reward, almost no public recognition, and yet, with a fidelity of purpose and devotion to the truth, they are slowly but surely ushering in that day when the new heaven and the new earth will be in our midst. All praise to these noble, unrecognized workers in our cause. Their

names, every one of them, are recorded in that great book, and some day the law of compensation will crown them with their just reward.

I have found a sweet asylum at the delightful home of Mrs. Sherwood, whose earnest labors, ladylike bearing and kindness of heart, have won her a warm place

in the remembrance of all who know her. Everywhere I hear the BANNER OF LIGHT commended for its noble course, and I am sure you must all sense the gratitude each Spiritualist and worker must feel to have our truth represented with the petty personalities and jealousies left out.

With very best regards to all friends, I am yours in the battle against error, J. WM. FLETCHBI 56 West 9th street, Cincinnati, O., Sept. 1st, 1885. J. WM. FLETCHBR.

September Magazines.

THE CENTURY.-The decease of Gen. Grant will attract more than ordinary attention to this number, which contains two contributions from his pen, "The Siege of Vicksburg," from his "Personal Memoirs," with fac similes of his dispatch announcing the surrender of Gen. Lee, and the original "Unconditional Surrender" dispatch, and maps; and "Gen. Lew Wallace and Gen. McCook at Shiloh." There is also given as frontispiece a portrait of Grant from a photograph by Brady. Very apropos in connection, Geo. W. Cable furnishes a portion of a diary kept by a young lady shut up in Vicksburg during the slege, giving a vivid portrayal of the startling scenes, and incidents of that memorable occasion, and imparting to the reader a somewhat realizing sense of the horrors of war. A long look back to the incipient stages of the cause of the war is given in "Connecticut in the Middle Ages," wherein W. P. Garrison describes the opening in 1833 of a school in Canterbury, Ct., for "young ladies and little misses of color," by Prudence Crandall, and the excitement it produced. W. D. Howells gives the second of his Florentine Sketches, with a dozen illustrations. In "The Silent South," Mr. Cable replies to criticisms upon papers previously given by him. "Among the Red Roofs of Sussex" is pleasing picture of English rural life by Alice Maude Fenn. "Topics of the Time," "Open Letters" and "Bric-à-Brac" supply an excellent variety of short articles in their several specialties. The Century Company, New York, Cupples, Upham & Co., 283 Washington street.

MIND IN NATURE quotes the London Lancet as saying, "There can be no question that faith-healing is a fact," the latter arguing that as it has long been known a man can be made ill by persistently telling him he is ill, there is no reason why the same rule will not work in an opposite direction. To this number Bishop Coxe contributes an article upon "Interpositions." The Cosmic Publishing Company, Chicago.

THE PHRENOLOGICAL JOURNAL contains a brief sketch and a portrait of Mrs. D. J. C. Lord, of Buffalo, N. Y., who years before Mr. Bergh organized his humane society assumed the watchful care of animals, never seeing an instance of cruelty without rebuking it, and often sitting by the roadside for hours to pre-vent a teamster from beating his overladen horses, or to persuade him to lessen their burden. "Her house," says the writer, "was a charity station for man and beast." She gave the little street Arabs of two generations delightful rides beside her in her carriage, or on Shetland ponies, of which she had a number. She organized a branch of the Society for the Prevention of Cruelty to Animals in 1867, and for twenty years was its active head, laboring untiringly and faithfully in the cause. She was also Vice-President of the American Rumane Association, an honorary member of other anti-cruelty societies, and in 1882 received a diploma of honor from the Humane Society of Turin, Italy. She was unselfishly thoughtful of others until the last. Such a life is worthy of all praise, and should be kept in remembrance as an example for others. Fowler & Wells Company, New York.

WIDE AWARE contains an albertype portrait of Gen. Grant, and personal reminiscences during his presidency, by Mrs. Fremont. In this number the Boojums conclude their Hawalian story; Lieut. Schwat ka describes an Arctic adventure, "Little Ahmow's Fight with the Wolves"; Mary E. Wilkins gives a story of early colonial days, and Mrs. Whitney concludes her serial for business boys. Unquestionably the finest contribution to this number is the poem by Kate Putnam Osgood, entitled "The Children's Saint," the beautiful engravings accompanying which add much impressiveness to the truthful lesson it has to impart. D. Lothrop & Co., Boston.

THE HOMPLETIC REVIEW .- A writer remarking that as it has been customary to designate particular translations of the Bible by singling out some marked peculiarity, such as the "Breeches" Bible, from the rendering of Gen. ili: 7, where the word breeches was inserted in place of aprons, the:" Vinegar" Bible, from the substitution of vinegar for vineyard, etc., suggests that the new version be called the "Judgement Bible." from the fact that in every instance 'the letter "e" is inserted in the spelling of this word. This number contains its usual variety of helps to the evangelical ministry. Funk & Wagnalls, New York.

JOURNAL OF THE AMERICAN ARADEME-Nos. 9 and 10. The essays read before the Akademé are, "The Practical Element in Philosophy," by Miss Louise M. Fuller, (in No. 9) and "The Great Schism of the First Century," by John F. Oakey, (in No. 10.) This last number closes the first volume, and is supplied with a table of its contents. Alexander Wilder. Editor. Newark, N. J.

THE SIDEREAL MESSENGER treats upon "Small vs. Large Telescopes," "Commensurability of Motions,"" Eclipses for Young Students," etc., and gives an instructive compend of editorial notes. Northfield, Minn.: W. W. Payne.

VICK'S ILLUSTRATED MONTHLY .- A group of Bouvardias forms the finely colored frontispiece, and seasonable instructions for the culture of plants fill the pages. James Vick: Rochester, N. Y.

The Philosophy of Indian Control.

In a pamphlet entitled "The Independent Voice," published a few months since, containing an interesting account of the development of mediumship in a lady of Grand Rapids, Mich., and of séances following that development for the phase of spirit-manifestation indicated by the title, the writer, H. W. Boozer, gives the following explanation why the presence of Indians is so common with mediums and prominent at séances:

"It is a recognized fact with all investigators, "It is a recognized fact with all investigators, that the Indian race in America are the keepers of the portals of the other life, and the natural guardians of the mediums, whose office it is to open and shut the gates of communication. First the Iudian comes and prepares the way for other spirits to communicate, or for the occurrence of the phenomena; and, after all is done, he bids us good-night with his final care of the instrument used. The reason of this seems to be that by a natural law of adaptaseems to be, that by a natural law of adapta-tion the aboriguee belongs to the soil on which we are comparative aliens, and his natu-ral methods of earth-life have fitted him for a spirit-existence where life-force and not wealth is the capital of the individual. He has a strength and vigor which the white race enjoys only exceptionally. His presence carries with it a healing and soothing influence which seems to replace waste of mediumistic forces expended, and keep in good repair the vital force need ed. To this race we are largely indebted for the power and completeness of the phenomena, much more than we can realize, even by the closest study and recognition. The broken English the Indian speaks is too often lightly English the Indian speaks is too often lightly received by the thoughtless, but is chosen next to his own tongue only because its use involves less waste of mediumistic power. I have often found the Indian guide the master of many languages, and in many ways profoundly learned and accomplished. In fact many kinds of spiritual phenomena can only be produced by the most skillful master mind, requiring a depth of character, a force of trained will and an amount of knowledge which we, at first investigation, will, be unlikely to ascribe to one who expresses himself in English-Indian Idiom. Yet the same spirit who thus talks to us is very Yet the same spirit who thus talks to us is very often the real operator of the most delicate methods of communication and manifesta-

Banner Correspondence.

LOS ANGELES .- A developing medium connected with the Boston and Chicago Magnetic and Electric Sanitarium at Los Angeles, Cal., sends us the following account of the return of the spirit of a little colored

slave girl:
"Having been in the spiritual work many years, I have hundreds of instances to relate of returning spirits, but one of the most singular is the following: When East last fall, at Milwaukee, Wis., a lady came to spend the evening with us who was keeping a notion and fancy goods store. The colored people annoyed her very much by coming into her place and standing around, and she was constantly asking them not to do. so. During the evening, for the first time the lady was controlled by the spirit of a little colored slave-girl, who said she was aroused to consciousness by hearing the lady talk in a positive manner to the colored children. On further inquiry, I learned her spirit had remained in an unconscious state since the hour of its departure from the body. During the war, a company of Union soldiers came to the house of her master and commenced firing their guns, which frightened the inmates, and she ran out into a rice swamp, got lost, sat down and starved to death; this was the last she had remembered until aroused by the lady ordering the colored children from her store. Their loud talk and jolly laughs startled her, brought her to consciousness, and she was thus attracted to the lady. She came and controlled the lady two or three evenings, and as she progressed at each return, amused us much with the narration of her former life at her plantation-home. She gave her name as 'Susie,' and said she should go with me, as she did not wish to remain with the lady who disliked the colored children so much.

A few evenings after, I was in Chicago calling upon friends, when a lady who had never been under spiritcontrol began to laugh like a colored girl, and we soon found that 'Susie' had possession of her mind. She related the incidents again as above, and seemed very happy to be able to meet me once more, promising as before that she would remain with me. A month later I was attending a private séance at Mr. Harvey Mott's, at Kansas City. After spending an hour in conversation with my own spirit-friends, and as I was about to retire from the scance-room, General Bledsoe (Mr. Mott's controlling spirit) said, Wait, sir, a colored girl has materialized and would like to speak with you.' I asked her name, in response to which she appeared in the cabinet and said it was Susie,' adding, ' Your daughter and I have been look ing up my old master and mistress, and their daughters in spirit-life since I met you,' and gave me their names. She said her friends had told her that the wolves had eaten her body in the rice-swamp.

A month later at Cincinnati. O., in assisting a new medium for development, the party were singing the song, 'Old Folks at Home,' when a few moment's 'Susie' came and amused us again as before. The fact of her spirit remaining in that unconscious state for twenty years or more, seemed singular, but as she had told me neither her father, mother, nor herself could either read or write, her parents being field-hands, it would seem in their ignorance they had not learned they could communicate with each other, and thus remained in a dormant con-

LOS ANGELES .- Mr. F. H. Rogers writes: "In the year 1879 I was at the Willows, Colusa County, Cal., lodging with a Mr. and Mrs. McC. The latter told me the following experience:

She said that at one of the many circles of which she was a member whilst residing in Santa Rosa, Sonoma County, Cal., she was told by a medium that there was hidden under an abandoned hut, near Madison, in Yolo County, an iron chest, containing a quantity of Mexican money, deposited there many years ago by two Mexican herders, and that as she and her husband were in poor circumstances, they had better go and secure it.

They were instructed to go first to Woodland, thence to Madison, and through that little town, and inquire to Madison, and through that little town, and inquire move all doubts of life beyond the grave. Sisters and at the first farmer's house on the right hand side of brothers, let us help each other and work for the truth the road. This farmer (whose name was given at the time, but which I have since forgotten,) would point have done for me, and I would all the world could out the direction in which the hut was located, to know as I know that our loved ones live to guard and which place they were to go and remove the flooring; then dig for the chest. To convince them of the truth of these statements they were told that a man known as 'Jim' would call on them on the morrow, and as he had camped in the very but he could locate it to a nicety.

Mr. and Mrs. McC. remained at home all next day. Their first visitor was a tinker, who wanted a job to mend pots and kettles, but my friends were looking for something of more importance than that, so he moved on. No other visitor came but some lady friends of Mrs. McC., so they concluded that the tinker must be the promised 'Jim.' On making inquiry in the evening, it was discovered that the tinker had left the town. He was nevertheless followed up, and discovered in a saloon, some miles away, when he ted that his name was Jim, that he had lived in Yolo County, that he had camped in a deserted but, near Madison, and in every way confirmed the spirit communication of the previous evening.

On the strength of this vertication Mr. and Mrs. McC. went to Woodland, thence through Madison, and found the farmer, who pointed out the direction in which the Mexican's but was located.

Mr. and Mrs. McC. made diligent search for it but failed to find it, in consequence of the lady being taken suddenly ill. So serious was her sickness that she had to be taken home with all speed. They, however, determined to renew their investigations in the near future; but business took them to the Willows, where I met them.

They were very anxious that I should take Mrs. McC. to the place, and with her continue the search, but circumstances prevented.

On my returning to San Francisco I related this story to a friend who is one of the leading portrait painters of that city. He became interested in it, and with the consent of Mrs. McO., arranged to go with me to make a thorough examination of the locality; but his wife so strongly opposed anything in connection with Modern Spiritualism that the matter was permitted to drop, and was almost passing from my memory, when I found in the San Francisco Morning Call of Sunday last, Aug. 9th, the following, to me, startling announce

TREASURE UNEARTHED. An Iron Box fall of Mexican Money Found in Yolo County.

Wool county.

Woolland Mail, Aug. 34.

Yesterday morning a well-known farmer of Yolo County came into our office and stated that he wished us to accompany him to his ranch, which is situated in the foothills west of Woodland, and that he would show us something in the way of an item. After a two hours' drive we reached our destination. The farmer, whom we will call Mr. X., led us to the rear of his house, where he had been engaged in excavating ground for a cellar. In one corner we caught sight of what looked like an old spade, but Mr. X., descending into the hole, showed it to be the hid of an iron chest, which, on being opened, was found to contain many curious relics. An old Mexican doubloor, dated 1619, was found in a purse made of snakeskin, beside which were several copper coins, the dates of which were nearly effaced by age. There were also flint arrowheads, stone and shell beads, different articles of pottery, three human skulls, and a larger purse containing a large sum of Mexican money, but the amount of which could not be ascertained, as we had not time to count it. Mr. X. said that when he was digging he struck the lid of the chest, and supposing it was a piece of old iron, gave it no further thought; but the next day he dug the dirt away from it with the foregoing result. He desired us to mention no names, as he wished several numbers of the Historical S ciety of San Francisco, to whom he had written, to see the chest as he found it, and thought if his name was mentioned it would bring a large number of curiosity hunters to his place, who would not be content without some of the relics. Woodland Mail, Aug. 3d. Yesserday mornine a well-known farmer of Yolo County came into our office and stated that he wished us to accompany him to his ranch, which is situated in the footnills west of Woodland, and that he would show us some thing in the way form. It is not to be the footnills west of Woodland, and that he would show us some thing in the way form. It is not to be the footnills west of Woodland, and that he would show us some thing in the way form. It is not to be the footnills west of the house, where he had been way caught sight of what looked like an old spade, but Mr. X., the conding into the hole, showed it to be the lid of an inany carlous relica. An old McK. and coulton, dated 1619, was found in a purse made of snakeskin, beside which were several copper coins, the dates of which were nearly effaced by age. There were also flint arrowheads, stone and shall beads, different stricles of pottery, three human sand particularly the amount of which could not be ascertained, as we had not time to count; if. Mr. X. said that when he was digging he struct the lid of the chest, and supposing it was a plece of old iron, gave it no further thought but the grant. The dear old is to way from a mame, as he wished several members of the Historical is clety of Ban Francisco, to whom he had written, to see the chect as he found it, and thought if his name was nentioned it would bring a large number of curtosity hunters to his pace, who would not be content without some or the relies.

New York.

SARATOGA BPRINGS.—A correspondent writers in Springfield, Mass., has been afflicted, and also misunderstood by many persons on account of an accident that occurred years as man engaged in business in Springfield, Mass., has been afflicted, and also misunderstood by many persons on account of an accident that occurred years as man engaged in business in Springfield, Mass., has been afflicted, and also misunderstood by many persons on account of an accident that occurred years as man engaged in business in Springfield, Mass., has been affli

upon him as either being afflicted with a humor or addicted to a free use of strong drink, which at times is quite mortifying, as it often becomes in color of a deep, dark reddish hue. He has been advised of late to try leeches to extract the dark blood, to see if it will be replaced with that of the natural color. Here is a problem for the medical profession to solve. The subject of this unfortunate occurrence is Mr. Harvey Lvman, who has had a cottage at Lake Pleasant since the foundation of that Camp, but is now the proprietor of the Lyman House, Saratoga Springs, N. Y. Mr. Lyman is perfectly willing that these facts should be made public for obvious reasons, including that of medicinal knowledge and research."

Wisconsin.

CEDAR GROVE .- Sophronia E. W. Bishop writes: 'The 9th of August I spoke in Ottokee, Ohio, where I found intelligent people and earnest workers. From there I went to a two days! meeting held in Wentworth Grove, Hicksville, O. The speakers were Mrs. Pearsall of Michigan and myself. On Sunday as many as four thousand people came to hear the spiritual gospel. The Wentworth brothers and their wives, Bro. Champion, and numerous others whose names I cannot remember, all worked in harmony and earnest devotion to the glorious truths of the spiritual facts and philosophy. Mr. Albert Wentworth presided and conducted the meetings in a manner that gave life and success to each session. All the movers in the meeting were so kind and just, as well as wise, that I was aided in my work, and felt I had received a baptism of ille and hope for future time. Mrs. Pearsall is a noble woman and a fine speaker, as all know who have been blessed in hearing her. The author of the book entitled 'The Everlasting Gospel,' spoke a few moments each day. Her experience as a medium is wonderful. She is earnest and refined, her language beautiful, and every one is forced to honor her and her guides, whether they assent to the ideas they advance or not. She has been educated entirely by the angels.

The Wentworth Grove meetings have been held every year for fifteen years, and the workers are enti-tled to much credit. I shall never forget them. I was much depressed when I got there, but their entire treatment was so kind and just, yes, generous, that I left full of hope and gratitude. Angels bless such workers is my earnest prayer.

I arrived in Cassadaga camp the 20th, and found the workers and people enjoying a feast of good things in their souls. I was blessed to a degree that words are all too poor to express. The mediums were giving comfort and joy to hungry souls, and I, who know that my angel-friends are guarding and guiding me, was overjoyed by a communication from my father, through Mr. Emerson, the platform test medium of the camp. While I needed no further evidence to convince me of the fact of spirit-communion, I did need those loving words that came from the soul of my dear father. Mr. Emerson spoke his whole name (Jesse M. Higbee), said he left the form in Eagleville, Ashtabula County, Ohlo, and gave many other things that identified him to me completely. I shall never forget the blessed communication or cease to be grateful to my father for it, nor can I forget the medium through whom it was given. Angels bless and protect

It was my first visit to that camp, but it was a pleasant one. I received such kindness from all, met so many old and dear friends, and heard so many good lectures, that I feel I can work with renewed power I was pleased to learn that my dear friend, Mrs. Lake. was highly appreciated by the camp. I think she has no superior in the field. Through a variety of talent the wants of the people are met. All kinds of phenomena are needed; facts and philosophy must go hand in hand. I can but pray that we may work for the good of all reforms in love and patience; that papers and books, speakers and all faithful mediums may be sustained.

Aftermy work at the Vicksburg camp, Michigan, I am ready to make engagements East or West. I wish to fill my entire time week evenings and Sundays for the season. I feel most deeply for the mediums, and say to all Spiritualists, let us aid them to the best conditions possible, that the angels may, through them, reat all times and places. I bless the angels for all they guide, and that we will have just such a home 'over there' as we build by our lives and growth here; for out of our strivings and soulful desires we build our spirit abodes."

MILWAUKEE.-Mary E. Van Horn writes: " Mrs. . M. Spencer, our regular lecturer, has returned from her Eastern trip much benefitted, spiritually and physically. She reports a very pleasant greeting at the BANNER OF LIGHT office. She has done an excellent work for the cause in this city, and is a most excellent test medium. In addition to the services rendered by Mrs. Spencer, we have those of a very fine automatic slate-writer, Mrs. Lenora Dickinson, of 117 17th street. She has developed among us, and we know whereof we speak; her tests are beyond question, spirits in comparatively young in the field, but is progressing rapidly. We have several mediums being developed. and many earnest seekers after the assurance that our loved ones can and do return. The lecture by Charles Dawbarn on 'Spirit Psychology,' in your issue of Aug. 22d, is one of the grandest I ever read. Such inspiration tells."

Kansas. TOPEKA.-We are in receipt at the hands of Mrs.

M. R. Norton of the following TESTIMONIAL: M. R. Norton of the following TESTIMONIAL:

"We, the undersigned officers of the First Society of Spiritualists, in behalf of the Society, most cordially recommend Mrs. A. L. Luil as an inspirational speaker who ranks among the first, giving many fine platform tests and psychometric readings, also very satisfactory sittings to private individuals. As such, we can recommend her to the hearts and homes of all true spiritually-minded people, for blessed is her mission to bring joy to the sorrowing, hope to the despairing, and knowledge to those seeking the truth.

Mrs. Anna Marshall, Fresident; M. L. Norris, Secretary; Wm. W. Cilimenson, Treasurer; Elizabeth Greer, E. T. Hammon, Members of the Board.

Topeka, Kan., Aug. 14th, 1885."

Temple Heights Camp-Meeting,

Northport, Me.

To the Editor of the Banner of Light:
The Third Annual Camp-Meeting of the Maine State Spiritual Temple, at Temple Heights, Northport, Me. commenced Friday, Aug. 14th, at 2 P. M. The opening services were held in the grove. The speakers' stand had been very preitily decorated with evergreens by the young ladies, and the motto, "Knowledge is Pow er," placed across it. directly over the desk. Vice President G. H. Rich of Thorndike called the meeting to order, and introduced Mrs. H. C. Berry of Portland who, under control of her guides, opened the meetings

2 P. M. Capt. Brown gave the closing address upon "The Religion of Spiritualism." The President announced that the meetings next year would be held from the lith of Aug. to the 22d inclusive, and called upon Mrs. H. O. Berry to close the meeting with an invocation, after which he formally declared the meetings closed for the present year.

The friends who remained on the grounds gathered at the stand at 6 P. M., and held a farewell social meeting, Capt. Brown acting as Chairman. Remarks were made by Capt. Brown, Mr. Stewart, Mrs. A. P. Brown, Mrs. H. C. Berry, Miss Packard, Mrs. Plummer, H. O. Berry, G. H. Rich, and others. Farewells were said, and the friends separated, all feeling well paid for being present at these meetings. The meetings this season have been very interesting, the attendance has been good, and the best of harmony has provalled; the weather has been fine, and we were able to held out door meetings every day.

At the annual business meeting the following officers were elected: Directors, H. C. Berry, Portland; Howard Murphy. Belfast; R. W. Woodman, Bar Mills; H. Butterfield, Bradley; G: H. Rich, Thorndike, Mrs. Clara Butterfield, Bradley; Mrs. Lydia Garland, Oldtown; F. H. Black. Belfast; Dr. Colson, Prospect. Segretary, F. A. Dickey, Northport. At the Directors meeting the following officers were elected: President, G. H. Ritch, Thorndike; Vice-President, H. C. Berry, Portland; Treasurer, Hiram Butterfield, Bradley.

NOTES.

The county road from Saturday Cove to the Methodist grounds is completed, and affords excellent drives

The county road from Saturday Cove to the Methodist grounds is completed, and affords excellent drives and an extended view of the bay with its hundreds of islands.

Seven new cottages have been built this year. A large number of lots have been sold this season and several cottages will be built before another year. The Packard family of North Newberg, Mo., tented on our grounds, and entertained the friends with their fine inspirational singing.

Prof. Cadwell remained through the meeting and gave an exhibition of mesmerism daily,

COTTAGES DEDICATED. COTTAGES DEDICATED.

Aug. 17th., "Oswego's Wigwam," owned by Rich & Shibles of Thorndike. Services led by Mrs. Barter.

Aug. 18th., "Minnehaha Cottage," owned by Miss E. J. Smiley of Newport. Services conducted by Dr. H. P. Fairfield and Mrs. A. P. Brown.

Aug. 21st, "Nothono's Cottage," owned by Daniel Plummer of Dexter. Services by Mrs. Plummer, Mrs. Rrown and Mrs. Rerry.

Brown and Mrs. Berry.

At our annual meeting the following resolutions were passed:

Were passed:

Whereas, In the course of the natural laws, our beloved stater, Priscilla D. Bradbury, has crossed the shining river to the Summer-Land, and her absence in the material body it our annual gathering at Temple Heights causes deep forrow to settle around the many friends, and an out-pouring of the spirit of love and sympathy for the beloved prother called on to part with his companion on earth, Resolved, That we tender to him and the forrowing family and friends our heartfelt sympathy and love; and may the Great Spirit ever biess them.

Resolved, That a copy of these resolutions be published in the Banner of the Banner over the sympathy and love; and may the Great Spirit ever biess them.

oved brother, B. M. Bradbury.
H. C. Berry.
R. W. Woodman, Committee.
H. C. Berry.
To Lincoln street, Portland, Mc., Sept. 2d, 1885.

For the Banner of Light. MINE INFIRMITIES. BY VERONA COE HOLMES.

Oh! my Love, where art thou, where? Let me touch the sliken strands Of thy long and lustrous hair. See! my searching, eager hands Grope, unguided. Since a day-Dim and dead and far away-When, upon my heart, and brain, Fell confusion. I have lain Blind. Behold my groping hands.

True, I see the cold moons rise, See the wood writhe in the wind. See the dawn flush in the skies. Yet long years have I lain blind. For, whereas I fall to see Form or face, oh ! Love, of thee. What to me were moon or dawn? Still my sorrow 'plaineth on. Years and years have I been blind.

Dead? Thou dead And didst thou lie Straightened, swarfled in linen bands? Dead? Thou dead? Nay, now, could I Thus have loosed thee rom my hands? Loosed thee into hands that spread Dust above thy shining head? Think'st thou I could swher thee Thus to be divorced from me? Yet I loosed my clinging hands.

Yet thou art; as yet am I. Mine thou art; as I am thine; True thou art, and therefore nigh. Lav. oh Love, thy hands in mine. Still, sweet soul, though thou abide Patient, helpful, at my side, I, who see thee not, bemoan This my blindness. Dear, my own. Press thy viewless lips to mine.

Love, thy life was as a flame, Brightening all my sombre moods; As a song that sweetly came Singing through my solitudes. Genial flame, melodious air. Shining, singing otherwhere, Shine again for me : awake. Music in my solitudes. Oh, obedient and meek !

Though thou grant my yearning pleas, Vain I hearken, vain I seek, Baiked by mine infirmities. From the evils of that day. Spirit, thou are free, alway; Free, thank God! though I, since then, Dull and deaf and blind have been; Bear with mine infirmities. Pittston, Pa.

New Publications.

PRAISE SONGS OF ISRAEL. A New Rendering of the Book of Psalms. By John De Witt, D. D. 8vo, cloth, pp. 219. New York: Funk & Wagnalls.

This translation of the Psalms has been prepared by member of the American Old Testament Revision Committee, in a manner exhibiting rare-literary ability and artistic scholarship. Probably more interest, has been felt as to the action of the revisers respecting the Psalms than that of any other portion of the Scriptures, for the reason that on account of their fitness to excite and express pure devotional thoughts, they have been more deeply and lovingly cherished than any other. The present version differs from the recently published work of the English and American revisers. The translation here offered is claimed to have been made for the purpose of furnishing one that should render the original more faithfully and poetically than the version in general use.

PSYCHOMETRY; OR, SOUL-MEASURE. By Mrs. L. A. Coffin. Boston: For sale by Colby & Rich, 9 Bosworth street.

The writer of this is well-known as one in whom the cience upon which it treats is finely developed, and who has through its practice rendered good service to a large number of patrons. She recounts incidents of her early life, showing that a remarkable degree of sensitiveness to the qualities of individuals is with her an innate characteristic, and relates many interesting facts of her experience in proof of the truth of psychometry and of her reliability as its practitioner; adding a few simple instructions for those who would learn whether they possess the gift, and if so, by what means they can best develop it for the benefit of themselves and others.

SEXUAL PHYSIOLOGY AND HYGIENE; or, The Mysteries of Man. By R. T. Trail, M. D. Re-vised Edition. Fully Illustrated. 12mo, cloth, pp. 344. New York: M. L. Holbrook & Co. Probably no work of its kind has met with the sale this has, nearly fifty thousand copies having been called for since its first appearance. This edition is a thoroughly improved one, two-thirds of it having been re-written and more than forty new illustrations added. Its sole object professes to be to instruct the masses of the people on subjects which, though of the greatest importance to every man and woman, have hitherto been to them as a sealed book.

Hale's Heney the great cough cure, 25c., 50c. and \$1. Glenn's Eniphur Soap heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunions. Hill's Hair and Whisker Dys-Black and Brown, 500. Pike's Toethache Drope cure in One Micate, 25c, Dean's Ehemmatic Pills are a sure cure 50c,

-The question whether young women shall pursue the same line of studies as their brothers, seems to find its chief objection in their different physical constitution. Arguments on this subject are finely handled on both sides; but the perfect adaptation of Mrs. Pinkham's Vegetable Compound to the cure of allments attending the feminine organism needs no argument; its works are its proof.

PREE!----PREMIUNS!----FREE

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THE RIBLE OF THE RELIGION OF SCIENCE, RV

of the past in a reasonable and convincing manner. Cloth, pp. 400.

THE BIBLE OF THE RELIGION OF SCIENCE, By It. S. Brown, M. D. "This volume is most respectfully dedicated to those persons who will cordially unite with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiments and observations. For this is the way towisdom, and to the material, mental, (moral, social and splitual sciences, that make peace on earth and good will among men." The work is divided into five books, containing twenty-five chapters, is printed on clear white paper, in large type, and embraces over four hundred pages.

THE TEMPLE: ON DISEASES OF THE BRAIN AND NERVES, By A. J. Davis. Developing the Origin and Philosophy of Manta, Insantiy and Crime; with full Directions and Preser prions for their Treatment and Cure. This large, handsome volume treats the question of Insanity and Crime, from a Spiritual and Psychological standpoint. The book contains 400 pages, is beautifully printed and bound, uniform with the "Harmonia," "Harbing, rof Health," etc., with an Original Frontispiece linestraive of "Mother Nature Casting (D) wills Out of Her Children. Cloth.

TALE OF A PHYSICIAN - OR, THE SEEDS AND

Cioth,
TALE OF A PHYSICIAN; OR, THE SEEDS AND
FRUITS OF CHIME, By A. J. Davis, In Three Parts,
complete in one volume, Part I—Planting the Seeds of
Crime; Part II—Trees of Crime in Full Bloom; Part II—
Reaping the Fruits of Crime. A wonderfully interesting
book, Society is unveited, Individual inferies, and the
great crimes caused by circumstances, are brought to light.
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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.

Death and Spiritualism.

We meet in the utterances of an Unitarian minister in the West. Rev. George Walters. some excellent observations on the subject of death, and especially on the indefensible attitude of the churches in respect to what lies beyond, as illustrated by their hostility to Spiritualism. "It seems," says he, "as though the Spiritualist was almost the only person who has a full, free and joyous belief in the doctrine of immortality." Longfellow sang, "There is no death; what seems so is transition"; and Mr. Walters confesses that the words come upon the heart with the force of comfort and of joy; "the valley of the shadow is only as the night from which we awaken into a new and better day." On this subject of death, the dread of all men until now, Mr. Walters freely admits the influence of Modern Spiritualism over men's minds. He says, "it has been greater than most persons who have considered the can realize it to a far larger extent in matters than most persons who have considered the studied attitude of the spirit that sees furthest and comprehends most. The highest man is at all times willing to make the largest present sacrifice for the ultimate good. If we see this dimply illustrated in ordinary worldly matters, where men deny themselves to-day in order to secure needed comforts to-morrow, we surely can realize it to a far larger extent in matters if there is a better world beyond the comprehends most. The highest man is at all times willing to make the largest present in gall the sorrows of the afflicted; alding those in need; affording the means of employment to the body; education to the mind; in short, do-the means of employment to the body; education to the mind; in short, do-the means of employment to the body; education to the mind; in short, do-the means of employment to the body; education to the mind; in short, do-the means of employment to the body; education to the mind; in short, do-the means of employment to the body; education to the body; education to the mind; in short, do-the means of employment to the body; education to the body; education to the body; education to the body; education to the mind; in short, do-the means of employment to the body; education to the body; e the heart with the force of comfort and of joy; of those who most bitterly oppose it. A number of old foolish fancies have taken their departure, while new and more rational ideas have come in their place."

Formerly, and to a prevailing extent even now, people regarded death with a dread amounting to horror. But from many souls it has been forever banished by the new and larger revelation. "There is no death; what seems so is transition." It is characterized by Mr. Walters as a "remarkable phenomenon," that the truth and beauty to be found in Spiritualism not only fail to be recognized by Orthodox Christians, but meet with violent opposition from them. "Here are a number of people." says he, "professing to be most particularly religious. strictly Orthodox, and so on; they have built, or they maintain, churches and cathedrals in which they worship God and assert their belief in a life beyond the grave. They allow that they have no actual certainty of that future existence, beyond the hope based on the resurrection and ascension of their Lord and Saviour. And yet, when certain other people say there is positive testimony and clear demonstration, these latter are abused by the former and declared to be something very dreadful. It is very curious, and somewhat amus-

He thinks it probable the Spiritualists are most earnestly denounced because their revelations of another world do not include the Orthodox hell; it not being enough that, in the future sphere, every sin brings its own punishment, and the religion that pretends to be the religion of Christ not being willing to relinquish those features which are wholly out of harmony with the spirit of Christ, a rational and humane religion, but which are appropriate enough for the murderous zeal of the crusaders and inquisitors, and not altogether out of place in the systems of bickering and quarreling ecclesiastics. It is in view of such a state of things that he is led to exclaim that it seems to him as though the Spiritualist was almost the only person who has a full, free and joyous belief in the doctrine of immortality. And it is so indeed. The dark veil that has so long separated this life from the next has been drawn aside to let the glorious light of immortality shine upon and illuminate the darkest pathways of the world. Who would deprive humanity of the unspeakable comfort that lives in such knowledge, making life whole, and comnlete in the eyes of the spirit?

No historical evidence of the immortality of the spirit that can be advanced is of such convincing value as that which Spiritualism supplies. If it be asked why this great revelation was held back until the present time, it may be answered with the question why Christianity was held back so late in the history of the human race. Clearly, nothing is given to us to enjoy until we have the capacity developed for its enjoyment, until we are ready for it. Why the right direction, and persistency will accom-

power of electricity two thousand years ago, new revelation was needed at this time, all must authority, distorted with dogma, cramped and confused with creeds, and ineffective through its chosen teachers, until, with the extension of knowledge into the realm of the unknown, men were rapidly becoming infidel to spiritual truth through their increasing interest in the material. A fresh revelation, that should indeed be a revelation, that should boldly challenge the claims of science itself, was needed to bring back men's minds to the knowledge of the spiritual and the enduring.

No mere scientific knowledge could satisfy the desires of the human spirit. There is a ceaseless craving in it to know more, and to know more certainly, of its destiny. No other knowledge will ever quench that. Therefore the broad fact of spirit communion was given, and just when it was most needed and mankind was most ready for it. Though it may appear to be foolishness at first to those who are filled with knowledge rather than wisdom. it continues to exercise its influence over men's minds in spite alike of sneers and hostility. Of course there are the powerful hereditary prejudices of thought to be overcome before people will consent to investigate; there are all the subtle associations that go with religious education, not to be reckoned for their number; and there are the blind followers of leaders who have their grip on the social organization and can concentrate its silent but effective power where they will-but in the face of all these the momentous truth which Spiritualism reveals is bound to become everywhere known throughout the world.

Self-Abnegation the Highest Law.

The habit of being good objectively, that is, outside of ourselves, is before all doctrine in point of spiritual value. For in practicing selfdenial we gain far more than we lose. To unlearn native selfishness is the beginning of wisdom indeed. The harder it is to continue in a deliberate course of goodness, the richer become the triumphs won. In freely giving up all, we unconsciously gain more than we part with. The law of love, which is the law of life, brings us the recompense when we give instead of when we keep. Nothing is blinder than selfishness. Even unrecognized, unknown. despised goodness is better worth the effort necessary to attain it than all the seeming rewards of selfishness together. All obstacles in this direction it is worth our while to overcome. . "Secret acts," remarks a very thoughtful writer, "are unseen angels to those who do them, and the very failure of the world to recognize them works the highest health to the soul. A midnight deed of mercy is more yours so long as it is unknown, than it ever is after it becomes discovered. Discovered virtues bring you the love of others, but your own are growing in your soul forever."

This conveys the principle on which our lives ought to be lived. It is the reverse of that on which we do live them. If for a single generation we could practice faithfully on it, what a new and bright era it would constitute in the history of the human family! Try to think, for a moment, of every one sacrificing in thought and deed for every other; what a change it would work all around us, and how completely would we all become disarmed of prejudice and hatred. Just by the doing of so simple a thing, the world we inhabit would become spiritualized and exalted. Yet this is the studied attitude of the spirit that sees furthest extreme of self-abnegation in order to secure all possible good ultimately without a taint of selfish desire. What is our immediate necessity at the most in comparison with what its free

surrender repays us? There is no act so supreme, even while it is so humble, as that of self-abnegation. In thus becoming the least we become the greatest. But not because we aspire to greatness; for it would not be self-abnegation if we used it only for selfish ends; but it is the power of love possessing us, which is the power of life itself, that exalts us in the very act of our humility. What pities that men cannot comprehend so simple a law to obey it. It is a law that insures us the possession of all, through the larger life of love, even when we are giving up everything to others. It will of course be narrowly objected. that crafty and cruel men would be apt to take advantage of such a spirit of self-denial to oppress and rob those who manifest it, and that consequently the men and women thus illussoon be driven out of the field, if not out of existence. But such a consideration, to begin to be practically illustrated; and, in the next be realized it would not overthrow the system would only raise up more defenders of the un-

popular truth. But such a result is in no case to be seriously considered. If but a single person were to adopt this principle for the rule of his life, knowing it to be the truth for himself, and therefore the one and only thing to be followed, how is he able to say that it has not power enough in itself to disarm hostility and convert enemies into friends? That is precisely what it would do, and no one would willingly try it who did not believe it., Suppose, however, that each one of us were to begin in the matter in a small way, making but minor sacrifices at first, and allowing the rule of self-abnegation to work itself out by a gradual and therefore natural process; is not that quite as much as any one is likely to do at first? When we once see and know what is right, we need not refuse to practice it in our daily lives because we feel sure that we could not give it a perfect illustration. Let us do what we can, confident that it is only by being and doing and living that we shall ever arrive at a knowledge of truth in its expanded proportions. The way is to begin | nue, this city: small, believing that experience will surely enable us to keep practicing more.

Little are we aware of the uncounted acts of kindness which it is in the daily power of each one of us to accomplish. Let us set about doing those which are least and nearest. On every side there are forms of self-denial of which we now take no note because we are not seeking them to practice them. By making a beginning, however humble, we start forth in

did not mankind know of the properties and plish the rest. But we will do nothing of the sort for the sake of gaining the good-will of instead of having to wait until now? That the others; we must needs keep on the longer that good-will is withheld from us. It ceases to be admit. Christianity had become overlaid with self-denial the moment we begin to think of recompense and reward. The latter come only through the act of sacrifice itself; the more complete that is, the surer and larger the return. Because love is life, and all life is love; and the recompense consists in enlarging and deepening our life, which the eternal law permits us to do only as we go out of ourselves into the environing realm of sympathy, which is love, which is life. Each one of us may open to himself the rich treasures of a new life, by living after this principle to-day.

Fashion Among Ministers.

Ministers are nothing more than human beings at the most, whatever their ecclesiastical rank or standing. The traditional "loud call" with them means a money invitation first. A New York correspondent of a Philadelphia paper writes about the easy-going, if not luxurious, condition of some of them in the former city. He observes that Dr. Cook of St. Bartholomew Church, and Dr. Morgan of St. Thomas Church, are at present the two senior pastors of the city, and, being men of exceptional eloquence, have flocks that are quite as conservative as they are wealthy. He speaks of them as occupying a position which a bishop might envy-with large salaries, handsome parsonages, big marriage fees, long summer vacations, and prepaid trips to Europe when they wish. One of the leading men of the famous Grace Church in New York is quoted as saying that he often thought Assistant Bishop Potter must regret the loss of the ease and comfort of Grace Church rectory, and the small amount of care that fashionable congregation entailed. But when it was replied that the Bishop had a "cottage" at Newport, and was to be seen driving a pair of spirited black horses on Bellevue Avenue, he confessed himself mistaken!

Lawn sleeves and ruffles, remarks this observing correspondent, look well on a handsome hand, and it is something, too, to be saluted as a "successor to the Apostles." And thus ease. and sumptuous living, and fashion, and luxury are accounted essential, certainly much more than accepted, elements in the religion of the prevailing churches, whose pulpits have only scornful phrases for the simple and humble ones whose hearts to-day feed and live on their belief in spirit-communion. Nobody need be so churlish as to wish for the preachers an experience of poverty and the cruel sufferings it brings in its train; but there are those who would rather see its pompous and puffed professors and teachers take the hard fare in life from choice, that they might thus reach the hearts of the real poor through avenues that are now closed. Besides, Christ, their professed Master, is neither imitated nor served after this fashion. How much more truly Christian would it be for the ministers who revel in the luxury of fat salaries to live simply themselves and devote their surplus to those who are so much in need of it. But then, would their equally wealthy and conservative congregations put out their shekels for that kind of men?

Hopes of Him.

We were beginning to think that our worthy brother Seaver, of the Investigator, had become somewhat soured of late, perhaps from having too much "Capt. Baxter" on the brain; but now have hopes of his final "redemption." Hear him:

"The greatest excellence mankind are capasubject at all imagine"; that "it has modified spiritual, where a man is ready to practice the will be well prepared to enter into the joys that ay aboung there.

> THE SPIRIT MESSAGE DEPARTMENT ON the sixth page of the present issue has for contents an Invocation breathing an earnest aspiration for the wider recognition of human brotherhood in the world of mortal life; Questions, answered by the Controlling Intelligence, concerning the direct state or place of abode of the spirit after decease, obsession, and the educating power of experience, and messages from Clara Louisa Smith, of Boston, who speaks touchingly of the strong sympathetic attraction exerted by the friends left behind on many of the denizens of the spirit-world; Louisa Eugenie Pasley, of New Orleans, who wishes her parents to know of her continued love, and her power to return; Mabel Williams ("Rosebud") of Boston, who speaks in childish fashion a volume of cheer to her grandmother, who has so long mourned her as "blighted"; Eva M. Pratt, of Winchester, Mass., who announces her trating the better way by their lives would intention of manifesting to a greater extent when she can find an instrument nearer home: Annie Clifford Lovering, of Lynn, who desires with, argues little faith in the principle sought her parents to feel assured that "I'm not a dead little girl; I'm a live little girl"; Alfred place, even if the worst apprehensions were to Gilbert, of Springfield, Mass., who facetiously paints the portrait of a non-progressive spirit by proving its untruth. On the contrary, it in the soul-world, his grandmother sitting therefor; Father Henry Fitz James, who gives a characteristic message, full of the same brave and liberal sentiments which have ever characterized his utterances since his first control of the late Mrs. J. H. Conant; George W. Riggs, of Washington, D. C., who sends regards to all friends, and would be glad to communicate with whoever among them will give him the proper conditions; Fanny Emerson, of Milwaukee, Wis., who describes in admirably chosen sentences the differences between life as it is in the real, spirit spheres, and the conceptions which old-time education has conjured up in the human mind concerning life in the unreal 'Orthodox" heaven; and Moses Smith, of Hartford, Ct., who brings his own and the best wishes of his daughter, Mrs. Kittridge, and her husband, to their loved ones on earth.

> > A correspondent of the Boston Index, writing of Lake Pleasant Camp-Meeting, and what she saw there, pays the following tribute to Henry Slade, who our Boston readers will remember is now located at 223 Shawmut Ave-

> > "Among the genuine spirit-mediums, and first in interest, I place Dr. Henry Slade. We had some writing from him a couple of times while the slates were on the floor under our feet, the doctor not touching them. He surely does establish the fact of invisible intelligence-call it what you will; and I beg of you to see him in the interest of truth. Dr. Slade's séances are always given in the day-time, in a perfectly welllighted room."

Miss Helen Sloan is now located at 171 Tremont street, Boston. See cardseventh page. proof of nothing."

A Treat for Our Patrons.

The BANNER OF LIGHT for Sept. 19th will be the first number of the new volume (LVIII.), and as such we desire to make it a memorable issue. We have, therefore, prepared for insertion next week an array of attractions for our readers which we assure them will be found a treat indeed. Among them we cite the follow-

We shall print on our first page, next week, a large and fine engraving—supported by a pathetic poem, entitled, "THE BURIED MOTHER" -which we have obtained from Cassell & Co., of London and New York, publishers of the Art Magazine, in whose pages it recently appeared.

The scene is truly spiritual, and the drawing in harmony with the revelations of other-world life which have been given to this age-a harmony which is sustained by the poetic letterpress in its statement of the object of that mother's return to earth.

We shall also print an admirably conceived and expressed document by A. E. NEWTON, Esq., entitled "How To Investigate." This is an historical instrument, being a rescript of one placed before the Seybert Commission of Philadelphia by this veteran editor, writer and investigator. It cannot fail of being read at this time with the most profound interest.

Another installment of translations from the foreign exchanges of the BANNER OF LIGHT

will also be presented. John Wetherbee, Esq., will contribute "A SHADOWY WORD OR TWO"; "R. D. J.," of Rochester, N. Y., a record of unconscious inspiration in writing; "E. P. H.," of Haverhill, an account of sittings with Dr. Slade; and other standard matter will find publication in the

Onset Bay.

J. W. Mahony, of England, lectured at 10:30 and 2:30 o'clock on Sunday last-his remarks being highly appreciated by good audiences at the auditorium. Mr. Mahony is possessed of a taking delivery, and in his own country has won much distinction as a debater with skeptics regarding the claims of Spiritualism. He met in the controversial field, with credit to himself and the cause, the celebrated Dr. Weling (of London,) at Liverpool, last year, and held a six nights' public debate with the Rev. T. Bonita, Bishop of Auckland, in 1869. As well as being a good speaker on spiritualistic topics, Mr. Mahony possesses a phenomenal memory, and is able to recite some of Shakspeare's plays entire, which he has frequently done before English audiences—his dramatic gifts enabling him at the same time to keep the connection in the minds of his hearers, which such a continuous recital by one person would seem to threaten. Those who desire his services, either as a Spiritualist lecturer or a dramatic reader, can address him in care BANNER OF LIGHT.

Hotel Onset has closed for the season. We had a pleasant visit to the camp-ground last Sabbath-a golden milestone on the thorny path of editorial duty, and we deeply thank the friends who so cordially entertained us.

Horticultural Hail, Boston.

Hon. Warren Chase will give the opening address of the season before the Boston Spiritual Temple at Horticultural Hall, 100 Tremont street, on Sunday morning, Oct. 4th. Bro. Chase is well-known wherever in America Spiritualists have assembled to listen to the voice we shall hereafter ignore such a thought, as we of an advocate of the New Dispensation. He is a veteran with whom the years have dealt kindly, while they have enriched his store of valuable experience, and believers and inquirers alike will be benefited by attending his ministration on the above occasion.

The Society before which he is to speak needs no encomium at our hands. For several years past it has conducted an honorable and valuable work for the cause at this hall, under the faithful presidency of Capt. Richard Holmes; and the flattering prospects for its her re-vaccinated Majesty into the presence of forthcoming season under the same management leave nothing to be desired.

W. J. Colville

Will, it is announced, take passage in the French steamer leaving Havre for New York Saturday, Sept. 26th. He will commence meetings in Berkeley Hall, Boston, on Sunday, Oct. 11th, at 10:30 A. M. and 7:30 P. M., and will hold a reception on Monday evening, Oct. 12th. Public cordially invited.

The subject of suicides is at no time a pleasant one for contemplation, but it is nevertheless out of the question to hope to escape from any of the facts, ugly or agreeable, which constitute our common environment. Statistics, while showing that suicides are steadily on the increase, likewise show that of the more than twenty five thousand cases of suicide furnished by the United States and Europe together, America furnishes but about sixteen hundred, a comparatively insignificant proportion. The ghastly records of the statisticians relate to the full a sad story of wrong views, errors in living, and unfortunate involvements on the part of the victims. The practical religion that shall effectually lift the gloom from all minds and instill cheerful thoughts and bright hopes in them, is the one that suffering and saddened humanity is waiting to welcome to its closest acceptance; and to the revelations of Modern Spiritualism, through the teachings of those who have passed to the world of Causes, must mankind in the world of Effects look for the boon desired.

Parson Austin Phelps says "it is not wise government to weave restrictive laws around the consciences of free men," and yet just such men as he is are doing it every day. They do n't want baked beans delivered after nine o'clock on Sunday, although ten o'clock has been the custom; they do n't want the cars run on that day; they do n't want poor people to breathe the fresh air of heaven in the country or by the seashore on that sacred day—because certain bigoted persons think such liberty lessens in a measure "church influence" in the community. But the regime of "blue laws" is among the things of the past, thanks to General Intelligence.

The London Medium and Daybreak gives the following extract from the letter of "a well-known Non-conformist minister of thirty years popularity": After detailing the joy he experienced in talking with his spirit-daughter through a young lady medium, he says: "Just fancy me writing to you in this style I and only a few months ago I used to make fun of the whole affair. Well! a man need never be ashamed of confessing his faults, and owning that he was in error. If we have not proof of spirits speaking through mediums, we have

Transition of Mrs. Kingman.

Mrs. Frances Kingman passed suddenly to spirit-life Aug. 11th, from Brooklyn, N. Y. Her decease was occasioned, so we are informed, by the singular accident of her swallowing half a peach stone on the day previousher demise being attended with intense arony. Mrs. Kingman was a woman of exceptionally

fine culture. Mr. and Mrs. Frank Sisson, of New London, Conn., were faithful friends to Mrs. Kingman for many years, aiding her in her work. She has been thus suddenly called to the higher life just as she was beginning to put into practical form her advanced views on the topic of education. Her many friends in all parts of the country will long cherish her memory.

Lizzie Doten's Inner Life Poems.

Now is the time to purchase these volumes of magnificent poetry by the well-known author, Miss Lizzie Doten, of Boston. Their fame has extended all over the civilized world. They are sent from this office by mail upon receipt of price.

The Berry Sisters

Will remain at Onset during the present month. They will notify the public through the BAN-NER when they resume sittings elsewhere.

Mr. J. W. Fletcher lectured Sunday, Aug. 30th, in Cincinnati, O. Concerning the services on that date The Enquirer, of the 31st, remarks:

remarks:

"Mr. Fletcher, the trance medium, made his first appearance before the Spiritualist Union last evening. There was a large attendance of the faithful and others, who listened to an address on 'Mediums and Mediumship.' He held that mediums had been sent to the world with a great mission, which had not been rightly understood; that Jesus was a medium, who came solely to 'bring life and immortality to light'; that Joan of Arc, under inspiration, led the soldiers on to victory, albeit she died at the stake, and that the effort of modern mediumship was to give the world not only a belief in a continued life, but a demonstration of that fact."

The session ended with what The Enquirement

The session ended with what The Enquirer denominates "a descriptive séance." L. e., the giving of tests of spirit presence from the platform. Mr. Fletcher's address is care of BANNER of Light. He will begin a course of lectures at Washington, D. C., in December, and will give his opening lectures in Brooklyn, N. Y., in January. The following card comes to hand from Mr. F., just as we go to press:

To the Public: I am unavoidably called back to New England through lilness in my family, and can therefore lecture in or near Boston until November, if desired by Societies. After that I shall resume my engagements West. Address care BANNER OF LIGHT.

J. WM. FLETCHER.

In Kansas women have been accorded the right to vote at District School Board elections. In Nebraska a woman has been regularly ordained pastor of a Baptist Church; in Pennsylvania women have been admitted to the vestry of a Protestant Episcopal Church, with the right to vote at elections, and an influential Jewish paper, the Messenger, favors giving women the right to vote and hold office in ecclesiastical matters.

In France, Spain, Ireland and Sweden the movement is making rapid advance and women dentists are gaining ground in Germany. Women are largely employed in the British Civil Service and in the Rothschilds' London banking house, while in this country half the employes in our Patent Office are women. Women architects are increasing both here and in France, and a daughter of an architect has just taken the second prize for oil painting in the Academy of Fine Arts at Milan. There are nearly three million self-supporting women and girls in the United States.

Although the British Government advo-

cates the necessity of having its subjects thoroughly vaccinated as a protection from disease. and proclaims that it is an absolute guard against an attack of smallpox, the medical advisers of the Queen dared not venture to bring the Canadian voyageurs when in London last spring, by inviting them to Windsor, for the reason that their commander had died of smallpox. This had occurred some time before, and every means had been used to allay all possibility of infection. The fear manifested by Her Majesty's physicians that though "absolutely protected" she might take on the disease, was absurd, and all the more so under the circumstances. It exhibited to the world, however, what such prominent M. D.s think of vaccination, and what little faith they have in its virtue; in fact, that they have none at all.

Miss Elizabeth Stuart Phelps says in a recent contribution to the North American Review -when speaking of spiritual phenomena and the true method to be pursued for their investigation:"To assume that a large mass of our respectable fellow-citizens are either fools or knaves. no longer quite covers the case. The jugglery hypothesis, too often a sound and necessary one. is not elastic enough to stretch over the circuit.' And she relates an anecdote to illustrate and prove her assertion, in which "the leading prestidigitator of the day" gives his professional opinion in terms not to be mistaken. The Hartford Times reminds its readers that Rev. Dr. Phelps, of Stratford, Conn., the grandfather of Miss Phelps, was fairly driven, with his family, in the autumn of 1849 and the winter of 1850. from the house in which he lived—such a house as the prestidigitator referred to said he would not stay in twenty-four hours.

Alluding to the altogether too frequent employment of ministers of the Orthodox type at funerals by Spiritualists, Thomas Lees, of Cleveland, O., justly writes: "When will Spiritualists cease at such times to summon the aid they ignored in life? While the churches continue to officiate at the obsequies of at least two-thirds of the Spiritualists, we may well be taunted with the fear of approaching death, and the weakness of our 'pretended' knowledge."

The daily press chronicles the fact that the Supreme Court of Iowa has decided that a sick man has a right to diagnose his own case without the intervention of a physician, and has the right also to prescribe for himself: All which seems to be a ruling in the direction of right and justice toward the individual citizen, which no combination of self-interested medicos has a right to gainsay.

We want a copy of Thos. L. Harris's Divine Republic." Any one having a secondhand copy to spare will please forward it, or send word to this office, naming the price.

Any bad case of Heart Disease yields to the use of DR GRAVES, HEART REGULATOR. It has proved itself a cure for all forms, Give it a tri-1; it will do as well for you. \$1.00 per bottle. Free pamphlet of F. E. Ingalis, Cambridge, Mass.

ALL SORTS OF PARAGRAPHS.

The seizure of Yap was "followed by a yawp," as a lively Boston daily predicted; and now Germany and Spain are alternately shaking fists and shaking hands with each other over the Carolines. The returns are not all in yet, however.

What five letters form a sentence of forgiveness? I x qq u.

A clergyman says: "A young woman died in my neighborhood yesterday, while I was preaching the gospel in a state of beastly intoxication."

An old lady who does not believe in the cceducation of the sexes was rejoiced the other day to find that, although the boys and girls in a large seminary seemed to be playing some sort of a game together, the school authorities had wisely hung a long net between them.

One of the English railway companies has supplied all its employées with red neckcloths, the wearing of which is to be compulsory. The object of this regulation is to furnish porters, guards or switchmen with red flags that are always at hand, and can be employed in the event of any sudden accident, or the derangement of the regular signals.

Some persons readily demolish for improvements, some persons readily demolish for improvements, but seldom repair to accomplish the improved condition. They need a "finisher" to follow up the undertaking and restore comeliness. This is one variety of life, and if this is "spice of life," so be it, existence is not without its savor.—Ex.

CURE FOR SEA-SICKNESS .- Dr. William Jones, of Cambridge, Mass., is credited by the press with the novel theory that since the semi-circular canals of the internal ears are now-a days pretty well understood not to be organs of hearing, but of equilibrium, and when over-excited give rise to vertigo and nausea, a counter-irritant which will blister or redden the skin above and behind the ear, will ward off the spasms of sea-sickness. He claims to have helped himself very much when at sea by simply rubbing the skin behind his ears till it was slightly excoriated. His theory receives additional strength from the fact that deafmutes-in whom these canals are presumably thrown out of function, and who are insusceptible of being made dizzy-are, as a rule, exempt from sea-sickness.

However much the giving of political power to women may disagree with our notions of propriety, we conclude that, being required by that first prerequisite to greater happiness, the law of equal freedom, such a concession is unquestionably right and good.—Herbert

"THE FUTURE" is the name of a new paper to be issued monthly by C. C. Blake, at Richland, Kansas, each number to give in detail the state of the weather for the succeeding thirty days. If sufficient encouragement is given a longer period will be covered. The editor claims that he can calculate the general nature of the weather for the North American Continent for the next ten or twenty years. Mr. Blake is a lawyer. of Decatur, Ill., and has a good reputation as a prog-nosticator of weather. He says there is no reason why scientists cannot calculate the weather with as much certainty as astronomers calculate the movements of the planets.

The Great Eastern is larger than Noah's Ark, but, unlike the Ark, has bankrupted several rich compa-nies, more than \$6,000,000 having been sunk upon her. The length of the Ark was 547 feet, breadth 91 feet, and depth 54 feet. The Great Eastern is 680 feet long. 83 feet wide, and 56 feet deep.

Fame usually comes to those who are thinking about something else—very rarely to those who say to themselves, "Go to, now, let us be a celebrated individual!"

— O. W. Holmes.

During the Revolutionary War (writes "Gath") on one occasion at Morristown, Washington, who had an Irish woman for a cook, was out of provisions, and out of money, too. This Irish woman asked him for an order for six bushels of sait. "What for?" said he. "To kape the beef fresh, sir." She got the order, and then traded the salt for food, and, salt then being a luxury in the surrounding country, Washington fed very well, to his surprise.

A Western man who has had much practical experi A Western man who has had much practical experience with tornadoes says that it is easy to distinguish a tornado from an ordinary "blow": A cyclone or tornado north of the equator always comes from the southwest. Its first appearance is that of a local cloud. It always comes when the barometer is low. It is nothing more than an electric storm. The earth refuses to receive the electricity that is constantly being generated, and it accumulates in a mass. When the cloud extends from one side of the horizon to the other there is no danger of a cyclone.

Of the newspapers of the world nearly one-half in number and two-thirds in point of circulation are printed in English.

"Say," said the editor's smart little son, as he entered a store, "do you keep knives?" "Oh, yes," reresponded the storekeeper, "we've kept them for years." "Well," returned the boy, starting for the door, "you ought to advertise, and then you would n't keep 'em so long."

We see by the Tenth Annual Announcement of the American Eclectic Medical College, Cincinnati, O., that Dr. James M.; Peebles has been rediccted by the Board of Trustees to the chair of "Nervous Diseases and Physical and Mental Hygiene."—Atlantic County Mirror, Hammonton, N. J.

The ancient Chinese legend relating to the origin of the tea plant tells us that the first tea-bush sprang up from the spot where Confucius had thrown his eyelids, which he had cut off in anger, because sleep had over taken him when he had vowed to keep awake.

They will not, who could,
They cannot, who would,
And alas! many dare not—
Thus runneth this world's plot.
—From the German.

AN ARGUMENT FOR THE HOMEOPATHIC SIDE .-It has been discovered that the famous tree from the bark of which quinine is obtained furnishes no quinine except in malarial regions. If the tree is planted in a majarial region it will produce quinine. If it is planted in a non-malarial region it will flourish, but will not produce quinine. It is therefore claimed that quinine is simply malarial poison drawn from the soil and stored up by the tree.

A spotted adder—a defaulting bank cashler—is resported almost every day. Canada yet has vacant space.—Ex.

Buffalo is to have a crematorium. The Crematory Society of that city has bargained with a Milan inventor, who is to have the furnace ready about Novem-

France bristles up and is moved by a certain anuiversary to remark to Germany that she is no longer leading a Sedantary life.—Record.

Last year the Dead Letter Office at Washington received 4,843,000 missives, of which 3,719,380 were sent thither because they were not called for. In the letters opened were found \$33,770.17 in money and \$1,576. 948.13 in drafts, checks and money orders, while 84,088 contained postage stamps; 34,399 receipts, paid notes and canceled obligations of all sorts: 38,348 Dhotographs, and 25,554 articles of merchandise.

It is stated as something new that a Chicago lawyer has got up a defense for Judas Iscarlot on the ground that in accordance with Christ's own teaching there was no fault in proclaiming His identity nor expectation that anybody could hurt Him. The idea is not a new ene. It was advanced a number of years ago by W. W. Story in an ingenious poem, entitled, "A Roman Lawyer in Jerusalem."—Boston Journal.

"The Mississippi River is no longer what it used to be," said a New Orleans writer; "the railroads have ruined it." When the spring floods come the writer will probably find that the Mississippi is fully what it used to be. It's a dull season now for the Mississippi.

Women are coming to the front in the educational contest in all parts of the world. At Copenhagen recently seven of them successfully passed the examina tions required for admission to the university.

The Rev. Everett Hale says that whooping cough can be easily cured by inhaling ammonial gas at the gas factories. He tested the treatment with eight of his children. In each case the disease was entirely broken up after two or three visits to the factory. It is said that this treatment has been common in Europe Mor thirty years .- Br.

Notice to Subscribers.

The present volume ends with this issue. 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.

FACTS.—Concerning the August issue of this excellent magazine, which Bro. L. L. Whitlock puts before the reading public, the Hartford (Ct.) Daily Times is moved to say:

"The August number of Facts, the Boston monthly that is devoted to recitals of substantiated occurrences in the spirit manifestation line, has a great variety of narratives of modern marvels. Only those that are substantiated, it is said, are admitted to this magazine. The leading paper is headed 'A Test Séance with Mrs. Beste;' and there are accounts of slate-writing and materializations seen in the presence of other mediums. (Facts Publishing Company, 9 Bosworth street, \$1 a year, single copies 10 cents.)"

The Sentember number is now out. See ad.

The September number is now out. See advertisements on fifth page.

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.

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

Read the card of Mrs. A. E. King-fifth page.

THE SPIRITUAL MESSENGER comes to us from Minneapolis, Minn., with the announcement in its first issue that it is to be published monthly, with the promise that as soon as a sufficient number of subscribers are obtained it will appear weekly. Its editor is F. J. York, assisted, through the mediumship of Mrs. Stella B. Miller, by Spirit D. C. Densmore - so announced; an address from each sets forth the object of its publication. As a local incident, interesting in that it shows how a seemingly trivial cause may lead to results of vast importance, the editor mentions that a Mr. Maxwell, who had never made any investigation respecting the merits of Spiritualism, "wandered aimlessly into the mediums' meeting," at Minneapolis, a few weeks since. He had no thought of attending before doing so. Some invisible intelligence evidently influenced him to enter. The medium, Mrs. Woods, was a perfect stranger to him, and the gentleman's astonishment may be imagined at receiving from her an accurate description of his father, who died years ago in the Indian Ocean, and an uncle who died off the Cape of Good Hope, and other messages from his spirit-friends that caused him to remark: "If the lady had known me all my life she could not have told me more correctly."

J. C. Street, under control of one of his spiritguides, delivered an impressive address to the members of a circle at Jersey, England, on the evening of Sunday, the 16th ult., following it with advice to each member. A writer in the Medium and Daybreak reporting the occasion, which was one of great interest, says: "It is needless to add that his discourse and instructions were most highly appreciated, and we trust will be put into practice."

QUEEN CITY PARK .- A traveling friend of ours writes us from Ludlow, Vt., under date of the 3d inst.: "Last Sunday I was in Burlington, and in the afternoon visited Queen City Park Camp Grounds, where Mrs. Nellie J. T. Brigham was the speaker. This Park is beyond doubt one of the loveliest spots on the earth, situated on Lake Champlain, and surrounded with the finest mountain and lake scenery."

Spiritualist Meetings 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. Wesver. Conductor. Francis B. Woodbury, Cor. Sec., 117 Devonshire street. 1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey. Secretary.

Mrs. Henry O. Torrey, Secretary,
College Hall, 34 Easex Street.—Sundays, at 10½
A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.
Engle Hall, 616 Wnahington Street, corner of
Easex.—Sundays, at 10½ A.M., 2½ and 7½ P.M.; also
Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.
Langham Hall, 4 Beckeley Street and 515 Tremont Street. Ladies' Benevolent Union, Meetings evcry Mouday, at 2½ P.M.
White Cross Fraternity, 12 Pemberton Square.

White Cross Fraternity, 12 Pemberton Square, Room 9.—Meeting every Sunday evening at 7½ o'clock. "Service of Slience" 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.

Cholses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% P. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall. Hawthorn street, every Friday atternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 123 Mariboro' street.

PAINE HALL.-Those who think Lyceums cannot be successfully conducted by the Spiritualists of to-day. should have been present at the opening session of the ellent, seventy five children participating in the Banner March. Many of those who had not as yet returned from their summer homes forwarded to us floral gifts, and Conductor Weaver's desk presented a beautiful appearance. Among these floral offerings was a beautiful one from the officers and members of the Lyceum in memory of Mr. Eibridge Clark, father of Miss Annie Clark (a leader), whose mortal remains had been only the day previous to the session consigned to mother earth.

Conductor Weaver welcomed all again to our Lyceum home, and complimented the school upon its excellent appearance. "We shall continue the work," he said, "throughout the season, endeavoring to make each session more interesting than the previous one, and above all else endeavor to advance the cause of Spiritualism not only among the children but with all who desire to investigate through the channels we shall open. We shall endeavor to bring before the children here and elsewhere many forms of manifestations through various media, and teach them practical truths in regard to Spiritualism."

Miss Alice Cummings recited in a pleasant manner "The Little Girl's Experience at Church," and Miss Nina Cooper gave a fine rendition of "The Drunkard's Dream." Mazy Howland read charmingly a spiritualistic selection, as did Miss Amy Peters "Nobody's Child." Readings were also given by Mrs. Francis, Jennie Porceiain and Mark Abraham. Harmonica solo by Albert Livingstone. Two of the Lyceum's favorite musicians, Miss May Waters and Miss Helen M. Dill, were cordially received and entertained all with vocal selections. Boston Lyceum last Sunday. The attendance was excellent, seventy five children participating in the Ban-

by Albert Livingstone. Two of the Lyceum's favorite musicians, Miss May Waters and Miss Helen M. Dill, were cordially received and entertained all with vocal selections.

Mr. George Hill, President of the Ingersoll Secular Society, was introduced, and after thanking the children of the school for their aid in entertaining the members of bis Society on several occasions, said "these and similar schools are the hope of the world, and you will have my earnest codperation at all times." Mr. Moffat, of Cape Breton, was introduced, and said, "I came here to-day to see the building dedicated to the memory of Thomas Paine, and I am glad to find it cocupied by such a happy, progressive company." As this gentleman returned to his seat another arose, and with his voice trembling with emotion, addressed the school. A holy calm pervaded the place as the aged friend proceeded, and the words that fell from his inspired lips will long be remembered by those who were present. Then our first session for the season was closed with a benediction from the angel world through the organism of Mr. A. B. Plympton, of Lowell. Mrs. C. Wildes, Mrs. Mattie Houghton Chamberlain, and Dr. Charles Harding were among the mediums who honored us with their presence. A meeting of the Association was held after the seasion, which was not only harmonious, but the best attended meeting for two years at least.

Session every Sunday, and all are welcome. Free.

Francis B. Woodburk, Cor. Sec.

THE NATIONAL DEVELOPING CIRCLE heldits first meeting for the fall and winter season in Boston at the

Ladies' Aid Parlors, 1031 Washington street, Sunday last, at 3 P. M. A fair attendance greeted Dr. Bliss. last, at 3 P. M. A fair attendance greeted Dr. Bliss. The control gave an instructive lecture upon the best methods of developing mediums, which was well received. Some very fine tests of spirit presence were also given. Many mediums in the circle were controlled, some of them giving full names of spirits and other equally reliable tests of spirit identity that were satisfactorily received by the audience. The N. D. C. bids fair to accomplish much good in developing new mediums for public work this coming whiter.

LANCET. N. D. C. blic work this coming LANCET, N. D. C.

EAGLE HALL, 616 WASHINGTON STREET.-Appreclative audiences completely filled this hall on Sunday last. The exercises were opened by Miss M. A. Keating with appropriate remarks, followed with many clear tests and spirit descriptions. Next came Mrs. J. K. D. Conant with clear tests, which were recognized

J. K. D. Conant with clear tests, which were recognized.

Excellent remarks were also made by Dr. Thomas, Mr. Kirsh, Prof. Milleson, Mr. Fernald, Dr. Richardson, Mrs. Abby N. Burnham, Mrs. Davis, Mr. Robinson and others.

Recognized tests were also given through the organisms of Mrs. L. W. Litch, Mrs. Davis, and several others. An original poem by Mrs. Pengilly, and a recitation by little Allie Cummings.

In the evening excellent remarks were made by Mrs. Waterhouse, Mrs. Hutchinson, Dr. B. F. Richardson, Dr. Thomas, and others; and tests by Mrs. Davis, Dr. Thomas, and Dr. Richardson, and psychometric readings by Miss Lizzle Newell and Dr. Richardson.

Miss Champney of New York gave some finely executed dramatic readings which were highly appreciated, receiving liberal applause.

On Sunday evening next, the renowned Dr. Henry Slade will favor us with his presence and assistance, in connection with other mediums.

603 TREMONT STREET .- James R. Cocke will hold his first public reception of the season on Saturday, Sept. 19th, at which he expects to have present a num ber of mediums developed by him; also some spirit-drawings will be given away by direction of his guides. All invited; no admission fee.

Movements of Mediums and Lecturers.

[Matter for this Department must reach our office by Monday's mail to insure insertion the same week. 3

Mrs. A. P. Brown will attend the Madison (Me.) Camp Meeting. Sept. 20th will speak in West Hamp-den. Will make further engagements to speak in that State if desired. Address in care of Dr. C. F. Cowan till further notice.

J. W. Kenyon concluded his labors at Willimantic J. W. Kenyon concluded his labors at Willimantic, Conn., July 1st, but was prevented from doing more during the month by the severe illness of his wife and daughter—who have since recovered. He lectured during August in Albion, Mich., to increasing audiences, and will continue there during September. Is ready to answer calls to speak wherever his services are required. Address, Jackson, Mich.

Hon. Warren Chase is at Queen City Park, Vt., and may be addressed at Essex Junction, Vt., till Sept. 16th. He will lecture at Bellows Falls, Vt., Sept. 27th; in Boston for the Boston Spiritual Temple (Horticultural Hall) Boolety, Oct. 4th; in Keene, N. H., Oct. 18th; in Providence, R. I., Oct. 25th; in Norwich, Ct., Nov. 1st and Nov. 8th; in December—the four Sundays—in Worcester, Mass. Other Sundays are open for engagements. Address as above at dates.

for engagements. Address as above at dates.

Dr. Dean Clarke, who, report avers, won golden opinions as a speaker at Lake Pleasant Canp. Meeting, is now ready to make engagements for fail and winter lectures. He is an earnest, logical and eloquent speaker, and nearly twenty years' experience upon the rostrum gives him rank among the ablest of the inspirational advocates of the science and philosophy of Spiritualism. Societies wishing his services for the coming season should address him at once at Clinton, Mass.

Mrs. Mary A. Charter, of Boston, is at present located at the Queen City Park Camp-Meeting ground, Burlington, Vt., where she will remain for a brief period.

Abby N. Burnham spoke July 26th and Aug. 2d at Rindge, N. H.; Aug. 6th at Green Harbor, under the auspices of the Union Church—subject, by request, "Life and Death of Grant." She will speak the last Sunday of October in Berkley Hall, Boston; during the month of November in Washington, D. O. Adress 1148 Washington street, Boston, Mass.

Mr. W. A. Mansfield, the independent slate-writing medium, is at 433 East 4th street, Jamestown, N. Y., where he is to remain during the fall and winter months—devoting Saturdays and Sundays (and per-haps some evenings) to public and private scances.

Spiritualist Camp and Grove-Meetings.

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

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.
Niantic, Cr., Camp-Meeting.—Services to be held
to Sept. 13th, inclusive.

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 ave 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.

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

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

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THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Peryear, 81,50.
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THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year. postage 50 cents.

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THE ROSTEUM. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

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Published at Obleago, 111. Single copy, 10 cents.

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THE SHAKER MANIFESTO. Published monthly in Sha-HEBHARER MANIFESTO. TUBELOU MONTHLY IN SIS-kers, N. Y. 60 cents per annum. Single copy 10 cents. THETHEOSOPHIST. A Monthly Journal, published in India. Single copy, 5 cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy, 5 cents.

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

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Payments in all cases in advance.

43° For PROSPECTUS and BUSINESS CARDS, see third page.

As Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to wouch 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. F. L. H. Willis may be addressed until urther 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. Morse.

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Sept. 12.

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A Spirit Reception at Midnight. Mrs. Mary A. Cox.
Materialization—Several Forms Appearing at Once. Mr.
L. L. Whitlock.

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. The Messages published under the above heading indi-tate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped fact, eventually progress to higher conditions. We ask the reader to receive no dectrine put forth by spirits in hese columns that does not comport with his or her rea-ton. All express as much of truth as they percoive—no mirs. (

son. All express as made of the control of the major of the massages of their spirit-friends will verify them by informing us of the fact for publication.

Lotters of inquiry in regard to this department of the BANKER should not be addressed to the medium in any case.

LEWIS B. WILBON, Understan.

The Free-Circle Meetings

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

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

Report of Public Scance held May 19th, 1885. [Continued from our last issue.]

Clara Louisa Smith.

I was here at your last meeting, [Children's Day) and I wished to come in, but I presume they thought I was too old to speak then. I was fifteen years old when I died. I am seven-teen now, and can hardly be called a child, but teen now, and can hardly be called a child, but when I saw the little ones flocking in here, sending their love to their mothers and fathers and sisters and friends, it seemed as though I must come, as though I was drawn right to the side of the medium, and could not forbear to speak; but I could not come; the little ones had the right of way; so I was told if I came here to-day, perhaps the door would be open and I could say a word. I am so pleased to come, because I have friends here in Boston whom I love.

I used to live here; my home was far up on Washington street. I was the oldest girl of the family, and when I passed away the home was sad, and it made me sad, too, when I came and saw how the presence of death affects those who are left on earth.

But I was not sorrowful in my new home; all things were bright and beautiful there; it seemed as though the sun never shone so beauseemed as though the sun never shone so beautifully, as though the birds never sang so sweetly as they did in the spirit-world, as you call it, when I went there — because we have birds there and sweet flowers, and bright sunshine, and all things pleasant—and I was made to feel at home: but still I could not stay there all the time, although they told me I should go to school and learn many things which I had never understood here, and that the preparation of school-life on earth is as nothing to the grand school-life on earth is as nothing to the grand studies of the higher life. And I was glad to learn, for I like to understand things; but still I kept coming back, trying to reach my friends, wanting my mother and sister and all to know how I love them and that I was near; it seemed as though I divided my time between two homes. I am so glad to come here to-day; it is pleasant to speak in mortal language, to send iove to those I once knew, and tell them I still think as much of them as ever, and I am happy in the bright world above. I do not wish to come back here to live. I know that it is well for each one to stay here as long as they canthat is what they teach us in the spirit-world—because the avertures of earth life held to because the experiences of earth-life help to mold and teach the spirit; but then things are made so pleasing and so easy for me over there, by loving friends, that I do n't feel I have lost much of anything by passing from the body. I hope to come many times, somehow or somewhere, to speak to friends of earth, and to bring them my love and the beautiful blossoms of the higher life, for they are sweet offerings, typical

of the joys that never fade.

My name is Clara Louisa Smith. My mother's is Clara B. Smith, and my father's, Phineas

Louisa Eugenie Pasley.

My name is Louisa, too, but I do n't live here; my home is not up North, it is at New Orleans. I am right glad to come, though, because I do n't know anywhere else to go, where I can say something, and the kind gentleman here said I could come. I have been away a year. That's a good while, is n't it? I reckou my people think it is a long while, because they didn't want me to go, they would rather have had me stay here with them. But I am glad I did go, because as that young lady said, everything is right beautiful on the other side.

I am eleven years old, because I had a birthday on the sixth of February; that makes me my home is not up North, it is at New Orleans. I am' right glad to come, though, because I don't know anywhere else to go, where I can say something, and the kind gentleman here said. I could come. I have been away a year. That's a good while, is n't it? I reckon my people think it is a long while, because they didn't want me to go, they would rather have had me stay here with them. But I am glad I did go, because as that young lady said, everything is right beautiful on the other side.

I am eleven years old, because I had a birthday on the sixth of February; that makes me eleven now, and I am growing just the same as I would here. I don't see any difference, but some people think that when a person is dead, they can't grow any more, don't they?

Will you send my love home and tell everybody I have come? It is right strange round these parts, is n't it? I tdon't look like my home. Are you people up North real good people? [We think we are first rate!] Well, I think so, too. Everybody is right kind to me. But sometimes people say that up North they don't amount to much. It is n't so, is it? When I get home, if I can find-a way to come, I'll tell 'em it is n't so, that I have been up North, and my auntie. My father and mother gave me to my auntie when I was all ittle bit of a baby, so

think so, too. Everybody is right kind to me. But sometimes people say that up North they do n't amount to much. It is n't so, is it? When I get home, if I can find a way to come, I'll tell 'em it is n't so, that I have been up North, and it is aver so good up there.

this ever so good up there.

Won't you please say I am having a right good time, and I would like to try and go home and talk. Why! I can talk, can't I? I would like to try and go home and talk. and talk. Why! I can talk, can't I? I would like to get to my ma. I was here the other day, and there was ever so many little girls here, was n't there? And I wanted to come, but they got it shut up before I could get in, so they let me in this time, didn't they? I am ever so alad

You please say, I am right well. I have n't any wish to come back here, because I've got a big play-ground over there, and have lots of

Do you want to know my name? My pa's name Eugenie. My ma has got another name, she has; do you want to know what it is? It is Cantrelle, and my first two names are just like my ma's, Louisa Eugenie. I am a little girl, and I am growing up to be a big one. I had a birthday last winter.

day last winter.

Oh! don't you have cold winters up North?
I came round here once, and oh! was n't it cold?
Good-by. [Come round again sometime.] I
think you're right good. I'm coming.

Mabel Williams ("Rosebud").

[To the Chairman :] Does you know me? A real nice, nice old man here, say I could come, 'cause I did try; I did try to come the other time, an' he did say 't was all full. Then I cried, time, an' he did say't was all full. Then I cried, 'cause I wanted to come; then he say to a lady, a real pretty lady, I did see her, he say, "Well, there's no escaping it, we shall have to have an overflow meeting," an' he say, "Let the little girls come this time." An' I know what that is, 'cause don' you know, when you put a whole lot, a whole bushel of water in a peck pall, it runs over, don' it? That's what they call overflow, is n't it? Did we run over? Well, is this a run here? I got here, did n't I? (she claps her hands in delight.) Ain't that nice? You do n't know me, does you? I'se be Rosebud. don't know me, does you? I'se be Rosebud. That's what my gran'ma calls me. She cried ever so much for her Rosebud. I'se got another name, really, truly. It is Mabel Williams. But I isn't that at all, I be Rosebud. 'cause gran'. ma always say so. When I did go away, she say her little Rosebud was blighted. I was n't, I was n't at all. You tell my gran'ma I is n't. She be Gran'ma Williams, she be. She cried, she did. I don' want her to no more. I did n't have no mamma. No, I didn't. I did n't have no mamma here. I didn't, 'cause I lived with my gran'ma all the time till I did go away. My gran'ma was my mamma's mamma, an' my mamma gued away. I do n't know what come My gran'ma was my mamma's mamma, an' my mamma goed away. I don't know what come to her. When I went to live with my gran'ma mamma goed away then. I didn't have no my gran'ma she just love little Rosebud, didn't she, cause she cried when I did go, 'cause I had an awful nasty throat. 'T was all in here (putting her hands on the throat below and behind the ears), way in here, sorean' acby. It got big, it did, so big as everything, an' then you know it keep gettin' bigger an' badder. I couldn't, say anything, I couldn't, an' my gran'ma she put somethin' in a spoon,

an' put in Rosebud's mouth, an' she say: "Now swallow it, like a little dear." I could n't; it run all out of my mouth. "I' was awful masty, 't was. I don' know how long 't was ago. I feel that nasty now. What's the matter with it. I don't swallow good. [Talking about it brings back ihe same feeling.] I ain't going to talk about it any more.

[Where did you live?] Where's this? [Boston.] That's where I lived, in the big city. There was a lady here, the other day, that knowed my gran'ma. I could n't get in, an' I cried. I wanted to so bad. I got here now, didn't I? But you ain't got the pretty flowers now. I did see'em. They's nice.

I don't swallow good.

An' this is a meetin' that runned over, is n't it? No; an overflow meeting. That's the same thing, is n'tit?, 'Cause they sald so. You

An' this is a meetin' that runned over, is n't it? No; an overflow meeting. That's the same thing, is n't it?, 'Cause they said so. You ought to see all the little girls an' little boys here the other day—troops of 'em all round here, an' up back here.

Can I come again sometime? [Yes.] I goin'

now. You give my love to my gran'ma, an'say I found my mamma in the pretty world. She come an' take me, she did, right up in her arms, an' said, she got her little blossom home safe. That's what my mamma did say. She took me way off where the pretty flowers grow all the time, an' my mamma wants you please to tell my gran'ma that she send her love an' her blessmy gran'ma that she send her love an' her blessing, an' she never can thank her enough for all her loving care for her little girl. Can you say all that? An' when she, too, comes over to the pretty world, we will come to meet her, an' take her to a lovely house, then she won't cry no more, will she? Do n't like to have my gran'ma cry. "T was n't Rosebud "blighted," was it? "T was her. Good-bye everybody.

Eva M. Pratt.

My name is Eva M. Pratt. I was here, too, My name is Eva M. Pratt. I was here, too, last Friday, and wished to speak, because the day before that was my birthday; it was like an anniversary to me; but I had the promise of coming to-day, and so I am here. I wish to send my love, and say that I am so happy in the beautiful world above. I go to school there, and learn a great many things. I am studying about the stars now, and they are so interesting. We have studies in astronomy there. Our rules on the spirit side in the schools are different from those here. We have teachers who seem to understand. Some of the wise ones who are bright and shining come around to our school, and sometimes our teachers say they have visited some of the stars, and ers say they have visited some of the stars, and can speak of them from actual knowledge, so what we learn is very interesting to us.

what we learn is very interesting to us.

I am thirteen years old now, as I said, last
Thursday was my birthday, and I thought if I
could come here and bring a reminder of the
event, with my love, it would be so pleasant.
But I think it is just as good to day. And then
I am coming to another anniversary, because
day after to-morrow is the anniversary of my
death. When I went into the other world it
left a shadow here on this side, but it was all
bright and lovely in the world that I went to.
I think I can come sometime and talk privately, and tell of things that I have found, and of
people I have seen, and have them understand people I have seen, and have them understand —those who are here—something of the life which they will meet by and by e, when they go over. I shall try earnestly until I do find some one whom I can come to and make myself known. I lived in Winchester, Mass. My dear mother is Emma L. Pratt.

Annie Clissord Lovering.

I am a little girl, too. I used to live in Lynn, I did, where there's lots of shoes made, don't you know? I was only four years old. I am seven now, and I am getting to be tall. I've seven now, and I am getting to be tall. I've learned ever so many things in school. I have n't got to study about the stars like that girl who was here, because she's bigger, but I will sometime, don't you think so? I want to learn about 'em. But I study the flowers, now, and ever so many things. We learn to read and write. You have n't got all the best things in this world, have you? You've got heaps of nice things here, but they get brighter in the other world, don't they?

My name is Annie. I've got another name, it is Lovering, and one in between, and that is Clifford—Aunie Clifford Lovering. Do you like to have little girls come here? [Yes, indeed.] Then I'm glad I come.

My mamma is Abbie Jane. [What is your

my auntie. My father and mother gave me to my auntie when I was a little bit of a baby, so I don't know where they are. I know my auntie is there in Springfield, and I think she'll be glad enough to know I've got back. She did be glad enough to know I've got back. She did like me a heap, and I liked her lots, and we used to have real jolly times. She used to play with me sometimes, if she was a big woman. My name is Alfred Gilbert, but you know they called me Allie, they did. And my auntie's name is Jennie Gilbert. I want to tell her I've got round. I tried mighty hard to come before, but I could not

I want to tell her I've got round. I tried mighty hard to come before, but I couldn't get in. I was going to have a fight, I was, when they told me not to push. I wanted to get in, do n't you know? That man here that seems to fix things up, he took hold of me and he says:
"My son, you'll have to wait your turn." I didn't like that. Sometimes, if you wait your turn you never get anything done; but I've turn you never get anything done; but I've got in now, and I don't care. I thought I wasn't agoing to get a chance at all, don't you

Well, I've been gone, dead-I aint dead, am 1? You know how to fix it, don't you? I don't know how long, three or four years, I guess. It seems so, about like that. I was nine years old when I went, so you see I'm a big boy now. I did want to come awfully,

or now. I did want to come awfully, cause my auntie don't know—I don't believe she knows—anything about spirits coming back, and she's felt bad ever since I went away.

Well, you know, my old grandma died, she did. She did n't like to have children round when she was here. She's my Grandma Gilbert. She lived with my auntie for a while. I remember her: I have seen her on the other remember her; I have seen her on the other side, too; but I remember what she used to say, that boys were terrible trials. She used to say to my aunt—she didn't call her Jennie, she called her Jane—she'd say: "Jane, I do n't know what you ever will do with that boy when he grows up!" I used to think she was awful cross. I do n't care if she is on the other side. I've seen her over there, and when I saw her, I said: "Grandma, I 've come over; now you can have a chance to bear a trial." She was glad to see me, but she'd rather I'd staid here, glad to see me, but she'd rather I'd staid here, she would, because when she wanted to know how Jane was, and how everybody was, I did n't know—I couldn't tell her. But I don't stay with her; no, I don't; because, I tell you, she 's too slow; yes, she is; I couldn't get ahead and learn a heap of things if I stayed with her. She seems to think she must stay and be just the same as she ever was, most a hundred years ago. I don't want to. I want to push ahead, don't you?

Will my auntie feel bad because I talk so

awful snarl once, and she thought she'd never let me do that any more.
Well, I was n't glad when she died, I was awful sorry; I was, honest. And then a great tall man—he was just as thin as he could be—he came and stood over the big box they put her in, and just pulled down his face enough to scare you out of your wits, and he said: "I am the resurrection and the life." Then I just looked at him; and I asked auntie afterwards what he meant; I did n't see as there was much life about him any way. She said as I grew looked at him; and I asked auntie aiterwards what he meant; I did n't see as there was much life about him any way. She said as I grew older I'd understand. I never did; I do n't see what he meant: "He was the life and the resurrection." And he, you know, did n't stay. He went right off. And when they carried old grandma off and ptt her in the ground, it seemed awfully lonesome, because I used to kind o' like to hear her sputter. I did n't care a bit if she did. Auntie used to say I was a good boy, I meant well, and was only a little mischievous. So, you know, auntie and I did get along splendid. I think she'll be glad I've got back, if I do tell her all about things. I think a heap of her, and want to help her. She's been having some rough times. I wish I could fight for her. I will, sometime, won't I? When she comes over on our side I aint agoing to poke her off with grandma. But perhaps the old lady'll wake up by that time. I should n't wonder if Aunt Jennie got over there she'd pull her up and put some life into her. She used to 'liven things up, I tell you; there was nothing slow about her.

there she'd pull her up and put some life into her. She used to 'liven things up, I tell you; there was nothing slow about her. And my grandma, you know, when my Aunt Jennie went skating with me, she thought it was the awfullest thing for girls or for a grown woman to do. Then auntie used to say Allie had nobody to go with him, and she went to look after him. So, she did—and have a little fun too. body to go with him, and she went to look after him. So she did—and have a little fun, too, don't you see? Oh! I am real good, I am—yes, I am. I go to Sunday-school, I do. I go to school all the time, Sundays and every other time—when I aint somewhere else, you know. I didn't like to go to Sunday-school here. Grandma thought i ought to; auntie said I need n't if I didn't want to. She didn't like to go, either. She didn't say so, but I know she never did go, when she could help it, to the meeting-house. So, don't you suppose she'll believe I've got back? She don't know about spirlts coming back; she didn't when I was here. She never said so, and she did n't say grandma could come back after she died. I send her lots of love. I've got to go now. I don't want to, but I've got to. Good-bye.

Report of Public Seance held May 22d, 1885. Invocation.

Invocation.

Oh! our Father God, we look to thee for strength and gulqance along our way. We come here at this hour, anxious to receive from thy ministering angels words of instruction and influences that will cheer. Not only do we wish to come into sympathy with those spirits who gather here from thy immortal realms, but we also wish to understand each other, those who are here in the physical forms of flesh. And not alone would we do this, but we would have our spirits uplifted to the Great Central Source of all life, of all wisdom, of all truth, and come into nearness with thee and thy holy work. Oh! our Father, during the hour may we gain something that will relavingorate our lives, that will simulate our hearts to a higher conception of love, of life and its duties, and that will give us a new impetus to go on, seeking to affiliate with our fellows, and to do thy will even as it is done on high. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-You may now present your queries, Mr. Chairman: Ques.—When one leaves his earthly body, does he go immediately into the spirit-world?

Ans.—Not necessarily. It depends altogether upon the condition of the mind of the man. If he who passes out from his earthly body has a desire to rise above things terrestrial, and enter upon a spiritual plane of life, he will find himself gravitating to some high condition in the spirit-world; but if, on the contrary, he is not weary of earthly life and its friction, but desires rather to remain in connection with the material conditions of existence, finds his interests and inclinations all centred in physical life, he will not depart from the limitations of earthly existence, but will remain in connection with it; in brief, if a man is very spiritual if his tendencies and aspirations are upward, if there is no strong magnetic tie to bind him to the mortal condition, he enters the spiritworld upon his departure from the body; but if, on the contrary, all his thoughts, desires and inclinations are earthward, he remains here just the same as though he was still encased in body of flesh.

—What is obsession, its cause and its cure?

—Obsession is the subjugation of a mortal who is sensitive and succeptible to external in-fluences, to the positive will of a disembodied spirit. This spirit attaches himself to his mor-tal instrument for some purpose of his own. He does not have a high aim in view, he does not desire spiritual elevation, he merely wills the selfish pursuit or outworking of his own ends; he is a carnal-minded or impure spirit and obsesses his victim for the purpose of coming into connection with physical life and its sensualities. Let it be distinctly understood that there is a difference between obsession and possession—between a spirit obsessing a medium for its selfish practices or aims, and another spirit possessing a medium for some beneficent end, either that of communicating with mortals for their elevation or instruction, or of benefitting the instrument employed.

Q.—Are all seeming injuries that come to us from others or from our own acts an advantage A.—Whatever tends to unfold the experience of an individual, to instruct the mind, is of ad-

vantage. It may be that you receive an injury from another; at first it seems very hard to you, but after awhile you perceive that through that experience you found a truth which is of value to your soul, inasmuch as it has widened the scope of your knowledge and given you power. You may at some time have injured yourselves through ignorance, but the injury has removed the ignorance, and given you knowledge in its place; therefore it has been of advantage to you, widening the mind and en-larging the perceptions. Wherever you can trace a distinct gain in a department of knowl-edge or of vital experience in life, you may rest assured you have gained an advantage.

Father Henry Fitz James.

The universe is teeming with manifestations of life and power, the beautiful drama of existence is moving steadily on, shifting its scenes from time to time, and displaying through nature its wonderful resources. At this present time the scene before us is one of beauty, and suggestive of thought to the mind of man. There is the orchestra of singing birds, the pomp and display of blooming flowers, and all the accompaniments belonging to this spring-time of nature, when the earth seems glad to open herself to the arms of beaven and resize the relief to the arms of

LIGHT.

out and skate—because auntie did go and skate. She did n't go on those old wheels, either, she went on sharp runners, on the ice. That's fun, it is, when the cold nips your nose. She did n't feel ashamed, neither did I.

I do n't know anything about my mamma and papa. I can't send them any love. I never did know 'em, anyway. Guess I never had any. I know some little boys here; they 've got to be big boys now; they don 't know I come round them sometimes and have the joiliest times. And when they get into a scrabble with each other, I'm there, and put in, don't you know? Would n't they be scared to death if they knew I was round. They'd think it was a ghost. It's just the best kind of fun you ever saw.

My old grandmother used to say I was going to be a terror to the neighborhood; anyway, I guess she thought I was at error to her. I did n't do anything, only I used to pull the cat's tail once in a while, just to hear her growl. Then grandma she'd wake up, you know-she'd be half asleep—and want to know, "What in the world is that boy doing now?"

Then I used to hold her yarn for her. I hated to do it. I dropped it a purpose; it got in an awful snarl once, and she thought she'd never let me do that any more.

Well, I was n't glad when she died, I was aw-Although I have risen out of past conditions, and really encountered many trying experiences in so doing, yet I have not forgotten the needs, the wants of those with whom I was associated on earth. Nor do I neglect them, for when it is possible for me to do so I use my influence to promote their elevation. I wish it distinctly understood that I have no desire that even one human soul should be kept in bondage by the claubing chains of superstition and even one human soul should be kept in bondage by the clanking chains of superstition and bigotry. I would remove error from every heart if I could, and reveal to it the clear light of endless truth. As you have determined bigots here, so have we on the spirisde: Many minds that are so self-opinionated in the body that they refuse to look at life through any glass but their own, and are determined that they will wield an influence, that their words shall be taken as dictum despite of any other power, still hold that same feeling, at least for a long time after they pass from the body, and seek to exert an influence over those who were once subjected to them: once subjected to them:
But you must also remember that many, when

But you must also remember that many, when on earth, formulated their ideas and opinions conscientiously, because they believed them to be God-given—the truth—and when they find themselves in error on the spirit-side, they are glad to throw off the old ideas and to recognize the truth as it is presented to them. Such minds, whether they belong to the Catholic church or to the Evangelical denominations of Protestantism, are anxious to come unto earth's children and dispel ignorance, and give them something that is grand and unlifting. I have something that is grand and uplifting. I have found many such souls on the immortal side, progressive beings, who, having emerged from the darkness of error, are pressing onward in

pursuit of knowledge and wisdom.
So, my friends, you should discriminate.
While it is true that there are many spirits in While it is true that there are many spirits in bondage who refuse to see the light, who are so contented with their present condition that they have no wish to break the chains that enslave them, yet there are countless numbers of souls who are marching on, holding aloft the banners of progress and of truth, calling upon earth's children to follow them in their research to heights of spiritual attainment.

I felt impelled to come here to-day. There is a grand movement of thought all over the world which every earnest spirit feels, and by which he is swayed; humanity was never in such a condition for receiving enlightenment as it is to day, and as this agitation of thought moves on from shore to shore, and world to

moves on from shore to shore, and world to world, it sweeps over every receptive mind and

world, it sweeps over every receptive mind and leaves its impress there.

It is true that I am still interested in the religious body which held me as by a charm when on earth, but not to the degree of keeping it in a condition whereby its great mass is subservient to the dictum of clerical power. I desire to see it lifted up to a high spiritual plane. I and a would see find no use for its ceremonials, and I would see all pomp and ceremony removed. I would have the hearts of the people educated in love and sympathy, in spiritual instruction, as well as in the elementary principles of an intellectual

education.

I became associated many years ago with a I became associated many years ago with a band of spirits who are engaged in working for the benefit of humanity; and we are not recognized as belonging to any creed or schools; we are doing our work in behalf of mankind, irrespective of any idea save that which tends to uplift and bless.

I will not take up your time, Mr. Chairman. I have manifested here before. I have always gained a power and a blessing by my contact.

gained a power and a blessing by my contact with the minds who gather here, and I feel that I may be called one of you, because I am an advancing spirit. I was once known as Father Henry Fitz James,

George W. Riggs.

turning spirits bear relative to the immortality of man. It is something for a man who has lived a long life of activity on earth, and who is called upon to pass out from the physical conditions into an unknown realm, to discover for himself that there is an experience before him, that he is really self-existent, and that no depressing power can come to him. I have found this out for myself, and I am glad to give the thought to my friends. I trust they will consider it, and seek to investigate these laws, in order that they may learn something of the destiny of man, and know that they can come into communication with their departed friends. They have only to provide the means on this side of life, and their dear friends from the other will be very glad to respond to any call made upon them. I; for one, should be happy to come into private personal communication with my friends, and give them an idea, at least, of what I have experienced since I

passed from the body.

For many long years I was actively engaged in business. I was well known as a prominent banker in Washington, D. C., and perhaps many will be surprised to see my name mentioned in connection with spirit-return. But I do not hesitate to speak out when I know I am on not nesitate to speak out when I know I am in the right. A great truth is involved in this issue, and I feel it is my duty to present it to the world, or at least as much of it as I possibly can. I do not expect to reap any great advantage by coming here to overturn any system of thought in the minds of my friends; but if I can only succeed in calling their attention to this great truth or arousing a little thought to this great truth, or arousing a little thought in their minds, I shall feel amply repaid.

In their minds, I shall feel amply repaid.

I passed away in August, 1881. I was quite ill, but it was hardly thought I was as ill as I proved to be. Really I was surprised to find myself standing outside of the body so soon. I had hardly anticipated death. Though my illness was of a serious nature, I had thought myself improving, when an ill turn came upon me, and in a few short hours I passed from the body. I do not like to dwell upon the avent, for it now do not like to dwell upon the event, for it now seems to me as though it belonged to the past. I am now supplied with a body just adapted to my wants, and it serves me in every capacity, therefore I do not care to again take on the one

I abandoned.

I send regards to all friends. I am interested in all their concerns of life, whether they be of a physical, financial, social or spiritual nature. I do not know as I can give them any valuable assistance, but my intentions are good, and I shall be very happy to come to them at any time and assist them if possible.

Allow me to add, which was my main pur-pose in coming, that there is one great financier in Washington with whom I was intimately in Washington with whom I was intimately acquainted that I would like to reach. I have been able to oversee his affairs to an extent, and I find that they need careful inspection. I would call his attention to certain little points which I am surprised he has not particularly noticed, for, as I have said, he is a great financier, and understands his business thoroughly. Perhaps, were I on the mortal side, I would myself consider these little points of no consequence; but I can see that they will lead to myself consider these little points of no consequence; but I can see that they will lead to issues of vital importance. My friend will readily understand to what I refer if he sees my message, as I trust he will, and I think my little hint will be of service to him. We are told that "a word to the wise is sufficient." I also wish to communicate privately with W. W. Corcoran if possible. I have something to impart to him before he leaves the body, if I can find a medium for that purpose. His daughter Louise also wishes to speak with him. I am George W. Riggs,

Fanny Emerson.

I wish to get to my friends in Milwaukee, Wisconsin. It has seemed hard that I must come to such a distant place as this, when if I could only speak to my friends they would understand so well what I have to say; but I know of no mediums there whom I can use, and so I have come here. I send my love to all, and come to tell them that I am happy in the spiritworld. I did not know of it by that name before I went away. I thought of the future as a condition of rest, and hoped that we should get to heaven when we died. I hoped that I would reach a heavenly place, but I had no idea that I should find friends and recognize them, renew social associations and have a pleasant home with them.

I thought everybody would be alike, that there would be no intimate friendships between certain ones, but all would care for each other

certain ones, but all would care for each other there in exactly the same way. I am really pleased to find things as they are; it seems more natural and homelike; those we love gather around us and make life pleasant, and those we do not care anything about we are not obliged to meet or to associate with—and I wish obliged to meet or to associate with—and I wish
my friends to know this. It will seem strange
to them at first, because their ideas of a future
are like what mine were. I think it would be
well for them to begin to learn of these things
before they pass from the body; there is somuch to understand that if one can begin instruction here I think it facilitates matters,
for I am told by those who knew of these things. for I am told by those who knew of these things before they went from earth that they found their minds perceptive when they passed from the body, so that they could readily understand the body, so that they could readily understand and did not have to plod along and pick up word after word and point after point in order to comprehend a lesson, but when it was revealed to them they seemed to take it naturally, to understand it in a very short time.

I had to begin like a little child learning it first letters. I did not understand the first thing of the new life, and for awhile all things were hazy, confused and conflicting to me; I could not perceive any distinctive object or comprehend any marked lesson, but of course

comprehend any marked lesson, but of course I have risen above this now, and am proceeding with my studies in a satisfactory way. But I want my friends to begin theirs on earth, so that when they come to me they can keep along just where I am, and we can study and learn

just where 1 am, and we can be and grow together.

I did not want to pass away. I wished to live here with my friends. I was not sick very long, not long enough to get tired of earthly-life, but hoping all the time to grow better and get strong. I could not, and so I died. On account of those things I have spoken of I have many times tried to reach my friends and speak to them, but I have never been able to. I have them, but I have never been able to. I have seen them. I have been with them many times, but they did not know I was there. I hope that I shall succeed in influencing some medium in Wisconsin that I may talk with my friends and they may talk with me. I am Fanny

Moses Smith.

You may report me, Mr. Chairman, as Moses. You may report me, Mr. Chairman, as Moses Smith, of Hartford, Conn. Though absent from the body, I am present in spirit, with my friends, and many times when they have no thought of any one around them, there seems to be an attraction for a spirit to the old scenes and haunts that he has known through an earthly experience, and in my visits to my old place I find many spirits calling upon their friends, and watching over them, so I am not alone in this business. It is congenial to me, but I do not employ all my time and powers in its pursuit.

but I do not employ all my time and powers in its pursuit.

I had quite an experience on earth, one that I dare say was good for me, and that has left its impress on me as a man, and perhaps I ought to be willing to part with all that belongs to earthly life, but I am not. I watch the concerns of my friends, and I am glad sometimes to use an influence in their affairs when I feel that I can be of some use. I come to bring greetings to all, and have them know that I am not dead. not dead.

L see there is an interest in this Spiritualism

in Hartford, and I find there is quite an extended interest in what I call another department of spiritual power, and that is in the "Faith Cure," that which claims to heal the body by such simple methods as the mind has to emsuch simple methods as the mind has to employ. I am glad to see that people are thinking. It don't matter much how they exercise their minds at first if they begin to use them. I think there is nothing so deplorable as to see a man letting his mental powers go to waste, making no use of them. I always want to stir such a fellow-up, have him feel there is something in the universe that he ought to take hold of; so when I see a man beginning to stir himself, to take notice of things, and think about them, I am pretty sure there is something good to come from that mind. Of course I would rather see a man forming sound opinions I find that you have all classes here, Mr. Chairman—the man of the world as well as those whom we have been led to look upon as set apart from worldly affairs—but I have been told you give all a kindly greeting.

I am very glad to step in here and add my word to the great mass of testimony which reaturning neither there are the universe that he ought to take hold of; so when I see a man beginning to stir himself, to take notice of things, and think about them. I am pretty sure there is something good to come from that mind. Of course I would rather see aman forming sound opinions. and gaining truth in his investigations, but at the same time I would rather find him gain the same time I would rather find him gain-ing erroneous ideas than not getting any ideas at all, because the mind, like a piece of land don't amount to much unless you cultivate and use it. Stagnant water becomes an abomination, and I am sure stagnant minds are no bet-

I bring greetings to friends, and something more. My daughter, Mrs. Kittredge, desires to send her love to all friends of earth, and have them know she is delighted with her new phase. of existence. She is something of a student, seeking to learn all that she can possibly comprehend, and therefore she is glad of the new opportunities to unfold her mind and gain power in the spirit-world. Her husband, the doctor, is as actively engaged in dispensing his influence, not only in learning new laws and lessons on the spirit-side, but in seeking ways and means of bending them to some practical use in connection with humanity. He cannot speak for himself, so desires me to give his re-gards to all friends, and to have it known distinctly that he lives and that he learns.

Thank you, Mr. Chairman, for permitting

me to speak. MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

May 22.—Roland E. Murray; Phebe Parkman.

May 23.—J. H. Goldthwait; Naucy Spaulding; Benjamin.

Bryer; Father Charles Cleveland; Jerry O'Brien; Mary

Ferguson; Frank.

May 23.—Dexter Barnes: Maverick Wyman; John R.

Proctor; Emma Powell; Thomas Lindsay; William M.

Bogers; Mrs. Addie Fletcher.

June 2.—Mrs. Annie Blaria Malcolm; Willard Drury;

Elizabeth Carter; John A. Whittaker; Annie Horan;

Charles Morgan; Mary Agnes, to Charles M.

June 5.—Noble Butler; Joseph Crale; Abbie Marsh;

June 6.—George Griswold; Mrs. Ida Hayden; Capt. S. A.

Gardner; Mary Ann Fisher; J. B. Macke; Olive Bateman.

June 12.—Mrs. Lydia Bird; George Briggs; Lizzie

Morse; Charles E. Dunton; Mrs. Ellen Slater; Thomas.

June 16.—Charles Jessup; Mrs. Ellen Roberts; William.

Johnson.

June 16.—Charles Jessup; Mrs. Ellen Roberts; William.

Goodwin; Mary Hobbs; Thomas Pickett; Jane King.

June 19.—George Glover; C. K. Mason; Ed Bright; John.
Carter; Jimmle Morris.

June 23.—Simeon Stone; Joho I. Hastings; Jane Holmes;
Mary Hunter; Miranda G. Woodward; Bessie Shaw; Spirit.

violet.

June 26.—Dr. Samuel Maxwell; Mary Jane Fisher Jero-mish Van Reed; Charlie Warren; Eolia; Closing Address by John Pierpont. The Wisconsin State Association of Spiritualists:

The Wisconsin State Association of Spiritualists. Will hold its First Annual Meeting in Spiritualist Hall, Omero, Sept. 11th, 12th and 13th, 1835. Speakers: Jay Chapel, of Rochester, N. Y.; Mattle E. Hull, of Maquoketa, Iowa. Mrs. 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 Milwaukee; and Mrs. A. B. Severance, of Whitewater, both first-class mediums, will be present and give sittings. A. F. Ackerly, the materialising and slatest medium, has been invited and is expected. The Cross. Concert Troupe will furnish the music. In coming to the meeting, payfull fare on all railroads and you will be returned for one-fith fare. Officers will be elected for ensuing year. Hotel rates one dollar per day. The meeting will be called to order on Friday, at 10 A.M. sharp. A few will be entertained fres. WM. M. LOCEWOOD, President.

JOHN CHALLONER, Treaturer.

Omro, Wis., Aug. 20th, 1885.

Passed to Spirit-Life

From the home of his grandparents, Mr. and Mrs. Dwight, Hilliard, of North Hadley, Mass., little Charlie Dwight, only child of George and Lizzie Hilliard, aged 1 year and 8-

Mr. and Mrs. Dwight Hilliard are stanch Spiritualists, and as such stand almost, if not quite, alone in the village in which they reside. May they feel that sweet consolation that can only come to those who know there is no death.

A ppropriate funeral services were conducted by Mrs. Clara A. Field, or Boston.

(Obtiving Battoes not exceeding twenty line; gublished graintivesty. When they exceed that number, twenty exist for each additional line will be charged. In words on an average make a line. Ho postry admitted under this heading.)

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July 4.—13w*

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April 4.—6m. White Water, Walworth Co., Wis.

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In "-Sept. 5. Mediums in Boston.

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8w*-July 11.

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and The Origin of Serpent Worship. Two Treatises. By Hyde Clarke and C. Staniland Wake, M. A. I.

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[Continued from first page.] itself must have an equally doubtful founds-

tion.

So much for the Church's ally; and while from the state of the case this disastrous result could not be achieved in regard to Spiritualism, yet the guides of Mr. Morse deplored the disposition now existing in some quarters to invite this same materialistic science to adjust its glasses and investigate the spiritual phenomena. Spiritualism owed Science nothing; there was not a reason in existence why any should come oringing into the presence of Science to respectfully ask that it give to Modern Spiritualism a not a reason in existence why any aniona concerning into the presence of Science to respectfully ask that it give to Miodern Spiritualism a certificate of character. It was almost a case—in view of the determined prejudice existing in acientific circles against Spiritualism—of inviting a cut-purse to take care of your valuables. To those who said, "The victory will be the greater if we win it amid those whose every blas is dead against us," the guides would reply: Not so—the value of the verdict depends upon the standing for honesty of the court in which it is given. If you do get a verdict it will be given under protest and amid a crowd of circumscriptive statements and provisions which will virtually annul the prime proposition. Are you, as Spiritualists, capable of vindicating your faith, or are you not? If not, you had better go into leading-strings at once, for evidently Modern Spiritualism has not done so much for you as you think it has. Are you going to exist upon auferness or upon independence wait! The present you think it has. Are you going to exist upon suf-ferance, or upon independence wait! The present day revelation is from witnesses who have died—it is not given at second hand under the approbation of any sort of directors or leaders—and it seems as if, coming as it does as an original factor into the sum of the world's thought, it ought from the standpoint of its own originality to prove its right to the popular consideration: Instead of timidly inviting the agnos-tic scientist to come in and see if Spiritualism tic scientist to come in and see if Spiritualism and Spiritualists were very wrong, and if, perhaps, there was not a modicum of truth in what was involved in the modern revelation, the guides would have Spiritualists boldly push the agnostic defiers to the wall by demanding of them some proof of the verity of their hitherto unsupported assertions as to non-immortality. Stand up for yourselves; you never need ask favor of any institution!

A new truth never was "respectable"—such was the case nine times out of ten—but ere

was the case nine times out of ten-but ere half the eighteen hundred years which had been required by Christianity to attain to its present position in the world had passed, Spiritualism would girdle the world, and bring all classes of mankind openly and enthusiastically to its

The speaker concluded with many sparkling points, wherein he asserted and challenzed in the name of Spiritualism both the Churchman and the Materialist to show that anything known to man could be outside of Nature: Spiritualism demonstratedly exists, revealing map's immortality. Let them prove its fallacy, its failure of connection with the natural universe and its laws; this they could not do; then it must be, as its returning messengers so often declared, posited within the natural domain, governed by laws as fixed as those of natural philosophy; and in harmony with all the mighty forces whose operation goes to make up the great phenomena of life in suns and worlds and

The Camp-Meetings.

Sunapee Lake Spiritualist Campe. Meeting.

The Sunapee Lake Camp-Meeting has been brought to a most successful close. The week just past has been exceedingly cold, yet the interest in the meetings has been well sustained. The Fact-Meetings, under the management of Mr. L. L. Whitiock, of Providence, R. I., have been not only entertaining but also highly instructive. They have been well attended, and the people have been well pleased with them. The facts related have created considerable interest in phenomenal Spiritualism. The lectures have all been very eloquent, and undoubtedly will be promotive of creat and

great good.

Tuesday, Aug. 25th, the address was given by Mrs. Emma Paul, of Morrisville, Vt. Her subject, "Human Greatness," was handled in a masterly manner. At the conclusion Mr. Joseph D. Stiles gave names of eighty three spirits present, and nearly all were identified.

Wednesday Aug. 26th the citation.

were identified.

Wednesday, Aug. 26th, the address by Mrs. Addie
M. Stevens, of Claremont, N. H., upon the subject sug-gested by the song entitled, "The Gates Wide Open"
—which was beautifully rendered by our singers—was

-which was beautinuly rendered by our singers-was soul stirring and inspiring.

Thursday, Aug. 27th, Mrs. Sophia K. Durant, of Lebanon, N. H., gave a practical and excellent discourse on "The Law of Love."

Friday, Aug. 28th, Mr. Joseph D. Stiles gave a very beautiful inspirational poem, and Mrs. Emma Paul discoursed in a manner that pleased and entertained all.

all.

Baturday, Aug. 29th, Mrs. Addle M. Stevens lectured upon Liberty. This lecture was the finest this gifted lady ever delivered on our camp grounds.

lady ever delivered on our camp grounds.
Sunday, Aug. 30th, was the most disagreeable day
we have ever experienced at Sunapee. It was very
cold, and it also rained hard all day. The excursion
trains from Concord, Claremont. Keene, and Peterboro', brought quite a large company, considering the
weather. At 10 o'clock Mrs. Emma Paul lectured on
"Man and His Needs," a most scholarly and philosophical effort. At 2 o'clock Dr. H. B. Storer of Boston lectured on "The Continuity of Life and its Significance." This address was one of the Doctor's best
efforts, and was heartly applauded at its close. Mr.
J. D. Stiles exercised his test power at the close, and
gave the names of over one hundred and twelve spirits
who were present. Thus closed a most successful season at Sunapee.

PEBBLES.

who were present. Thus closed a most successful season at Sunapee.

PEBBLES.

Mrs. Booth, of Milford, N. H., for many years an eloquent exponent of the Spiritual Philosophy, visited the camp for a few days the past week, and was warmly greeted by many old friends.

Mr. and Mrs. E. B. Craddock, of Liberty Island, have been frequent visitors at the camp. Mrs. Craddock's Sunday meetings on the Island have created considerable interest in Spiritualism.

Dr. S. N. Gould, Agent for the Queen City Park Association, has been on our grounds several days selling excursion tickets. The doctor has participated in several conference meetings, and has delighted all with his able remarks. In the years gone the doctor was associated with the present Board of Officers in conducting the meetings at this place, and was greeted most enthusiastically by many of his old friends here.

Mrs. Mary F. Lovering, of East Boston, has given many very successful private sittings at Mr. Fellowe's cottage. She has also assisted greatly by rendering many beautiful songs at our public services. She has made many friends here, and will ever be held in remembrance by the New Hampshire Spiritualists as a noble worker in the cause.

Mrs. Minnie D. Emerson, Mrs. Florence Gilbert and Mrs. Fannie Hartshorn have all been fully appreciated as the vocalists of the camp.

Dr. E. H. Amsden has been giving excellent satisfaction as a clairvoyant. Hisscances for physical and musical manifestations have also been crowded.

Capt. Churchill, wife and son Wesley have all enoyed their varied experiences while here, and made many friends by their genial dispositions. They are all true and earnest workers for Spiritualism.

Mr. and Mrs. Whitney, and Mr. Batchelder, of Ashland, N. H., have been sojourning at their cottage, and have attended nearly all the meetings, and have also visited many friends from Vermont and New Hampshire.

Mrs. Henry Newman's cottage has been crowded with her many friends from Vermont and New Hampshire.

with the many friends from verticolt and New Hampshire.

Mr. and Mrs. G. H. Stewart, of Hillsboro' Bridge,
N. H., also Mr. and Mrs. Edward Kimball and Mrs.
Susan Watson from the same locality, have been
camping with us, and taking in all the meetings.
According to the Hotel Register the following
States have been represented during the meeting:
New Hampshire, Vermont, Maine, Massachusetts,
Rhode Island, Connecticut, New York, New Jersey,
Pennsylvania, Illinois, Minnesota, Nevada, California
and the District of Columbia.

The songs rendered by Mrs. Whitlock at the Fact
Meetings, and other public services, have been admired by all.

Meetings, and other public solvices, mare demired by all.

Mrs. R. A. Currier, of Clinton, Mass., visited our camp for several days, and was in love both with the place and our meetings.

Mr. T. K. Conner and wife of Warner, N. H., have been enjoying the season at their cottage. Mr. Conner took under his supervision the construction of the band-stand, which was quite ornamental to the

grounds.

Mr. and Mrs. French, and Mr. and Mrs. N. A. Lull
of Washington, N. H., stanch old workers in the cause,
have been on the camp ground during the greater part
of the meetings; also Mr. and Mrs. George Colby of
Sunapee, N. H. imapee, N. H.
Mrs. Hardy of Contoccook has hardly missed a meet-

Mrs. Hardy of Contoocook has hardly missed a meeting.

The public scance in the hall for the purpose of paying for the new organ was quite a success. Dr. E. H. Amsden gave his light scance for musical manifestations, and Mr. J. D. Silies exercised his test powers. Both mediums never did better.

The conference meeting Sunday night was quite spirited, and enjoyed by nearly all camping on the strounds.

grounds.

Thus closed the meeting for 1885, with encouraging prospects for another season.

G.

Lake Pleasant.

A. S. Hayward writes a letter embodying some of his own and others' experiences, together with current notes, etc., from which we condense the following:

his own and others' experiences, together with current notes, etc., from which we condense the following:

He passed some ten days at the Lake, and made it a special business to obtain what he could in the way of added knowledge concerning the spiritual manifestations—his efforts being evidently crowned with much success.

He attended during his stay materializing scances held by Mrs. Stoddard Gray and DeWitt O. Hough—and records among other points:

Mr. H. Hill and son's wife, from Greenwich, N. Y., attended one of the Gray-Hough scances. Both of them were strangers to all present. A spirit purporting to be Mr. Hill's daughter came to her sisterin law, and called her "Eva," which was correct, and gave her own name. The lady appealed to recognized the form as her sisterin law in looks, though the father failed to do so. The daughter in law is somewhat mediumistic, and may thus have been able to see what her father-in-law could not. They attended Mrs. Mary Eddy Huntoon's scance, and met a friend, Mr. Gifford, there. Mr. G. held Mrs. Huntoon's hands, and a materialized hand appeared making signs of the deal and dumb alphabet, spelling out "Katy." Mr. Gifford was the only person present who could understand the language of signs, also the only one who had relatives who were deal and dumb, and he had a cousin by said name.

Mr. Hill subsequently attended Maud E. Lord's scances, and became satisfied that the manifestations given originated from an invisible intelligence that knew his daughter, even if it was not in fact herself in spirit. Afterward he attended a private scance with Mrs. Dick, and left for home in a happy state of mind over what he had witnessed and heard.

Our correspondent also avers that Mr. Faxon, a prominent business man of Chester, N. Y., was much pleased with his experiences at the Eddy Brothers' sittings.

earth sphere. Her guides think they will be able in time to place their medium before the public, and if so, she will be as great a mystery to the public as Blind Tom was in his palmy days. The Spiritual Society of Bellows Falls, Vt., through its President has invited the medium, or her guides, to address its members at some time in the near future.

Mrs. Sarah H. Wright of West Ashford, Conn., called upon Mrs. Dudley, and received some wonderful personal tests. Mrs. Wright has always been connected with the Baptist denomination, but is now being developed in several plasses of mediumship in her own home among skeptics, and that, too, without aid from others, and she bids fair to be a good worker in the field of spiritual demonstration.

Our correspondent also refers to the presence, during the camp-meeting, of Mrs. Snow, of Lowell, Mass. (called the telegraph medium); Mrs. J. T. Staats, of 361 West 20th street, New York City, who was with friends a visitor at the Lake; Phebe Hull, of Providence, et al.

Mr. S. W. Lincoln of Hartford Conn., an old comp.

friends a visitor at the Lake; Phebe Hull, of Providence, et al.

Mr. 8. W. Lincoln, of Hartford, Conn., an old camper, and Mr. E. C. Hendricks, of Thorndike, Mass., passed onto higher life on Tuesday, Aug. 25th, at Lake Pleasant. Mr. Lincoln was afflicted, with dropsy, and all was done that mortals could do for his relief by his wife, daughter and friends, together with medical skill. Services were held on Wednesday morning (before the body was removed to his home) at his tent. Speaking by Judge Dailey, Mrs. F. O. Hyzer and others.

Mr. Hendricks came upon the grounds Saturday, 22d; felt unwell, and remarked on retiring that he ought to take the cars for home, but did not. About 2 o'clock Sunday morning, a groaning was heard in his room, and on opening the door he was found stricken speechless with a form of paralysis or epilepsy, and he never recovered sufficiently to speak, but lived until Tuesday morning, when his spirit left the body. He had in his pocket a receipt for a registered letter from his home. A telegram was dispatched to the Postmaster, stating Mr. Hendricks to be in a critical condition; this brought a representative of his friends, who directed all matters connected with him until his departure. His body was removed to his home.

[07 Mr. Lincoln. referred to above by our correspondparture. His body was removed to his home.

[Of Mr. Lincoln. referred to above by our correspondent, the Hartford Times says:

ent, the Hartford Times says:

"Hisage was probably aboutsixty-three. He had been in poor health for two or three years, and at last went up to the camp in the hope of gaining some benefit; but he was too far gone, in a state of general nervous prostration, attended with dropsical and other symptoms. Mr. Lincoln was born in New Hampshire, but for much of the younger part of his life he-resided in St. Lawrence Co., New York. About the latter part of the war he came to this city, where he has since resided. His taste in his profession was marked. He was the d-signer of the Hotel Capitol, the Pomeroy cottage on Aun street, and many other buildings in this city, as well as the Rockville Opera House, the Fenwick House, and other well-known structures. He was a man of more mental power than some who voted him as an ordinary man ever suspected."]

Mr. Hay ward also records the decease at Lake Pleas-

Mr. Hayward also records the decease at Lake Pleasant, on Aug. 30th, of Mr. Davenport, of South Adams, a young man of much promise.

Queen City Park. To the Editor of the Banner of Light:

Among the many good things spoken from the platform the past week we only transmit a few, well knowing that your columns are always crowded. Mrs. Abble W. Crossett spoke on Tuesday of "The Open Way," which designation she applied to the revelation of Spiritualism, and urged with considerable force that those who would walk in that way should characterize themselves by united effort, unselfishness

Jennie B. Hagan gives improvised poems nearly

and love of truth.

Jennie B. Hagan gives improvised poems nearly every day upon subjects proposed by the audience, and has the close attention of all. Last Saturday evening a public entertainment was given for her benefit, which was well attended.

On Saturday last Mr. Stilles gave seventy wonderful tests. I send a few names from a list of two hundred and fifty four given by him at three meetings: William Brewster, of Huntington; George Kelton, of Worcester, Vt.; Luther Warren, of Nashua, N. H.: Isaac Farwell, of Dorset; was nearly one hundred years of age when he passed to splitt-life; Joshua Doane, Esq., of Burlington; Isalah Parmenter, of Pittsfield; Luther Durkee, of Stockbridge or Rochester; Amherst Shippen, of East Wallingford; Stillman H. Rand, of Waterbury; Bertha Hale, of Stowe, Vt., a beautiful girl, of seventeen years of age, who passed away amid the sorrows of life and is now very happy; Jesse L. Bradley, of Swabton; Leander Loomis, passed away with gangrene of the lungs; Lot P. James, of South Troy; Mark Eikins, passed away by his own hand a number of years ago.

Wednesday was "Fair Day" at the Park, and we had no public exercises, but an interesting gathering was held at the new and commodious parlors of Dr. E. A. Smith, where the guests had the pleasure of listening to Mr. Walter Howell, of Philadelphis.

Hon. Warren Chase has given us two or three very instructive and entertaining discourses the past week. He spoke upon "Transcendental Science," "What Went ye Out to See When ye Went Out to See Spiritualism?" and "The Kingdom of Heaven is Within You."

Saturday P. M. George A. Fuller spoke upon "The Revelations of Spiritualism and Their Significance."

went yet to see when ye went Out to see Spiritual
alism?" and "The Kingdom of Heaven is Within
You."

Saturday P. M. George A. Fuller spoke upon "The
Revelations of Spiritualism and Their Significance."
The subject was well treated. Previous to the address Mr. Stiles offered an invocation.

Mrs. F. O. Hyzer, of Baltimore, addressed large audiences on Friday and Sunday afternoons. She said,
"The angel of the covenant first made himself known
to me thirty-two years ago. I awakened in cestasy
and have remained in it to this hour. That was the
day of my birth; all before was embryotic. Nothing
new can ever be added to and nothing can ever be
subtracted from eternal truth. True philosophy is the
elixir of immortal youth. We are daily the molders
of our own forms, and it is our privilege to come up
from the humdrum plane of ordinary life to be the
prophet of our own destiny. Let man say what he
will be. 'Tis our own work to bring out the kingdom
of heaven within us. It is a divine art to live. The
kingdom of heaven cometh not with observation, but
by earnest work and culture. Our privileges are divine. Each is a sovereign on his own throne. Look
for heaven and for God within the mind. The builder
is more important than the temple. The ideal world
is the real world, and matter is the shadow. Make
your own circumstances. We are constantly trying to
put brakes on the wheels of sorrow, vice and crime,
when we should be seeking out the causes and removing them."

Ing them."

Miss Jennie B. Hagan spoke Sunday morning on subjects given by the audience, but her principal theme was "The True Home," which she defined as being the home of the soul. After the discourse Miss Hagan gave a fine poem upon "The Formation of the Human Mind."

On Monday, Aug. 3ist, a special car from Lake Pleasant brought nearly filty persons to our camp, and a railroad excursion on the Thursday following eighteen hundred in thirty-three cars. The Eddy Brothers, Mary Eddy Huntoon, Mr. and Mrs. Keeler, Mrs. Maud E. Lord, and many other mediums are with us.

mrs. Manu B. Love, persons here from distant points, among them, Mrs. W. Summer Barlow, of Paterson, N. J.; Mrs. J. J. Clark. New Haven, Ct.; Miss F. A. Perkins, Morristown, N. J.; H. A. Budington and wife, Springfield. Mass.; Carrie E. S. Twing, Westfield, N. Y.; Walter Howell, Philadelphia, Pa.; O. B. Ben-

nett, Norwalk, Ct.; F. Roscoe and wife, Providence, R. I.; Mrs. K. R. Stiles, Worcester, Mass.; George A. Fuller, Dover, Mass.; H. I. Glover, Oakland, Cal.; Sidney Howe, Onset, Mass. GEO. DUTTON, M. D. Sent. 714, 1828.

Sept. 7th, 1885. Nemoka (Mich.) Camp-Meeting.

To the Editor of the Banner of Light: The camp-meeting at Nemoka, which closed Aug 30th, considering all the disadvantages, was a success in every respect; with fair weather on Sundays, throughout, with one exception, and then there was a very good crowd to listen to the utterances of Glies B. Stebbins, Mrs. Pearsall and Charles Andrus; at the same time good test mediums demonstrated the phenomena explained by our speakers, in the mediums' tent.

nomena explained by our speakers, in the mediums tent.

The first Sunday, Aug. 9th, the rostrum was occupied by Mrs. Woodruff, President Whiting and Mrs. Walton. A. B. French spoke to a much larger audience the second Sunday, and the interest in the conference meetings during the subsequent week increased as Mr. Stebbins introduced topics interesting and profitable for consideration.

The weather dampened the ardor of some of the more timid ones, and some things more substantial and fully as essential, perhaps, the tenters' bedding, causing a greater exodus from the camp in the early part of the last week than was at all pleasing to witness by those who remained; but Children's Day, Aug. 27th, dawned pleasant, though cool. The forence was occupied in discussing the practicability of instituting Lyceums, etc., and goed uterances by G. B. Stebbins, Mrs. Pearsail, Charles Andrus, President Whiting, Mrs. Andrus and others were given. In the afternoon a steamboat excursion and refreshments for the little folks were fully appreciated by old and young.

Friday evening a literary entertainment was pro-

Mrs. Dick, and left for home in a happy state of mind over what he had witnessed and heard.

Our correspondent also avers that Mr. Faxon, a prominent business man of Chester, N. Y., was much pleased with his experiences at the Eddy Brothers' sittings.

L. B. Ludington, M. D., of New Britain. Conn., declared that a spirit came to him in Maud E. Lord's seance, and gave him the Masonic signs; also those of other secret societies. Dr. Ludington has been in medical practice for some thirty years, and ought to know whether a lady could give such signs of herself's Mr. and Mrs. George Burnham, Waverly, Mass. seemed to be well satisfied with what they witnessed and received at DeWitt Hough's teanes, and so expressed themselves to the writer.

Mr. William Fleming, of Pittsfield, Pa., attended a scance held by Mrs. Fay, and his son and daughter, Albert and Alice, came out and gave their names. Mr. F. said he was an entire stranger to Mrs. Fay. Other spirits appeared, giving events and facts with names that were true to the letter, and carried conviction to the mind of Mr. Fleming that Mrs. Fay has genulue spirit-manifestations take place in her presence.

I called on Mrs. Eva L. Dudley. She is controlled by a spirit calling himself "Jack," also another by the name of "Tumble." Either of them set the common mind to marveling at the knowledge they possess on the various issues of human life and the history of the public as Blind Tom was in his paimy days. The Spiritual So-

Lookout Mountain Camp-Meeting.

The Camp-Meeting at Lookout Mountain, the closing services at which occurred on Sunday, August 30th, is reported by Light for Thinkers to have been attended by a highly intelligent class of people, to whom the

reported by Light for Thinkers to have been attended by a highly intelligent class of people, to whom the philosophy of Spiritualism was presented in a lucid and impressive manner by the various speakers. It further states that Mrs. B. A. H. Talbot, in addition to occupying the platform as an inspirational lecturer, tendered her time and services for the transmission of messages from spirits to their friends on earth, and Mr. G. H. Brooks gave much satisfaction by the exercise of his psychometric powers. Miss E. M. Gleason contributed largely to the instruction of those present, and Dr. Samuel Watson, direct from the Eastern camps, was, as usual, full of ideas and facts which he freely dispensed to the great edification of his auditors.

At one session, a Methodist minister of Chattaneoga was present, and upon invitation addressed the audience. He proved to be "almost pershaded" to be a Spiritualist—his opinions being, as expressed, in full accord with the philosophy of Spiritualism.

Upon closing its report, Light for Thinkers says:

"The season was highly enjoyed by all present. Looking at the results from a financial view, we must congratulate the Association. Those present proved to be substantial in ability to pay for movements to present our truths, as well as to advocate them. The Board of Directors were despondent about effecting a sufficient sale of stock to pay for the property. Upon call, a generous response was made, and a large amount of stock subscribed. The Association is now a fixed fact; success is sure. The ratiroad work is being vigórously pushed; improvements will be made, and next year ag great meeting will be held. Everyby the property of the property. The Association is now a fixed fact; success is sure. The ratiroad work is being vigórously pushed; improvements will be made, and next year ag great meeting will be held. Everyby the property of the property.

Cassadaga Lake Camp-Meeting.

To the Editor of the Banner of Light:
The closing lectures of the season at Cassadaga were well attended, and everybody seemed satisfied with the good outlook for the future. A. B. French and Mrs. Lillie gave the lectures on Saturday and Sunand Mrs. Lillie gave the lectures on Saturday and Sunday, the latter delivering the closing address on Sunday afternoon. The financial condition of the Association is better than ever before, and the list of speakers employed shows that the platform is being steadily elevated. The old Board of Directors, with one exception, has been reflected, and Mr. E. W. Bond appointed a committee of one to employ speakers for next season. The weather at the present writing is rainy and cool, and nearly all of the campers have left the grounds. The temperance people are holding a four-days' meeting, but the attendance is not large. four-days' meeting, but the attendance is not large. Geo. W. Bain and Hon. J. P. St. John are among the speakers. GRAPHO. speakers. Sept. 5th, 1885.

Grove Meeting at Oswego, N. Y.

To the Editor of the Banner of Light: The annual Spiritual Grove Meeting was held on the Fulton Fair Grounds, Sunday, August 16th. Fully fifteen hundred were present, the greatest degree of harmony prevailed, and deep interest was manifested by

mony prevailed, and deep interest was manifested by all in the proceedings.

At 10:30 A. M. an address was delivered by Miss Carrie R. Downer, of Baldwinsville, and at 2 P. M. our special trance speaker, Mrs. Carrie C. Van Duzee, of Gouverneur, gave a lecture that was fully equal to any of her previous efforts. Both addresses were listened to with a marked degree of attention, and will long be remembered by all who heard them.

By request Mrs. M. C. Knight gave an address on temperance, and at its close a number of tests that

temperance, and at its close a number of tests that were recognized as such. Mrs. D. Fry, entranced, made a few remarks that interested all. It was an nounced that the next meeting would be held at the same place, in August, 1886.

J. P. M. PECK, Chairman.

Sherrodsville, O. To the Editor of the Banner of Light: Our progress here is phenomenal. Spiritual opera-

tions have only been displayed since I arrived here two months ago, and the place is aglow with interest

two months ago, and the place is aglow with interest and enthusiasm. Last night we had about seventy in our front room to listen to the guides of Mr. De Main, and the subject was chosen by the audience. Next Sunday, and in future, the lectures will be delivered in the school room, which has been offered us renf free, without asking for it. We are seriously contemplating the formation of a Society. The tolerance of new ideas in this country is a matter of surprise to me. This feature stands out in bold relief to the dogmatic conservatism of the mother country, and renders our field of labor more productive and encouraging.

Aug. 31st.

C. G. OYBTON.

Mrs. C. L. V. Richmond in England. During Mrs. Richmond's recent visit to Nottingham

she was invited by the Spiritualists to use their room in Morley House for the delivery of such discourses as her guides might feel disposed to favor them with. The invitation was cordially accepted, and on the Sundays of August 9th and 16th, and on the intervening Thursday, addresses were delivered that gave the greatest degree of satisfaction to all who heard them. On the 23d and 24th of the same month she addressed audiences in Hallfax, and held a séance on the evening of the 25th, a lengthy report of which was given ing to the 25th, a lengthy report of which was given in the Hallax Courier of the 29th. To-morrow, Sept. 13th, Mrs. litchmond speaks at Newcastle, and on the Bunday following opens her second series of meetings in Assembly, Room, Kensington.

Mantua Station, O.

To the Editor of the Banner of Light: Mrs. Helen Stuart Richings lectured for the Spiritualists of this place, at King's Opera House, on Sunday morning, Aug. 23d, to excellent acceptance. Her theme was "God's Way," and the discourse was entirely inspirational. She has been engaged to speak here again on Sunday, Sept. 18th.

A BLIGHTED THUNDERBOLT .- It is a glad pienic A BLIGHTED THUNDERBOLT.—It is a glad plente party. The Sunday-school has gone out into the forest. The dark object in the heavens, 800 miles wide and 2,000 miles long, is a cloud. It got to the woods about as 800n as the picnic, and it is there yet. Under the great oak you can see the dinner. The large water-proof mound in the middle of the table, sullenly laughing at the storm, is a fruit-cake. The teacher of the infant class made it herself for the little ones. But the storm saved them. See! the lighting has struck the cake, without a dent in it; and under the table, shattered and blighted, lies the thunderbolt.—Burdette. "LIVING AS A FINE ART."

BY GEORGE A. BACON.

To the Editor of the Banner of Light: Rarely have I read a more soul-stirring address, one that reached my inmost nature and moved the fountains of my spiritual being to their depths, as did that beautiful and masterly tribute to "Living as a Fine Art," delivered at Lake Pleasant just four years ago this last month, by that prince of platform orators, Edward S. Wheeler, and printed in the BANNER of August 29th. And at a no more opportune hour could it have appeared than just at this time, for now, as when it was first spoken, are its truths pregnant with meaning and crowned with immortal life. Fortunate for those who, entering into its spirit, accept its teachings and outwork its precepts.

Strong and clear in Saxon statement, rich in inner meanings, in hints and suggestions, prompting to noble endeavor—it is valuable as an aid to one's education. A practical appreciation, a personal application of its morals is an addition to one's power for usefulness in the world. Though an extemporaneously spoken discourse, its fresh thoughts and pertinent facts, its healthy tone, its artistic sense, its helpful, energizing spirit-these must have been outwrought from the best material in the workshop of his brain, by the light and heat of his inspired soul. Dealing with the esthetic as it does, its roots are imbedded in the practical-the Real-while it encouragingly points the way to the realm of the Ideal.

"There never yet was pure Ideal Too fair for us to make our Real."

To me, I confess, it had the charm of a prose poem, and the inspiration of a song of praise set to exultant music. Intuitive readers perusing it as an ordinary production, address, or essay, cannot but feel its deep ignificance, its lofty purpose, its glorious promisein short, the color and quality of thought that so eminently characterized the author. Alasi though so popular and apparently well known-none more so than he—but very few really knew him for what he was, and appreciated him at his worth. Though constantly struggling with poor health, his spirit often arose above its earthly surroundings, and he easily carried his auditors whithersoever he would.

His insight into life, his power to touch the springs of human action, to enlist the sympathies, to feed the emotions, to warm the heart, to thrill the soul, came by virtue of the inspirations that bathed his own immortal spirit. None who were accustomed to hear him but felt at times that his power of speech, his intense feeling, his play of imagination, his glowing words molded in the furnace of his experiences, seemed to be possessed of more than human power, often lifting his hearers as he did from the common affairs of every-day life to the veritable kingdom of the

Being personally stimulated in the right direction myself by its perusal, twice repeated, I am moved to remind the reader who, perchance, might have overooked it, to turn back to the issue of August 29th, and strengthen his or her spirit by a careful perusal of 'Living as a Fine Art," and then following it up, put into practice the important lesson it teaches. You need not stop to thank me for thus calling your attention to this matter, for I know you will feel to do it, and this will be compensation enough. Cliftondale, Sept. 5th, 1885.

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

HENRY KIDDLE, Chairman. J. F. JEANERET, Secretary. The Secular Press Bureau has been reinganized for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to HENRY KIDDLE. Chairman.

No. 7 East 130th street, New York City.

Spiritualist Meetings in New York

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% P.M. Miller's Arcanum Hall. 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2% and 7% P.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

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

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualisis holdsits meetings every Sunday in Conservatory Hall, Redford Avenue, corner of Fultun Street. Speakers: September, Mr. Waiter Howell; October, Hon. A. B. French; November, Mrs. Susle Willis Fletcher; December, Mrs. Anelia H. Colby; January and February, Mr. J. Wm. Fletcher; March, April, May and June, Mr. J. Wm. Fletcher and others. Morning service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation, 416 Auginal street, near Fulton. Brooklyn, N.Y. Sunday services 11 A.M. and 7% P.M. Mediums' meeting 3% P.M. Ladies' Aid Society, Thursday, 3 to 10 P.M. John Jeffrey, President; S. B. Nichols, Vice-President; Miss Lulu Beard, Secretary; A.G. Kipp, Treasurer. Speakers engaged; Sept. 18th, Hon. A. H. Dalley; Sept. 20th and 27th, John Slator, trance speaker and test medium; October, Mrs. Neille J. T. Brigham.

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