VOL. LIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 4,

\$3,00 Per Annum, Postage Free.

NO. 25.

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## The Spiritual Rostrum.

Possibilities of Spirit-Culture.

A Lecture delivered at Lake Pleasant, Aug. 17th, 1880,

BY CHARLES DAWBARN.

[Reported for the Banner of Light.]

The study of human anatomy must have had wierd interest to the man who first dared to take to pieces a human form. It is true he was only doing in his humble way what nature had begun to do far more perfectly; but he was crying "Stop," to nature, that he might at least have time to learn his lesson before she destroyed the book.

It was a search for the secret of life and the mystery of death begun by that student and continued by his successors that has left little to be learned of the machine we are taught to call man. The skeleton stands as a toy to our children; as the outlines of a continent whose hills and vallies and rushing streams are surveyed and mapped to adorn an atlas.

I could linger long over the marvelous scene, for these organs and nerves, these arteries and veins, offer you study for a lifetime with an heirship to his heart's content for your oldest son. It seems like the eager search in the streets of buried Herculaneum-a new discovery possible at every corner; but the silence of death is around you as you work.

You have thrown open another house, and now comes the question, "What of the man who claims ownership here?" But the anatomist like your laborer with spade and shovel can only tell you "the owner is missing." Hunt from collar to garret-everywhere lies furniture adapted to each room, but not a trace of the proprietor-and at last the anatomist acknowledges that neither the secret of life nor the mystery of death is entombed in all that structure.

Turn to the physiologist and marvel at his learning as he shows you each organ in the activity of life. Here flow the streams of a living world from rivulet to Mississippi, freighted with the needs of every hour. In every direction are nerves, bearing electric currents that are never at rest. It is telegraph, telephone. rallway and macadamized road wherever needed, and all alike crowded by the ceaseless traffic. The anatomist worked amidst such silence

that every question aroused an echo: but here we find bustle and activity exhibited by matter, and guided by an intelligence that moves this world of atoms at the slightest expression of its will. So I ask the physiologist to introduce me to the owner. He points to the brain and says, "There is his private apartment." But the anatomist assures me he has searched through ten thousand brains without finding an owner to say "That is mine." So to the physiologist, like the anatomist, the secret of life and the mystery of death stand unsolved.

Leaving these mere workers in matter to their eternal search, I claim brotherhood with the intelligence that can turn anatomist at one hour, and the next stand professor of physiology. He measures the star, weighs the earth, and gives a task to the lightning. Pondering the unsolved problem, I once again make anxious question, "What of the secret of life and the mystery of death?" He takes me by the hand and says, "Come." When our feet touch the innermost, he points to the eternal atom moving to and fro in the kingdom of force, and tells me to learn its lesson.

Presently I discern that the owner has no home in all this structure, no palace in which he may sit enthroned and wield his sceptre. I find the human form standing as a mighty kingdom, with every inhabitant working for the whole nation. But, although intelligence wears the crown as king, I perceive that man is a limited monarchy, with every citizen demanding and compelling a hearing on any action that affects his welfare. Whilst mortal man does stand to me as wonder of wonders, I can discern clearly that he is only making an advanced civilization. He is a nation of grander development than are the other nations around him.

I now discover a beautiful truth, so simple that even a child in science may grasp the thought. In every being that exists there must be matter, force, and intelligence, each with its eternal atoms or ultimates. There is nothing more and can be no less, whether to the bacteria of microscopic discovery, or to the elephant whose ancestors were yet greater mountains of matter than himself. Every living being is thus built up of three eternal independencies. Man cannot conceive of existence under other conditions: but we must remember that although these three independencies are blended for a special expression of life. their union can be dissolved without destruction of the eternal atom.

So the thought I want to express is this: that whilst the atom is indestructible and eternal, its union with other atoms is a partnership whose firm members charge from time to time, just as it is with the partnerships in our business life of to day. At the same time we must notice we never come into personal relation with even one member of the firm, but every question is answered, and every movement determined by the whole community acting as one individual.

Ask the naturalist to show you a little brown hydra, and you will make the acquaintance of a very small animal with a very sharp limit of, A young women tourist at Cattskill said to her broth force and intelligence. The scientist will prove the force and intelligence. The scientist will prove the force and intelligence, the prospect; Algernon, prompting the source to you that, ilke every other form, it is composed; played upon by a greater force that continued the prospect; Algernon, prompting the source to you that, ilke every other form, it is composed; played upon by a greater force that continued to immunerable atoms beyond even imagination; vision stands to the mortal as clairvoyance, both the form of intelligence through every organ by which we call a "bydra." We do not think of sion of intelligence through every organ by

its separate atoms any more than we think of every man woman and child in England when we speak of the English nation. Yet when we use the term England we are obliged to include the individualities of which that nation is composed. And it is only because we have not grasped the thought that the atom, whether of force or matter, or of intelligence, is the true individual, that we think of the hydra as a unit instead of as a nation.

Taking this truth as our foundation thought we are ready to apply it to higher manifestations of life. We find that wee hydra under favoring circumstances building a nation of hydras, which therefore includes more of intelligence, more of force and more of matter than was possible to the single hydra. Of course the proportions of each are so far changed in this process of evolution, that only the scientist who follows it step by step can realize that the hydra polyp is really a nation of hydras. But when we discover that the hydra polyp is evolving organs and powers impossible to the hydra, we must not forget that it is only a nation whose every citizen is a wee hydra. Nor must we forget that the hydra is itself a nation of molecules, and that each molecule is but the blending of individual atoms.

I don't want to carry this thought to an extreme by suggesting that the hydra-polyp might perchance cultivate its offspring until a higher and a higher form becomes nationalized The discoveries of progress by evolution would not justify any such assertion. The thought I want to express is, that what we call individuality is always a blending of other in dividualities -- a gathering of ultimates, under the laws of evolution and survival of the fittest. It is these individual forms which our nineteenth century scientists spend their lives in endeavoring to classify and comprehend.

You perceive that this thought revolutionizes our old conception of man. We may presently discover that this revolution is even more of an upturning than seems possible to-day. Nevertheless, the only question we should each ask is, "Is it a truth?"

I know that we have had assertions from time immemorial that man is in some sense distinct from the rest of creation, and that he has a soul all to himself. On the strength of this assertion we find heaven and earth in commotion to save or damn this human soul. So important has this conception of a soul seemed to man, that upon it every religion has been founded. The poetic imagination of seer, prophet, and Messiah has conceived of Deity as living and moving and having a being all in special relation to the welfare or ill fare of the human Boul.

individualities, Delty could no more damn the too well that many a clairvoyant, clairaudient soul of a man than the soul of Great Britain or the soul of the United States. So I am not dealing with an idle thought, but with a fact of nature. But I want to carry the thought a step further; out into the wider manhood of humanity as distinct from the six-foot limitation which is the special study of the scientist,

and the ponderous problem of the philosopher. If we have mastered the thought that every thing our senses can grasp is composed of three elements, matter, force and intelligence, each existing as ultimates, we are ready to build upon that foundation a practical philosophy of man, which shall make him smaller and larger than prophets, poets and philosophers ever dreamed.

Intelligence must express itself according to the conditions of the matter at its disposal, and the special condition is always a result of more or less force expressed in varying rate of movement or vibration of the atom. When we speak of a savage as incapable of progress, we mean that his brain is composed of matter whose rate of vibration cannot be increased without destruction of its form. Matter will always respond to an increased force, though a heat that will only warm one form, will melt and thus destroy another:

We must not forget that ultimates of force and ultimates of intelligence are coming and going as freely and incessantly as the ultimates we call atoms of matter. This is but re-stating what I have already affirmed, that man expresses only a civic individuality; that every man is a vast city voicing the opinion of a majority of its citizens. But the tailor never measures the circumference of this wonderful being. He can deal with just so much of its matter as vibrates in harmony with his mortal sense and no more. And his mortal sense is intelligence expressed through certain limited organs.

The point I want to make is this: each organ is necessarily offering a limited expression to a limited comprehension. Increase my comprehension, and I shall find that your intelligence has a wider limit than I dreamed. But in any case our earthly or mortal sense has a boundary it cannot pass; because there is a certain limit at which increased vibration would melt its organ into destruction of form.

Harmony of comprehension is based upon harmony of vibration, therefore so much of my thought as demands vibration outside the mortal limit of my brain, can only express intelligence to so much of your brain as also vibrates outside the limit of a technical physiology. The mysteries of manhood's intelligence are only mysteries to that portion of the organ which is vibrating to an earthly tone. There is a fixed limit to the vibrations that our optic nerve can transmit and record. A movement more

which man mortal senses the lower rates of vi- | psychometry that gathers facts from the eterbration. It is as if we lived in a mighty glacier with ice limiting every expression of our manhood. In a certain direction that glacier has felt the sun's warm ray, whose force has melted the ice into a rippling brook. There is only a difference of vibration between ice and water, yet the life possible on ice must lose much of its expression if placed in water, and would become impossible if more force be added, until the water becomes steam.

But man seems to have powers that compass the infinite whole He may, as it were, live in the glaciers' eternal cold, where only intelligence that is in harmony with that rate of movement can greet him mind to mind. But his intelligence can also use matter which though evolved from the glacier, can express a higher life and a grander thought. Yet that higher life can only be expressed to intelligence his teachings. But there are many amongst on the same plane. This is practically an impressible conception to the mortal who allows be fascinated by the beauty of the forms he his thought to be bounded by the glacier of earth-life. But when intelligence has once problems, and his gentlemanly demeanor. burst the barrier, it perceives that neither ice, water, steam, gas nor ether can refuse it expression, although in each sphere humanity will find the law of harmony limiting its intercourse to its fellows on the same plane.

When we have grasped this truth, our next object should be to determine man's power in each stage of his existence to prepare himself for a higher expression of intelligence. Of course it would not be intelligence for man mortal to take any action that would prove destructive to the form of to-day. In other words, man mortal must find his pathway outward through a development of his present manhood, by learning how to use all the powers that inhere to his earth life. The savage is to-day distinguished from the man of profound intellect by the slower movement of the atoms of matter in his brain. But the child of civilization may live and die ignorant of the privileges of his inheritance. No matter how ma-terial may be the declared limitation of the proud scientist, he is by inheritance in possession of a higher and grander manhood than he claims. But he will never discover this in earth-life unless he can remove the cataract of prejudice that now blinds his vision.

On the other hand, there are many claiming a higher life because, from a supersensitive ness, they can work amidst vibrations impossible to the scientist of to day. Such persons would do well to remember there may be a volcanic eruption of force to a very small proportion of intelligence, amidst vibrations that stand to mortals as spirit-life. A man may exwho neve and psychometric sensitive evinces far less intelligence and true knowledge than students who live and think within the range of mortal

If we have grasped the thought that man is a nationality of intelligences dwelling amidst surroundings which compass from ocean level to mountain summit, we can prove by observation that this man nation can utilize every climate by leaving its citizens free to adapt themselves to any locality they choose.

The intelligences in man can, without destroying his mortal form, exhibit powers of acclimatization of which we do not yet dream. Man has, as it were, lived on the seashore through all the centuries: or in swampy levels. whose conditions have forced contention, competition, bigotry, superstition and bloodshed. because the whole atmosphere is full of a malaria of selfishness. So we are now face to face with the practical question, "How far can we in earth-life cultivate man's higher faculties?" That is to say, "How far can we develop the spirit-powers in man mortal?" When we use intelligence through matter at a very increased rate of vibration, we call it "spirit"; by which we mean that intelligence is at work outside the scope of our five senses. It is very important that we mark the philosophical truth that there is no necessary relation between an increased rate of vibration and a higher manhood. So sitting for development, even if successfully practiced by the twelve hundred millions of mortals, could never raise the human race one inch toward a higher manhood. Mediums can sense rates of vibration the rest of us do not feel; but we all know they do not thereby become better men and women than the average of humanity.

We listen to those whose lecture and talk is from the standpoint of increased vibration of the atoms of matter in their mortal brain: we spend three parts of our admiration in comparing the lecture with what that medium would have said if the mortal brain had continued at level of wash tub and spade. We call the whole world to witness the marvel of spirit-power and the demonstrated fact of spirit-return.

But the world is demanding a higher standard. It sees no special merit in the thought of an inspired brain unless that thought stands superior to the intellectual effort of a normal thinker. Here stands a medium of the average lack of education and culture. Pour the force you call development upon that mortal brain, and out may roll doggerel by the yard and poetic thought by the inch. Yonder reporter catches the words, but his editor tears his hair as he attempts to scan the lines. Is that what you call the education of a higher faculty? If it be the babyhood of a higher life, it should be

nal shore, and then mutilates them by imperfect atterance. All these things and results are right if you count them as infant-school exercises; but we have been demanding that they be compared with the college thesis. The baby spirit knows much less than the trained mortal, and his only advantage is in his future possibilities. Yet we proudly present that baby to the public, not as a baby but as a man.

If we have now learned the lesson that development of spirit power may possibly only exhibit spirit ignorance, we are ready for another step. Knowledge always demands a sure foundation. Each step must rest upon the one

If some learned professor were to discourse to us to-day upon the higher mathematics, he would find most of us unprepared to profit by us who, watching him at the blackboard, would drew, the ease with which he solved difficult Yet they would miss the truth he came to teach because they were not ready for it.

The first step toward cultivating a higher manhood is to prepare yourself to receive a new truth. The presentation of an old truth in a new spring hat seems to satisfy all the church-goers of the world. And Spiritualists are crystalizing around the one great truth of spirit-return until they are quite contented, or specially interested if they find it wearing some new phase of phenomena.

There is no growth of spirit faculty possible under such conditions of mental stagnation. Growth depends upon accretion; atom added to atom, whether it be of knowledge or of matter. So I assert and reassert that sitting for development may make you a medium, but your becoming a spirit instrument does not necessarily imply that you can teach as profound a truth as that elaborated by the student minds of our men of learning who claim no inspiration. But this should not be so; for the law of vibrations should teach us that higher and higher truths are within the reach of manhood prepared to receive them.

We are full of admiration for the advance made by scientific investigators of to-day, and all unconsciously they point us to the pathway we are seeking. Just as every mortal sense comes into play by the natural process of daily use, so will our higher senses be unconsciously evolved by an advancing manhood, and in no other way. No instructor from the world of spirit could teach your child to read and write as well as it could be done by his mother, or plore an unknown country, and yet exhibit in the schoolhouse on the village green. Our less intelligence than his brothers and sisters | level must be near to that of our teacher if we are to profit by his thought.

> Theoretically the astronomer should be the first to benefit by the higher astronomy. The mathematician should most readily grasp a new truth in higher mathematics, and the trained philosophical mind should be best prepared to receive an advanced thought. I say theoretically, because a terrible obstacle intervenes, and that is the present scientific ignorance and prejudice which would deny the possibility of any development of man's higher faculties through the law of vibrations.

> A new truth is brought by one who knows to one who does not know it. And if ignorance and prejudice refuse to listen, the new truth remains silent. Nevertheless the profitable cultivation of man's spirit faculties in earthlife depends upon and demands the utmost development of his normal powers.
>
> I do not mean that a far-sighted man is near-

> er to clairvoyance than one who is short-sight-ed. Nor do I mean that a keen ear means a coming clairaudience. That would be noncoming clairaudience. That would be non-sense. But I do assert that the use of your mental faculties through your mortal brain to their fullest extent prepares that brain to re-ceive higher truth by increasing its rate of vi-Now what does this mean to the Spiritualist?

He cannot reach the professor and philosopher He cannot reach the professor and philosopher of to-day who stand ensconsed in public esteem and admiration. So his work must be to raise up the philosopher and professor of the future. See that the child grows up in the light and knowledge of spirit-return, and by so much bigotry and prejudice will become impossible to him. Then see that he realizes the existence to him. Then see that he realizes the existence of spirit faculties as his birthright; but at the same time teach him that those spirit faculties will be of little value to himself or the world until he has cultivated his mental faculties to their utmost extent.

their utmost extent.

Let science make him a lover of fact; through philosophy mold him into a worshiper of truth; and you are thereby developing the soul-power of that young Spiritualist most glosoul-power of that young Spiritualist most glo-riously, for you render it certain that every de-velopment he may achieve of a higher or spirit-faculty will become a blessing both to himself and the world. So there is no miracle about it. It is only progress continued far beyond its present limit. You lay one brick at a time, with never a cornice or an arch misshaped by prejudice, and the result shall be a spiritual temple fit for the indwelling of an immortal temple fit for the indwelling of an immortal

Make haste slowly, my brother and my sister. By so much as you fill the world with test-hunting Spiritualists, by so much as you proudly exhibit imperiest phenomena to a skeptical world, by just so much you stop the progress of the good work. We have been talking of scientific prejudices. But the prejudice and ignorance existing to-day amongst Spiritualists is a fearful reality that betokens how little we have yet learned to develop and oultivate our higher manhood.

Nature is holding supernal privileges in her right hand as a gift to her spiritualistic child who shall develop his higher faculties by his own independent labor. The Spiritualist of to day has somehow got the idea that development means sitting still with some one else to do the work. That may develop mediumship, but it will never develop spirit manhood, either

kept, like other baby efforts, for the nursery and not for the platform.

You know full well that we have a clairvoy-suce that sees all but the very most important point and there usually falls; a clairaudience that hears only a spirit silence of truth; a

# Niterary Aepartment.

## SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER,

Author of "Outside the Gates," "Here and Beyond," "After Many Days," Etc., Etc.

CHAPTER XL

BIJOU HOSPITAL.

Ten months have rapidly slipped away. The fortune that so tardily came to the rightful owners, has made no material change in the course pursued by the small family who devoted so much of their time to promote the interests of others. Their living is still simple and unpretentious. The Carver street house is retained, and the measums continue their professional business. They are happy themselves, and impart a harmonious and peaceful influence to all who approach them; to those who seek tidings from the spirit-world. For them there is no anxiety and planning to meet current expen-es, though there is an increase of free sittings for those too poor to pay for communion with their departed friends.

More attention is bestowed by them on the children's school-which has so increased in membership that an effort is being made to secure larger quarters and extra teachers. A few men and women of means have taken hold of the idea with energy. Mr. Brown has pledged himself to pay one thousand dellars annually toward the support of the school, and others have subscribed various sums according to their ability and interest in the work. Mary

Lawrence has donated a handsome sum. Before the summer had passed, a sufficient sum of money was raised, and a more comfortable building was secured and teachers provided for the children, who now occupied three rooms.

At the October meeting of the "benevolent band" of ladies engaged in making clothing for the destitute waifs of the school, Mrs. Nelson, a pleasant lady, of middle age, whose mild, motherly ways made her a general favorite with all the members of the society, quietly drew a letter from her pocket, with the re-

'Indies, I would like to read to you portions of a letter which I received from a young friend of mine a few days since. She is a physician, who received her education at Vassar College, and has devoted almost her whole time, for years, to the study of medicine and surgery. I would not hesitate to put myself in her charge were I suffering from illness or accident. But you shall hear what she says." She

then read as follows: 'DEAR FRIEND-You have, doubtless, long

wondered what has become of me, and why I left home without taking leave of my friends. There were reasons for this that I cannot now explain; although you are probably aware that the property my father managed did not belong to us, he was holding it in trust for its heirs, to whom it passed at his death; hence the necessity of my earning my own living-if I would retain an independent spirit. What more natural than that I should turn to practical use the medical knowledge I had obtained through patient study? On leaving my former home, I came immediately to Columbus, where a former teacher of mine had settled. I applied to him for advice and assistance in establishing myself in practice. His knowledge of therapeutics is extensive, and his field of patients so large that he required the services of an assistant in his home practice. My coming was an opportune one. He took me into his family, and I became his assistant in attending to those who sought medical advice. Soon the doctor had more time to attend to his out door patients. I have been very successful, and have made many friends in this city. Once a week I visit the hospital with Dr. C., and have increased my knowledge of surgery and medicine. I have been offered the position of assistant resident physician in a female hospital here, but have not yet decided to accept it. I feel that I have found my true calling. But an undercurrent of restlessness possesses me, which I cannot get rid of. I feel I must do something more. You will understand me, I know, when I say there is much of wretchedness and suffering among the poor that I wish to relieve. I have been studying the diseases of women and children carefully. and I hope some day to assist the very poorest of them, when they need advice and treatment. I do a little in this line now, but I am very limited."

When she concluded the reading, Mrs. Nelson remarked: "There, ladies, that is the gist of the letter. We have all seen the necessity of having some such worker as this in our city. Now the idea strongly impresses me that we should guarantee a certain sum of money yearly to my friend if she will locate here in practice, and take charge of the cases of sickness among the poor women and children of our city to which the members of this society may call her attention; and I think we ought to have a hospital for all such as are not provided for by the authorities. Who knows but what such a project may become, in time, a reality. Let us discuss the matter and see if something practical cannot be evolved."

The plan received earnest consideration at several successive meetings. The ladies pledged certain sums, and also opened subscription papers, which they presented to their friends, and soon enough money was secured to warrant Mrs. Nelson in communicating with her medical friend.

When the name of this young physician was disclosed, Mrs. Lawrence was gratefully surprised, but soon expressed her desire for the accomplishment of the project. "Write to her to come at once," she said to Mrs. Nelson, "and tell her that the best of success awaits her here in the noble work she is engaged in for humanity. But please do not mention my name in

your letters." Mrs. Nelson proved such a skillful manager that she succeeded, before the Christmas chimes rang out upon the air, in securing a large subscription for the purpose of putting her idea into practice. She had also induced Dr. Clara Benton to undertake the duties of such an office in Springfield at the opening of the new

A grand fair and musical festival was gotten up and managed by the enterprising ladies in aid of the new enterprise, which netted several thousand dollars.

For a long time Mrs. Lawrence had been untiring in her efforts to find Clara Benton, but without success. She had the deed of Bijon Stranb. rion of the second of the seco

cottage made out in Clara Benton's name, and the document was still in the safe of lawyer Hudson, together with certain bonds and seourities worth five thousand dollars. A careful examination of the accounts of the late Thomas Benton had satisfied Mrs. Lawrence that his investments of her husband's property had been wisely and judiciously managed. After a fair rate of interest on the original sum had been deducted, there remained five thousand dollars and the cottage. This property she decided must go to Clara as her heritage, and she had the matter attended to promptly, lest delay might mar her good intentions.

On her return to Springfield, late in Decem ber, Clara Benton called at once on her friend, Mrs. Nelson, who gladly welcomed her. Clara appeared as gentle and graceful as she was the year before, but the expression of her face indicated stronger self-reliance. She was glad to come back to her friends, although loth to part with those kindly hearts in Columbus who were sad to give her up. But the work that awaited her of ministering to suffering humanity inspired her with courage and hope.

"I do not want a large salary," she wrote in one of her letters. "Gladly would I devote my time and labor without money and without price, were I not dependent on my own exertions for self-support. But I will do all I can to further your good work for humanity."

Bruce-good, faithful Bruce-had been the companion of our friend in her journeyings, and came back with her to Springfield. Many times, when weary and worn by the day's exhaustive labor, she would draw strength and vigor from the animal by merely laying her hands on his shaggy coat and caressing him; all the while talking to her mute friend in her gentle tones; all of which he accepted, reciprocating her kindness after the manner of his race. She thought she could never part with Bruce, for he seemed a part of her life.

On the last day of the year Miss Benton was surprised by receiving a call from her attorney, lawyer Hudson; but much more so, when the nature of his business with her was fully explained. He said it was no use for her to demur, for unless she consented to take the little property that was now hers, it would all be devoted to some charitable object, as Mrs. Lawrence had determined to use no part of it for herself or child.

Then the idea flashed upon Clara's mindwhy could not the cottage be taken and fitted up as a hospital for such suffering children as could not be properly attended to in their own squalld homes? The cottage was small, but it would do for a beginning, and some day it could be enlarged and otherwise altered for such charitable work. With this thought in her mind Clara demurred no longer, but quietly and gratefully accepted the trust conveyed to her-for so she considered it-by the deed.

That evening three ladies called at the home of Mrs. Nelson with new year greetings for Miss Benton. Clara received a warm and loving embrace from Mrs. Lawrence, lovingly exchanged kisses with Maysie, and responded cordially to the hearty hand-clasp of truehearted Sarah Moore. Clara knew that these were true friends, who understood and loved her. In talking over beneficent plans, not a thought of personal ambition crept into the rated it was decided the "Bijou Cottage" should at once be opened and fitted for the occupancy of those who could best find health within its walls. What made it the more desirable was that it was within two miles of the city, in a location that afforded pure air and other healthful conditions.

A few years have come and gone since this generous work began. It has flourished beyond the hopes of its friends and projectors, and has resulted in affording practical assistance and blessings to many a destitute one. The hospital where the patients were taken to be nursed and treated and coaxed back to health, is known as the "Bijou Cottage" no longer, for it has been so altered and enlarged, that it is no longer appropriate to call it by such a dainty and petite name; it is now known as "The Free Hospital for Women and Children."

Men and women of means continue to interest themselves in this benevolent work, and funds are not wanting to keep it actively useful. One humanitarian who closed his earthlife two years after the hospital was established, left a bequest of twenty thousand dollars in trust to Dr. Clara Benton to be used for the benefit of the institution, and faithfully does she discharge her trust. Others have also contributed assistance in times of need. The free beds are paid for by other philanthropic persons.

Clara stands at the head of the establishment, but she has a corps of able assistants under her direction, and the good work progresses gloriously, imparting to her life the sweetness of contentment and peace. From far-away homes dear friends of hers-who are themselves engaged in a humanitarian worksend thoughts of sympathy and tender blessings, knowing that she is guided by the angels in whose keeping she is, and that in God's good time they will all meet in another world.

[Concluded next week.]

### Pamphlets, etc., Received.

THE MASTER'S MALLET: OR, THE HAMMER OF THOR. A Paper Read by S. C. Gould, VIII. before the Massachusetts College, Boston, Mass. Convocation, June 7th, 1885. 12mo, pp. 16.

A REPLY, by E. W. Wallis, to Three Sermons against Spiritualism, by Rev. A. B. Grosart, LL. D., DD., of Blackburn, Eng. 16mo, pp. 16. Blackburn, Eng.: The Psychological Society.

THE KINGDOM OF GOD. Two Addresses by D. Richmond of Darlington, Eng. 12mo, pp. 30. Glasgow, Sootland : Hay & Nisbet. "FOOLISHNESS OF PRAYER," "SUNDAY AND THE

SABBATH." "THE FALSE TRACKING OF THE CHRISTIAN CHURCH." Three Lectures before the Ingersell Recular Society, by L. K. Washburn. Each 16mo, pp. 20, Boston: J. P. Mendum.

THE MINISTRY OF ANGELS. By Rev. Chauncey Glice. 16mo, pp. 16. London: James Speirs.

PRILOSOPHY OF LIFE. By J. W. Curts. 16mo, pp. 20. THE TRUTH UNVEILED BY A WOMAN. 16mo, pp. 16. Clinton, Iowa: Office of Foundation Principles.

NEW MUSIC. Be Kind to Bessie; or, The Dying Mothr's Request. Song and Chorus. Words by Mary A. Straub, Music by Arthur M. Straub. Chicago : S. W.

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## Griginal Essay.

MATERIALIZATION. A FEW THOUGHTS AND SUGGESTIONS CON-CERNING IT.

GIVEN THROUGH THE INSPIRATIONAL MEDIUM-BRID OF H. ARTHUR ROOT.

The strange and wonderful phenomenon of Materialization is without doubt the marvel of the present century. Presenting as it does tangible proof of the presence of invisible powers: appealing to nearly all the senses with irresistible force; it is so full of strange contradictions and perplexing problems; so foreign to the experiences of human life, that the mind is strained in the endeavor to grasp the reality of that which the senses seem to convey. Touching the souls of some with joy unutterable I aye, swinging back the gates to life immortal and letting through a melody not born of earth; to others it is but a source of doubt and disappointment.

One of the greatest stumbling-blocks in the way of investigators in this direction is a misunderstanding in regard to the purpose, the object of materialization; which is, to give a sensuous evidence of an invisible presence. And if we can succeed in throwing a little light on this subject we will feel that we have done a good work. We are satisfied that its importance to the world is but little comprehended as yet by the most advanced thinkers. It teaches truths objectively. It illustrates the mutability of matter and the supremacy of spirit over it. It speaks in tones unmistakable that true love is deathless and belongs to the immortal spirit. It shatters the sophistry of materialism.

First, then, what is Spirit-materialization? The physical eye can only see that which has a material form and substance. It can see only through the medium of light. You can apprehend nothing by the senses unless it comes upon a plane with the physical and is related to you in form and tangibility. The physical sense cannot apprehend the spiritual. Spirit, therefore, must express itself through a material channel, else it is unknown to you.

We look upon matter as an expression of spirit, and yet coëxistent with it. We hold that there is a great cosmic energy in which and through which spirit is ever expressing itself. This cosmic energy must not be confounded with spirit, but as secondary to spirit, the primary or absolute. Matter then is a resultant of balanced forces or energy on a certain plane, becoming real to us when we are related to it on a like plane, possessing bodies through which we apprehend by sensuous evidence our surroundings and conditions.

When spirits pass out from the physical life by the change of death, they enter another sphere or plane of dynamic energy more or less removed from your own, consequently invisible to you. When, therefore, spirits return with the object of giving to mortals a sensuous evidence of their presence, they must use the life-forces given off from a medium to produce physical effects. They do this by coming into sympathetic unison\* with the vito-magnetic and electric life-forces liberated by the medium. This is true of all physical mediumship, but especially so in that for materialization. For this reason spirit-forms are largely identical with the medium, resembling such in personality to a greater or less extent.

The process of materialization is as follows Each individual has a conscious and an unconscious will-power, by which he or she keeps the physical body upon the earth-plane of being. The conscious will governs all voluntary acts, is identified with mentality and thought, or mind, and holds the mental forces. The unconscious will governs the physical and life-forces; keeps the circulatory, digestive, assimilative and semind of any one; and before the friends sepa- cretive organs in action, and is concerned in tion of the cabinet, or has placed it in a posiphysical life. The radiation of the unconscious will-force is sometimes called animal magnet-

> A physical or materializing medium is a person in whom the unconscious will may be relaxed to a certain extent, liberating the life and magnetic forces with which spirits come into sympathetic unison, producing a balance | justice to all concerned. or equipoise of elementary forces on your plane of being, and resulting in a material, tangible human form, separate from the medium. Let it always be remembered, however, that this human form is made up of the life-forces of the medium, and belongs by right to him or her, and the unconscious will, but partially relaxed, is continually calling back its own. For this reason spirits hold these forms by an effort, and when advancing far from the cabinet are apparently drawn back again by an irresistible attraction.

Dematerialization occurs when the spirit releases its hold upon the form; the next force which asserts itself being gravity, the form drops downward and disappears.

The clothing these forms wear is actual material substance for the time being, procured in various ways, generally focalized from the and held on a physical plane on the same principle of a poise of forces. Being focalized from away from the séance.

Transfiguration and personation are different degrees toward successful materialization, and one blends into another so imperceptibly that it is extremely difficult to separate them; in fact we believe it to be impossible in many cases to draw the line between materialization and transfiguration, so strangely is the form interblended with the medium.

We have thus far stated a few of the simpler principles brought into play in spirit-material. ization. There is much in regard to it, however, quite unknown as yet to mortals and many spirits. All materialized forms are but efforts on the part of spirits to give an outward expression of their presence; and the truthfulness of that expression depends largely upon the mental states with which they come in con-

tact Psychological laws and forces play a large part in these phenomena, much larger than is generally supposed; and when the power of mental action, now being studied so closely in the cure of disease, is extended so as to embrace the wonderful phenomenon of material. ization, much light will be thrown upon this subject, and many perplexities surrounding it removed. The morbid desire to see spirits rep. resent the old physical body with the marks of some, and the desire for marvels, wonders, and

thoughts, consonant with a more spiritual frame of mind.

Matter is not spirit, and never can be. Matter is transient, is temporary in its forms, is ever changing. To be bound to material forms, then, is disappointment, as the form is ephemeral. But matter and form constitute the vehicle of spirit and its expression; therefore, through visible matter discern the invisible spirit.

We believe in the utility of materialization, and that it will yet subserve a mighty purpose in the elevation of mankind. In its purity it is indeed the spirit of Truth coming in the forms of loved ones, whispering words of hope and cheer through the barred and grated windows of matter to the prisoner within.

The question is often asked: Is my friend present in the materialized form or is it but an effigy? We answer unequivocally, your friend is present, but sometimes able to give but a slight expression of his presence. Spirits find it comparatively easy to produce a materialized form, but not so easy to express themselves through it as they desire. The anxiety. the hope, the incredulity, and other emotions sent out from the mental atmosphere of the circle, often serve to confuse and distract the spirit and render the attempt to materialize a partial failure, and consequently the form is but little more than an effigy. We feel free to assert, however, that a perfectly materialized form, under the best conditions, is a temporarily re-incarnated spirit.

Probably the most discouraging feature in materialization, and the source of much perplexity is the exposure and supposed fraud of known mediums. While the conditions of a materializing circle unfortunately favor fraudulent imitations, we are quite satisfied that there is much in materialization that cannot be imitated by mortal means under similar conditions. If all spirits were honest, and all having mediumistic power were honest, there would be no cause for deceptive manifestations. But men and women are but children of larger growth, and mercenary objects and love of fame often outweigh all other considerations.

But while this is true, we are well satisfied that ignorance of the laws of mental action and of the conditions necessary to the best results, and utter ignorance of the finer forces at work in a materializing séance, lie at the bottom of nearly all so called fraudulent manifestations. We are also well satisfied that many genuine and honest mediums have suffered the most cruel injustice and been bitterly denounced as heartless frauds when, if the truth were known, they would be found perfectly innocent. Spiritualism has had its martyrs.

Inexperienced persons who attend seances for the first time are apt at first to view the forms with superstitious awe, then with incredulity, and then with anger at what they suppose to be an imposition. Plots and conspiracies are then laid, and to prove the truth of their suspicions a form is grasped violently, the medium is found partially disrobed, the lace which clothed the materialized form being partially de-materialized-all of which is no proof of intentional fraud. A materialized spirit form being a balance of forces, when this balance is rudely disturbed the unconscious will of the medium asserts itself and claims its own again. Consequently if the form does not de-materialize (a very rare occurrence with the psychological will of an antagonistic person thrown against it) it will be resolved into the body of the medium.

It will be urged and with reason that all these things favor deceptive manifestations. How, then, shall we determine between the fraudu-

lent and genuine, between truth and falsehood? The only answer we can give you is this: After a medium has subjected herself to an examination; after she has allowed an examination where fraud is rendered impossible, then she cannot be held responsible for any manifestation that may take place, and should not in justice be so held.

We believe that both the medium and sitters have mutual rights, and those rights should be observed equally by both parties in a spirit of

We believe that materialization should be studied with a view to discover and systemize the conditions most favorable to the best results. And its laws and conditions, so far as known, should be published broadcast and placed in the hands of every investigator. The mystery and supernaturalism with which the popular mind invests such occurrences should be dispelled.

We also hope the day is not far distant when mediums who are willing to give their lives to this work shall be relieved of all responsibility, pecuniary and otherwise, and surrounded with conditions of mental harmony so necessary to the best results. We hope to see the day also when mediums themselves will realize the responsibilities of mediumship.

This work is an important one, and can only be accomplished by the cooperation of mediclothing of the medium or surrounding objects, ums, investigators and Spiritualists, and, we might add, spirits. The philosophy of Spiritualism rests upon phenomenal evidence, and when inanimate objects, it may remain in your phys- | the phenomena are questioned or brought into ical plane permanently, and portions be carried | disrepute, the progress of Spiritualism is slow ! The day of faith is at an end, and the inspired teachings from the rostrum are apt to fall upon dull ears, unless supported by proofs.

There seems to be a disposition to evade this subject on the part of many in the ranks, which we deplore. Better to face and grapple with a truth, however disagreeable it may appear at first to be, knowing that diamonds are found in the rough. Materialization is governed by natural laws that are immutable and cannot be changed. The work of the true Spiritualist, then, should be to discover the operation of these laws and regulate his investigations accordingly.

We are sure that no more important work can be engaged in than this; not only because of the convincing proofs of spirit-presence it furnishes, but because of the moral power which it is capable of exerting. Human beings depend to a very great extent upon the senses for the acquirement of knowledge, and when the spirits of the departed ones return and present themselves in tangible form, appealing directly to the avenues of sense, it produces an impression on the mind which cannot be effaced. We are quite sure, and know whereof we speak, when we say that spiritmaterialization to-day, with all the disabilities that are attached to it, is exerting a moral age or disease; the stubborn incredulity of force equal, if not superior, to that which procoods from press, pulpit and rostrum.

done: there are yet truths to be learned; there are yet wrongs to be righted; there are yet tears to be dried, and hearts that mourn to be comforted. Let, then, those to whom the angels have spoken be first and foremost to co. operate with them in this great work which they have surely come to do. Let us cooperate with them in the great work of laying the foundations broad and deep for the Religion of Humanity-a religion that shall call out and inspire into action the noblest attributes of the human soul.

Finally, we would advise investigators to use the utmost patience in their researches, and, remembering that truth is priceless when found, never condemn hastily or judge entirely from appearances; to disburden the mind of all idea of the supernatural, and to remember that materialization is but a result of natural laws; and to ever bear in mind that the evanescent forms that appear and disappear so mysterlously are but the efforts of loving friends who have passed beyond the mystic portals, and who return to give a token of their presence and their love. And never, oh! pilgfim of earth, can you see them as they are and know the measure of their love, until the mes. body, and pass onward with them to the immortal life. senger, Death, bids you, too, lay down the tired

#### New Publications.

CASSELL & Co.'s Low PRICED SERIALS .- Of the Rainbow Series of Original Novels" have recently been issued: SORUPLES. By Mrs. J. H. Walworth, author of "Bar Sinister," "Without Blemish," etc., so well known as a writer that her name on a title page is guarantee of the excellence of the book. A MORAL SINNER. By Myrtilla N. Daly. WANTED-A SENSATION. A Saratoga Incident. By Edward S. Van Zile. Of the "National Library," edited by Prof. Henry Morley, the following: LIFE AND AD-VENTURES OF BARON TRENCH. Translated by Holcroft. Vol. II. Lives of the English Poets, Waller, Milton, Cowley. By Samuel Johnson, LL. D. THOUGHTS ON THE PRESENT DISCONTENTS, AND SPEECHES. By Edmund Burke. NATURE AND ART. By Mrs. Inclibaid. PLUTARCH'S LIVES OF ALCIBIADES AND CORIOLANUS, ARISTIDES AND CATO THE CENSOR. ESSAYS by Abram Carley. SIR RICHARD DE COVERLY AND THE SPECTATOR'S CLUB. By Steele & Addison. VOYAGES AND TRAVELS. By Marco Polo. Of the "Select Library:" A RACE FOR LIFE. MY NIGHT ADVENTURE. SNOWED UP. WHO TOOK IT? each vol. of 142 pages containing ten to twelve stories additional to that of the title. The publishers are to be commended and should be liberally patronized for thus placing within reach of those of limited pecuniary resources the best literature of this and past ages. The "National Library" is a marvel of cheapness, supplying the works of classical writers in volumes of nearly two hundred pages at a dime each. Cassell & Co., New York. For sale in Boston by Cupples, Upham & Co., DeWolfe, Fiske & Co., Cleaves, Macdonald & Co., and C. H. Whiting.

HOUSEHOLD REMEDIES for Prevalent Disorders of the Human Organism. By Felix L. Oswald, M. D. 12mo, cloth, pp. 299. New York: Fowler & Wells Co.

Congratulating the people upon the fact that the rogress of medical reform has reached a stage which to all who can read the signs of the times is a sufficient presage of its victory, the author places before them a rational method for the prevention of many of the ills to which human flesh is subject, and which have frequently been augmented in the individual by the very means employed to lessen them. He claims that disease is something essentially abnormal and can be cured by the adoption of less unnatural modes of living. The introduction of this truth to the understandings of mankind has, as might be expected, been combated by the representatives of the drug interest; but remarks the author, its apostles have fulfilled the most important part of their mission, since they have succeeded in setting the people to thinking. The book is a valuable addition to our literature of right and healthy living; the writer is careful, logical, vigorous and entertaining in what he has to say, and evidently of the opinion that "an ounce of prevention is worth a pound of cure," though he does not hesitate to prescribe the latter when seen to be needed, and that in a form that commends itself to the common sense of the patient.

No. XIII; or, The Story of the Lost Vestal. By Emma Marshall, author of "Life's Af-termath," etc. 12mo, cloth, pp. 250. New York Cossell & Co.

York: Cassell & Co.
Of the statues of Vestales Maxime recently exhumed in the Roman Forum is one from which the name is found to have been carefully erased, and is known only as No. XIII. It is supposed by some that this Vestal may have embraced Christianity, and that one in authority desiring to leave no trace of her name caused it to be obliterated. Upon this the interesting story before us is founded.

My Book. By Augusta Chambers. 16mo, cloth, full gilt, pp. 141. Buffalo: Published by the

A volume of poems, the expressions of the varied moods of the writer in the changing experiences of life, indicating a keen appreciation of the beauties and inspirations of nature, and a love of and delight in the spirituality of being; a book that will commend itself, at a single glance, to the better feelings of all, and awaken sympathy with the humanities in the hearts of all who read it.

MRS. PEIXADA. By Sidney Luska. 16mo, cloth, pp. 317. New York: Cassell & Co., 739 and 741 Broadway.

There is a vivid dramatical effect produced upon the mind by a perusal of the works of this author which those who have read his previous volume. "As It Is Written," and may read this, will not soon forget. Some of the most sensational experiences possible to human life are portrayed. In this the plot is most ingeniously worked out, and the denouement is as great a surprise to the reader as it was to those of the leading characters of the story.

FOREOHDAINED. A Story of Heredity and Special Parental Influences. By An Observer. 12mo, pp. 90. New York: Fowler & Wells Co.

In a strikingly pleasing and impressive style the importance of guarding against defects of body and mind by pre-natally laying firm foundations for an admirable manhood or womanhood, are set forth in this volume, the author's aim being to convince every parent that a child's best inheritance, is to, be wellborn. The teaching it inculcates forms the substrata of every moral and social reform; and without its adoption all efforts to better the condition of mankind are practically worse than useless, and tend rather to increase than diminish the evils they design to eradicate.

SHOPPELL'S MODERN HOMES IS a Quarterly publication of the Cooperative Building Plan Association, an organization established five years ago to supply architectural services at very reasonable rates to all who choose to patronize it, of whom there appear to be a large number, it being estimated that nearly eight thousand houses have been built from its plans within the last three years. As an instance of its value as to contents, it may be noted that a recent number in the series contained an exterior view of a modern cottage in its proper colors ; fifty-four designs for residences, with descriptions and reliable estimates of costs, ranging from \$600 to \$18,000, and a large amount of information that must be of great assistance to all who contemplate building. Publication office, 191 Broad

way, New York. "Where is the best place to get fat?" asked a thin housekeeper of a neighbor. "All over," was the un-

the seeing of great personages on the part of others, about give way to more harmonious its workers, and all are equally important: all the seeing of the part of others, about give way to more harmonious its workers, and all are equally important: all the great army of his are marphing forward in the great army of his strings in union with it to violate the strings in union with the

## Binner Correspondence.

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "If I understand Warren Chase, in his published views, he is not in favor of going to the Christian Bible to find a firm support of his spiritual knowledge of spiritual truth. He is not in need of Bible testimony to sustain Spiritualism in its every phase and every form of phenomen. I fully adorse the position of Mr. Chase. His fully conpetent to walk without wooden crutches, 144 as such is the well-proven fact, physical and sprimal, the attempt to use crutches would be to himboth a cog and a hindrance physically and spiritual. Thee could be no use for him to resort

to the telmorf of the Bible, with its sixty thousand errors al emendations, in support of the immortal truths | Spirkualism. These truths being proven in Mr. hase's every day experience, it would be worse in ideness for him to resort for evidence to a boowhich is not regarded as reliable even in mattepertaining to the future life of the human Spitalism needs no such cognomen as that of

"Repus," for the reason that it is quite sufficiently distrive in itself of its own title. Mr. Chase was undhe necessity of using the word "religious" as ring the animus of some so-called Spiritualists whre seeking to make Spiritualism popular and fahable, by basing its claims on the Jewish and Chan Scriptures; but I believe that whenever mes amalgamated with the monstrous errors Oristianity and based on the Bible it will then its decline as a light in the world of mortal

ritualism is at the present time a light that the d is in need of, and it has come to stay, and ish undying hopes. Let us not hide it beneath e of rubbish.

ith Mr. Chase, I affirm that a 'spiritual creed aded on the New Testament is not sacred. It is for me. A creed founded on the Old Testament lot sacred. It is not for me :' Neither would I put new spiritual light and truth into old theologic ttles: for it will surely burst them.

A fond loving mother lays away the darling form of er beloved child in the grave. Christianity does not ill her when, if ever, it will be raised again to life. ut to her disconsolate heart Spiritualism declares your child is safe in the home of the angels.' And hat knowledge is sufficient. No Bible can vie with or supply its teachings. So, also is a knowledge of truths superior to any faith.

That some may be willing to cast themselves on a blind guide without any settled conviction is quite possible. Mr. Chase's 'devotion to truth' does not imply 'a bigoted devotion to one's own personal opinions, leading to such controversies as have dis graced so many Spiritualist conferences.'

Obviously he would extricate from their sad dilemma those same controversalists by ruling out of the line of discussion the Christian faith whose name is Legion as not properly an open question for Spiritualistsmany millions of whom have been enabled to throw the church dogmas overboard, singly or collectively

The writer of this means to support the Spiritualism of this century, but by no means that strange anomaly called 'Christian' or 'Religious Spiritualism.' These two elements will not unite, will not assimilate, will not harmonize."

### Iowa.

KEOKUK .- Josephine Decker writes: "Will you allow me to express some ideas concerning mediumship which vary somewhat from those suggested in essay on 'The Future of Public Mediumship,' in the Banner of July 31st. If I am wrong, I beg to beexcused, for I have been investigating Spiritualism only since last March, and will say I have never been so strong physically as since I began developing.

The essayist referred to, as I understand him thinks the control absorbs the mental and physical strength of the medium. This does not seem natural further than by continually holding séances one may suffer as from the effects of any sedentary habits. He admits that controls bring strength to their mediums. This is true, and they gather this strength not only from the air, but mostly, I believe, from persons who are of an affinitive temperament to themselves, and of course to the medium. If they have the whole earth's population to select from is it natural that they will consume the medium's normal powers?

An intelligent control will not harm his medium The harm comes to the medium through contact with

mortals, not spirits.

The idea has been so universal that scances must be held in a close and closed room, that it is no wonder mediums, who are the most sensitive class of people, become seriously affected by such an excess of business requiring a perfectly passive condition, he not believe in free will, nor repentance as a means of must withdraw the involuntary guard which nature | purification. provides for repelling such uncongenial magnetism.

If Spiritualism is good, and if spirits can traverse space, coming in continual contact with atmospheric passes for poetry, may be judged from the following disturbances, my theory and experience is, they can give manifestations in a room where there is plenty of ALL!" light and air."

### Illinois.

MORRIS.-J. Wood Porter makes a marked diatinction between religion and morality; the former he considers mythical, the latter intuitional. He claims that to cultivate one's so-called religious nature, as advocated by some of our correspondents, is to cultivate a myth, and in his view far from being a profitable undertaking. Our correspondent thinks religiou to be the result of education, and not an inhorn attribute of our being. He therefore sees no necessity for the arranging of any official system for the purpose of cultivating what is by some termed " man's religious nature." Scientific truth and moral philosophy as taught and advocated by the BANNER OF LIGHT and other spiritualistic journals he heartly admires as the only essentials of a true life here, and holds that a knowledge thereof is the best qualification we can possess for a life hereafter.

### Vermont.

NORTH SPRINGFIELD .- Mrs. S. A. Jesmer Downs writes: "On the 8th of August I spoke at Reading Centre, and four days after at the home of O. J. Spalding, in Cavendish, Vt., met Mrs. Albertson and held a seance. The next day at West Bridgewater I received a welcome that made me feel stronger for life's battles, and on Sunday addressed the people At this place I met an aged man and his wife, Mr. and Mrs. Foster, once Methodists; he a preacher, now nearing the spirit land and seeing with clearer vision the purposes and future of life.

The next day I was at Dea. Gillingham's, in Wood stock. He and his wife are professedly Universalists, but practically Spiritualists, and fear not to have it known that they are; theirs may well be called the Spiritualists' home."

### Wisconsin.

MENASHA .- D. F. Chandler forwards us the following, which he considers would be "appropriate for use in the burial service at the grave of a Spiritualist:" "We deposit this earthly form, this broken casket, here in the bosom of mother earth-for it be-longs to her; but the spirit, the immortal part, over which death has no power save only to free it from its house of clay, is to blossom and unfold in that higher realm of life where love reigns supreme and progress sion never ends : that haven of rest where all the children of earth will at last arrive in the presence of God, their father, who guides and directs all things with infinite power, wisdom and love."

### California.

ROSEVILLE,-Mrs. H. Brisco writes: "I am almost alone in the enjoyment of the truths of Spritualism. The BANNER OF LIGHT has been a guide and comfort to me. Through an advertisement in the same I was induced to write Mrs. L. A. Colin, psycholometric medium; and after getting a remarkable defined to fine North Collins R. R. S. Lillo, Geo.

Ilineation of chiaracter and directions for development, and with a stricting my spirit mapand to her; and he wrote through her hand so like thinself that I cannot doubt!

Yearly Meeting. North Collins, N. X.

The Friends of Human Progress will hold their Thirty-cellence and attractiveness constitute the remaining last letters.

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The Friends of Human Progress will hold their Thirty-cellence and attractiveness constitute the remaining last letters.

Any Book published in England or America, not out of the Priends of Human Progress will hold their Thirty-cellence and attractiveness constitute the remaining last letters.

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W. Taylor and other popular spectors will be present time is JAMES PXLE'S PEARL-like present time is JAMES PXLE'S PEARL-like present time is JAMES PXLE'S PEARL-like present time is JAME

its origin. He is now able to write some through my mediumship, and I hope to receive more light and

May good angels ever be around and bless Mrs. Coffin, and her mediumship give satisfaction and comfort to many others, as it has to me. And may the BANNER unfold and publish the truths of Spiritualism throughout the nations, until all the world shall be blessed by them."

#### Ohio.

NATIONAL MILITARY HOME.—Frederick Hause writes: "I coincide fully with all that is said by A. E. Newton on the philosophy of Spiritualism. I know from experience that in the teachings of inspired lectures, in the answers to questions and the messages from departed spirits, etc., given at the Banner of Light Free Circle and elsewhere, there is revealed a spiritual philosophy which will free, elevate and ennoble mankind. I am also fully convinced that Spiritualism aims to individualize its adherents, to bring them to think for themselves, to lead them to live up to and be guided by their highest conception of right, to live and act for the benefit and uplifting of others principally. When Spiritualists collectively have attained to these things, then personal hobbies will have disappeared, the spirit of divine wisdom and love will actuate them in all things, and then they will be organized in a solid spiritual phalanx."

#### West Virginia.

WHEELING .- S. Hartman writes : "At a scance held at the residence of the medium on Metzel street, on the evening of Aug. 18th, while those present were singing, we all were agreeably surprised in hearing a man's voice join with our own, singing loud and clear. After this the medium was entranced, and we were told by a spirit, giving the name Lizzle Fletcher. that it was her spirit-father who sung with us. We had never before had such tangible proof of the presence of spirit intelligences, and it was very gratifying to every one present, comprising the medium, Mrs. Elizabeth Donley, Mr. Donley and his sister, a stranger and myself."

Massachusetts. TAUNTON .- F. E. Dayton writes: "The advent of Modern Spiritualism opened a new and great era in the world's history, and we have much to be thankful for in the efforts our dear departed are making to give us knowledge of the land beyond the grave; and for their coming to us at all times, whispering words of hope and cheer. Their messages thrill our lives, inciting us to hope on; to struggle with whatever arises before us, confident that victory will ultimately be

## The Rebiewer.

ZIITA KII; OR, SONGS FROM SILENCE. By Owen E. Longsdorf. Sq. 12mo, cloth, pp, 62. Williamsport, Pa.: The Author, 12 Lousia street The author says in a prefatory note that he does not assume the contents of this volume to be essays in science or philosophy, neither that they are gems of poetry; but simply thoughts that came floating to him from what he terms "the realm of dreams," though the reader will be led to believe their source a far more substantial one than that which the realm he refers to is usually thought to be. The "Songs" are prefaced with a strange, weird story, which may be briefly told as follows: A young man, while on a business visit to Ohio, is presented with a statue found in one of the ancient mounds. Through this statue he is controlled by the spirit of an old Mound-Builder, who causes him to translate and write " Zitta Kit"in English. "Ziita Kil"is an ancient book containing the history and teaching of Ahmuna, who

"--- Sacrificed himself and his desires ; Who purified his soul in solitude And contemplation, so he might indeed Become a teacher to his fellow-men."

Ahmiina was a merchant's son, a slave and afterward a priest. But, disgusted with the idolatry of the times, he becomes an atheist and hermit, and dwells alone in the mountains, where he heard the spirit

"Singing through the tongues of Nature,

Not his mortal ears that heard it, But his spirit cars and reason ! " He soon reaches the conclusion that behind all things dwells the great Mystery who

"Is inscrutable forever And immutable forever ! Soul enwrapping all things-Permeating cosmos ever." He also concludes that

Likewise there is devolution."

Not only of matter but also of soul; that it is foolfoul air, and often bad magnetism; the nature of his | ish to pray or ever to hope to know God. He does

> The work is one of rare excellence: that it is far in advance, in both thought and expression of much that passages from the closing song, entitled "Thou

"Endless praises—endless praises Sing the spheres that sweep the skies-Endless praises-endless praises Must forever more arise! Suns and planets, moons and comets In their awful orbits move-Singing, singing, ever singing; We obey the law of Love! Bend your ear O yearning brother-Listen to the singing grass: 'T is the song all men are seeking

But they do not hear-alas! We obey the One Perfection-Know no life but One forever! Changing, changing, still advancing Yet we read the Perfect-never! Laugh!-O Sunbeam, glorious, golden, Daucing where you fit and fall! Laugh! ye rocks among the mountains For you are a part of All! Lichens, mosses, grasses, insects, Animals and men aspire For the stages yet beyond them— For a being that is higher.

Upward, upward, never ending, Working out the Plan of life-To the eye that understands not Seeming like an endless strife! All is unison and patience-'Tis the working of our God! All enwrapping Boul of wonder

Would you ask for joy and pleasure You must learn to sacrifice— There is nothing in creation You may scorn or dare despise. "

We adore Thee from the sod!'

### September Magazines.

THE MAGAZINE OF ART .- As a frontispiece is given a finely engraved picture of "The Sower," a statue by Hamo Thornycroft, A. R. A., in the Royal Academy's exhibition of this year. "Art in Australia" is the subject of the opening letter press, illustrated with engravings of three paintings in the Colonial Exhibition. This is followed by an article upon "Some New York Theatres," with representations of striking decorative features of three play-houses—the Madison Square, the Casino and the Lyceum—reminding one of the rare combination of beauty and utility in the recently built Hollis Street Theatre of Boston. The second paper, upon "Current Art," has four illustra-tions, all excellent, one of them, "A Sultry Day," being a full page copy of a painting by W. L. Pickneil, and one from a bas-relief of Harry Bates, representing Homer, "a blind old man and poor," playing on a lyre, a composition of rare spiritual beauty. The series of sketches of "Female Head Gear" reaches the eighteenth century, and nine engravings exhibit the wonders in that line then in vogue. Many other very readable articles and numerous engravings of rare ex-

verse, which an elegant frontispiece illustrates, 'Los Campañeros," the poetical. Hon S. S. Cox, U. B. Minister to Turkey, contributes a bright and breezy sketch," L' Rafaut Terrible Turk," illustrated from Turkish photographs, and giving a good idea of domestic affairs in that country. A double installment is given of the charming sketches, "Youth in Twelve Centuries," the poems by M. B. B., portraits by F. Childe Hassam. A thrilling experience of the Semi-nole War is related by Mrs. Helen Campbell. An interesting story of travel is entitled " Some Indian Children." and a tiger hunt adventure described in 'My Friend's Stiff Shoulder." -The three serials advance to new points of interest, and few who take this number in hand will fail to keep "wide-awake" until they lay it aside. D. Lothrop & Co., Boston.

OUR LITTLE ONES .- Midsummer is very appropriately illustrated in the frontispiece and verses that introduce this favorite of nursery tenants, their subject being "Fire-Flies"; and not far behind are the other articles - Tree Toads," " Wiggle, Woggle, Pollywog," "The Sand Ranch," "Gyp on the Train," etc. Russell Publishing Co., 36 Bromfield street.

OASSELL'S FAMILY MAGAZINE. - "The Pleasures of Mountaineering," "Student Life at Heldelberg," complete story of much interest, entitled, " A Freak of Nature," new chapters of two serials, many instructive articles concerning the practical affairs of every-day life, and under the general title of "The Gatherer." an illustrated record of recent inventions and discoveries, most of the pages being illustrated, constitute this a welcome visitor to all households that look for its coming. New York : Cassell & Co.

#### Written for the Banner of Light. THE SPIRIT-WORLD.

The spirit-world, where lies that land?

Beyond what sen, what line of coast? What waves make music on its strand, Where move its mighty marshalled host? Our spirits yearn to find this bourne, As birds let free seek out their nest; The desert ways our feet have worn, And still we are at heart unblest ! Some say 'tis hid and all unknown, No mariner hath found it yet. The souls that seek it, seek alone, And vanish as the stars that set! And so we mean and ask for aid,

And pray for light amid the gloom, To go before we feel afraid, No doorway opes from death's drear doom, A horror haunts us in the thought Of dying so, to rise no more, No good attained in all we sought, And life a sea without a shore !

Ah! foolish are we all at best. Allowing sense and eight to rule, When faith and feeling are the best, And love alone the wise man's school.

These hearts of ours are true as stars, And help in grasp by one above, He leads us on whate'er debars. He leads us to the home of love. And by the trust the child may give, And by the faith the man may know, We learn what is the life we live, And what the life to which we go. For not on venturing wing of bird, Or ship that sails the utmost sea, Shall we approach that heavenly world.

Where all the true and loved ones be; But in our elves alone shall find, The light of that eternal sphere: The waves of thought beat on the mind, And lo! the land itself is here!

We are immortal, spirit, soul, Though clothed with forms that grow and fade. Like mists that round the islands roll, Till morning's light on them is laid. And so the light of love reveals, Beneath the cloud of foolish fears.

The Isle of Joy, whereon faith kneels, And tells its praise in thankful tears. We are the world of living truth. Abiding while the ages roll. Inheritors of endless youth.

The spirit-world within the soul! W. B.

#### Science Must Become Free. To the Editor of the Banner of Light:

The struggle of humanity was long and hard to break the fetters of theology. Long and hard will her struggle be to free herself of the fetters of dogmatical science. Science has many leaders, each of whom regards himself as "infallible." and accuses all those of heresy who do not succumb to his "scientific idea." The religious priest dogmatically calls all free thought 'unchristianly" and heretical; the scientific one calls it unscientific.

What are the dogmas of authoritative science? 1. There exists no God.

2. There is no immortality of the soul.

3. There exist no spirits. Why?

Because the acceptance of a God, of immortality, and of spirits, teaches of the "supernatural." Why do these teach of the "supernatural"? Because, according to a fourth dogma : " Natural is

that which we call natural." " Because we desire it so." This fourth dogma of authoritative science corre-

sponds with that of the church : "Christianlike is that which we call so." Why?

Because we desire it so."

Fifth dogma of authoritative science: "Whatever does not agree with our thought is supernatural, consequently unscientific." That of the church corresponds ; " All that which

sequently heretic." Bixth dogma of authoritative science : "Superstition is a belief in what we call supernatural."

With this corresponds that of the Church : "Heresy is that which we call unchristianlike." The Church demanded : "Gallleo, how dare you to assert that the earth turns around the sun, when that is unchristianlike? It is heresy !"

The professor of science exclaims: "Spiritualists, how dare you assert that there exist spirits, when that is unscientific. It is superstition." The response of Gailleo may well be : " Why is that

only Christian-like that the Church desires?" and the response of Spiritualists: "Why is that only natural that authoritative science desires?" Answer of the collective priests of the Church and of

authoritative science: "Because we hereby forbid all earnest thought, as it may be injurious to our The unknowing incredulity -either on the part of scientific men or the general mass of minds-which,

human mortality and the non-existence of spirits; which allows itself to be blindly led by the press, must be exposed and its ridiculousness brought to light. Rise, up, Protestant Luther, against, the popes of authoritative science. As the fetters of the Church were rent asunder, so let those also be of scientific

dogmas. Science must become free! LUCIAN PUBCII. Czonstochau, Russian Poland.

Hilarious Passenger-"I've got a pass over this road. I can get one any day I want it." President of the Road (unrecognized)-" Will you allow me to see it?" "Certainly. Here it is." "This is a regular ticket. You paid for it." "Why, of course I did. You did n't suppose I stole it, eh? I buy one every day. I did n't say it was a free pass."

Which is the longest word in the English language?

### Passed to Spirit-Life

From Jackson, Mich., Aug. 17th, after an illness of ten days, Mr. J. B. Stockham, in the 59th year of his ago.

His life was spent in carnest effort for the elevation of humanity. He was an ardent Abolitionist, and labored for the establishment of equal rights for both sexes, as well as an equitable adjustment between capital and labor. He investigated the claims of Spiritualism from the first tiny rap, and drank in the truth of the "Harmonial Philosophy," His puright and consistent life caused all who knew him to respect his views. He leaves a beloved wife and daughter to mourn his departure. The latter, Mrs. J. B. Mitchell, is well known to the advanced thinkers of this ago through her articles on "Viviscotion," as printed in the Truth Seeker and other publications. He was a soldier in the war of the rebuilton, having served in the Twenty-Fourth Michigan in Tantry, and was wounded at the battle of tietty-burg. His funcral was stended by the G. A. R. In a body, and by a large concourse of friends. Several seers present saw his arisen spirit. We were called from the Newmork Camp-Mocifing to offer consolation to the friends and assist in celebrating his birth into the higher life. Mrs. A. E. N. Rich road a beautiful poem, written by her for the occasion, May the truth and good angels uphold them in their loss and his gain.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, roemty cents for each additional line will be charged. Ten conda on an average makea line, No postry admirted under the heading.) lays, Mr. J. B. Stockham, in the 59th year of his age.

### SPIRITUALIST LECTURERS.

MIRE, R. AUGUNTA ANTHONY, Albon, Mich.
Mire, M. O. ALLERS, MIRTON Landing, VI.
O. ALLERS, MIRTON Landing, MIRTON LANDING, MIRTON LANDING, MIRTON, VI.
O. ALLERS, MIRTON, MI

does not agree with our thought is unchristianly, con-

without any proofs whatever, accepts the doctrine of

"Will also attend funerals.

Yearly Meeting, North Collins, N. Y.

The Wisconsin State Americal on of Spiritualists

The Wisconsin State Association of Spiritualists. Will hold its Third Annual Meeting in Omro, Wisconsin, Sent. 17th, 18th and 19th.

Prof. A. B. Fr. nich and other speakers are expected to be present.

A num ero first-class mediums will be in strendance. The Misses Cora and Vinale Phillips will furnish the music. Officers will be elected for the ensuing year.

Ratituags.—The Wisconsin Central will return for one-fitth fare all that pay full fare to Oshkosh on this line. Those coming eta Wisconsin Central will take trains due at Oshkosh at 2:20 p.m. The Omro stage will be at the déput and will carry passengers the ronul trip for 75 cents. Those coming via the C. M. and St. Paul. C. and Northwestern, and Lake Shore and Western, will buy round trip tickets.

The Northwestern House will bear all delegates at \$1,00 per day.

\*\*Fe Please notify the Secretary, if you expect to attend, that necessary arrangements can be made for all.

DR. J. C. Phillips, Secretary.

Omro, Wis., Aug. 17th, 1880.

The Second Annual Grove-Meeting

The Necond Annual Grove-Meeting

Of the Clackamas County Society of Spiritualists will be held at New Ers, Clackamas County, Oregon, beginning Friday, Bept. 17th, and holding ten days. George P. Colby, Missionary-at-Large, from the State of Florida, and Col. C. A. Reed of Portiand, are engaged as permanent speakers. Col. Reed will give the opening address on Friday, the 17th, at 7 o'clock P.M. Mr. Colby Isengaged to speak at 2 o'clock P.M. on the 18th, 19th, 21st, 23d, 25th and 26th, Other atraogements, including a reduction of fare on the ratiroads to those who attend the meeting, will be made in time.

Thomas Buckman, Secretary. THOMAS BUCKMAN, Secretary.

### The Historical Jesus Mythical Christ; Natural Genesis

Typology of Equinoctial Christolatry

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utterance.

\*\*\*\*\* We denot read anonymous letters and communications. The hame and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When shows papers are forwarded which contain mather for our inspection, the sender will confer a favor by drawing a penell or lok line around the article he desires specialty to recomment for persual. specially to recommend for perusal.

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

# Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 4, 1886.

PUBLICATION OFFICE AND BOOKSTORE. Boaworth Mt. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY. 30 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

I HAAC B. RICH......BUSINESS MANAGER. JOHN W. DAY...... ASSISTANT EDITOR.

Business Letters should be addressed to Isaac B. Roll, Banner of Light Publishing House, Boston, Mass. Il other letters and communications should be forwarded > LUTHER COLBY.

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

#### Treatment of Criminals.

A man who has had wide experience with the criminal class, in the devoted work of ameliorating their condition after discharge from incarceration - Mr. William M. F. Round - iots down in a recent number of The Forum some of the results of his observation and reflection, which makes exceptionally interesting reading. His opening remark, which is that of the genuine humanitarian, is that "no man who loves men, and who observes criminals closely, can fail to recognize the depressing blight that falls on them from their very friendlessness." Although conscious that they have deservedly incurred the enmity of society, that does not in any sense mitigate the loneliness they feel from their complete social ostracism. They are too often regarded, he adds, "as a race apart, with all sinful impulses intensified, and all good motives dead within them." No matter how hard they try to reform, the weight of the social ban is felt by them through their lives. A noted criminal, who was told to trust in God for his reformation, asked if God would really trust him, since no honest man would do it any longer. A discharged thief said that to be once "crooked" is to be always "crooked," for honest people will not give a convicted thiof a chance to be an honest man.

It seems, then, that reformation is quite as much needed by society as by its criminal class. nal confirm the fact. The time has come for entering a serious plea on the criminal's behalf. And in passing, the reflection rises in the mind that society is thus compelled to impute innate goodness to even its worst and wickedest members, while Calvinistic Orthodoxy, priding itself on its institutions of theological learning, persistently imputes innate depravity

to even the best of us all.

Mr. Round, in order to illustrate his statement that there are many criminals who do reform, and thereby "show a degree of heroism that must send joy to the angels of God," narrates the post-prison career of one of the most remarkable men who ever was known to continue the hopeless struggle with the cruel and crushing prejudices of society. The man proved himself a genuine hero, though he took his own life at last rather than succumb to the pressure he was made to feel all about him. It is a profoundly touching recital, and should send the sharpest conviction home to the heart of our iniquitous want of charity and brotherhood. "Talk about Arctic voyagers," said the poor fellow to Mr. Round, "why, I've been through it all right here in New York, freezing and starving and hopelessness and all!" But, as Mr. Round sums it up, "the forces of Christian society had been too much for this poor prodigal, who 'came to himself' to find a garment of shame prepared for him; and who, finding no place for himself in this world, preferred the chances of suicide to the certainties of an embittered existence." He adds to this pitiful case the personal knowledge of many others, where ex-convicts have starved rather than steal, and who have for months suffered from want and from the diseases produced by want, rather than go back to vicious courses.

His experience is, that "not one in twenty of the professional criminals who come out of our State prisons have any very strong determination to reform." But, fortunately, our criminal class is not largely made up of professional criminals; certainly not one-fifth of the inmates of our prisons, he says, have started out with the deliberate intention of leading a criminal life. They are generally, he explains, persons of low moral perceptions, small will-power, quick passions, or victims of intemperance either in their own or a past generation. For all these he believes there is a large hope, when the day shall come that their individual cases shall be studied, and the attempt judiciously made to build them up where they are morally weak. Under our existing penal system, he knows this to be impossible; "with its atroclous county jails in which there is no effort whatever made by the authorities to elevate the moral tone of the prisoners; with its county penitentiaries, generally under political management of the narrowest partisan order; and with its State prisons, into which are generally crowded two or three times too many prisoners, and in which, in most cases, the motive idea is not reformation but pecuniary profit."

Hence the work of moral development that it | not speak or stir, he fothed it and set it on the |chair | plot law" in that State and provided parties of

to be done by individuals and other voluntary agencies outside the prisons, and in a number of States prison associations are doing what the State ought to do itself. But the best work is done, in the words of Mr. Round, "not by separation of the criminal from the better part of society, but by studying him as a criminal and treating him as a man, while he still remains among men."

The simple and direct mode of operation is to search in the heart of the criminal for some germ of goodness, some slumbering spark of the divine fire, some good motive that can be worked upon to build up a good man out of a bad one. And to all honest and sincere searchers the right vision is given by which they may in most cases make the discovery. Only, cautions the same writer, there must be patient waiting, and a determination, for humanity's sake, to find what is looked for. No one need hope to succeed in his efforts with criminals who does not believe that in every man there lives a possibility of goodness. We call upon our readers to note, at this point, how widely the very foundation principles of humanity differ from those of the accepted theology, which refuses at the outset to believe that there is in even the best of men the least possibility of goodness; salvation being a wholly vicarious affair.

The true and short way to reformation of the criminal is to touch the heart, since all genuine reformation must begin or end with a new impulse there. Even a person who is only criminally inclined needs but to get a right view of himself to bring about his reformation. In dealing with criminals, ordinary appeals must be coupled with a prospect of help, and be made to touch the heart as well as the reason. The average criminal is wholly unable to grasp the meaning of abstract moral laws. The bond of humanity, says Mr. Round, is the bond that will save the criminal when anything will save him. If honest society regards this tie lightly in dealing with the criminal, the criminal cannot be expected to remember it in dealing with society. The comprehension of this tie comes from the heart. "The soul has eyes that see further and deeper than the eyes in the head; the heart has hands that are forever reaching out to grasp other hands. Unseal the vision of the criminal by the light of a little friendliness, meet the half-paralyzed hands in their aimless graspings for something better, cultivate the first germ of aspiration that shows itself, and you can have a part in the divine work of saving men.'

The defects in the treatment of criminals to-day are pointed out to be, that we neglect them altogether except to punish them, and that we regard them as merely intellectual machines, to be saved by training their faculties to act automatically in the direction of right. In the one case we continue them as enemies of society, and in the other we make them its friends only so far as their intellect allows. The true reformatory saves men because of the personal desire of its founders and superintendent to save them, and for that reason only. When the State shall stand up before the criminal class, bent on saving them because it believes them worth saving, determined to accomplish it too, and using no more severity than is necessary for that end, the criminal heart will itself respond. The criminal is a man. He is a creature of heart, mind and body, and must be treated as if made up of all three. If we would win him back to society, his heart must first be touched with the thought that society desires to stand in a beneficent relation to him; that it means to treat him fairly, and no more severely than self-protection requires of it; that it means to help him correct the errors of his past life; and that it will forego no reasonable means to accomplish this purpose. He must be made

#### Prevision and Clairvoyance in the Last Century.

Of the many accounts with which history abounds of the appearance of habitants of the spirit-world to mortals, none is better authenticated or gives better proof of the possibility of the intercommunion of two states of existence than that given by Elizabeth Hobson, born in Sunderland, Eng., in 1744. We have before us, by the courtesy of a reader of the BANNER, a book printed in the last century, in which is given, by one who was well acquainted with Miss Hobson, a narrative of many of the events of her life, and which made her history an exceptional one, as related to him by herself. In it we are told, in the words of Elizabeth:

"From my childhood, when any of our neighbors died, whether men, women or children, I used to see them, either just when they died, or a little before. And I was not frightened at all, it was so common Indeed many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark, brought light with them. I observed all little children, and many grown persons, had a bright glorious light around them. But many had a gloomy dismal light, and a

dusky cloud over them." Persons conversant with the phenomena of clairvoyance as illustrated by Modern Spiritualism will recognize in the above the true mediumistic gift of this lady; her remarks about the luminiferous or the gloomy aura surrounding these excarnated beings being identical in tenor with those made under similar circum-

stances by the media of the present day. She relates many instances: One night when twelve years of age she was sitting in her chamber, her light having been accidentally extinguished; there came in a young man who was a lodger in the house. His appearance was such that she questioned him as to his motive for thus appearing to her. He made no reply. and left. She followed to his room and there found him fast asleep in bed, with not the slightest indication of his having been up. Though at the time in health, a day or two after he fell ill, and within a week died.

When about sixteen, her uncle, who had been sick three months, was seen by her to run toward her as she was returning from an errand. She ran to meet him, but he vanished. She passed into the house, and reaching his bedside, he threw his arms around her neck, exhorted her to live a good life, and then died. Overcome by her loss, she became so sick that her life was despaired of. She implored that her departed uncle would come to her. On the night of the seventh day-

"My uncle came in looked well pleased, and sat down on the bedside. He came every night after at the same time and staid till dawn. I was exceedingly glad, and kept my eyes fixed upon him all the time he staid. If I wanted drink or anything, though I did

belongs to the prison system to do is left by the bedside. Indred I could not speak-many times I strove, but could not move my tongue. Every morning when he went away, he waved his hand to me, and I heard delightful music, as if many persons were singing together."

A number of incidents are described similar to the above, among them one in which Miss Hobson was sitting at dinner when she thought she heard footsteps of some one approaching. She turned and saw her aunt, who lived in a distant place, standing at her back. This was on Friday. On Saturday she received a letter

informing her that her aunt died the day before. In introducing this narrative the writer of it says that Miss Hobson was "one who had feared God from her infancy," and though her account is one of the strangest he ever read, he can find no cause for disbelieving it. "The well-known character of the person," he says, "excludes all suspicion of fraud; and the nature of the circumstances themselves, excludes the possibility of delusion." To this he adds, alluding to the incomprehensibility of some of the events, what it might be well for many to duly consider in these times: to wit:

"But this to me is a very slender objection; for what is it which I do comprehend, even of the things I see Aprily? Truly not the smallest grain of sand, or spire of grass. I know not how the one grows, or how the particles of the other cohere together. What pretence have I then to deny well-attested facts, because I cannot comprehend them?"

#### Visit to Lake Pleasant.

Our recent visit to Lake Pleasant Camp-Meeting was one of unalloyed pleasure and instruction. All wore smiling faces; the various speakers did well each day, forenoon and afternoon; and Brother Beals seemed to be, and no doubt was, perfectly satisfied with the great harmony pervading his camp.

We visited "Heavenly Home," on the grounds, and examined the very tasty residences occupied by the Brooklyn friends, as well as by David Jones and wife of the Olive Branch, and others. But to us the most cool and convenient residence is that of Dr. Towne. which overlooks, and is within hearing of. the lecture stand. "Jacob's Well" is a great feature, as the water from it is remarkably fine, and, consequently, there were many 'drawers of water" from its depths. The hotel, although a very primitive edifice, is run with a single eye to the providing of good food and plenty of it, by Landlord H. L. Barnard of Greenfield.

Most of the trance and physical mediums were apparently doing a lively business at the Lake. Mr. Hodges (trance-medium) gave us evidence of the presence of the lately translated editor of the Waverly Magazine, Mr. Moses A. Dow. He (Mr. D.) regretted that he had not been thoughtful enough before his decease to have left from his ample resources certain sums for the promulgation of the Spiritual Philosophy. The sitting with Mrs. Twing (writing medium) was very satisfactory: our late partner, Mr. William White, gave us a message identifying himself perfectly. Mrs. J. II. Conant also wrote a brief, characteristic

message. But the medium who attracted our attention in the most marked manner was Albert E. Tisdale, the wonderful blind medium and orator, who has had a remarkable experience in his development, which, we understand, will sometime be made public. He is under the control of a band of fine spirits, who render him perfectly unconscious when lecturing. The logic, eloquence and learning displayed are very remarkable. Our sitting, also, with a private medium from New York was highly entertaining and instructive. He was controlled evidently by an educated Indian spirit, from whom we learned much of practical value regarding the earthly life and the spiritual life. The spirit, through the medial instrument, assured us that we were under Divine protection, and thereto see, concludes Mr. Round, that society has fore we should have no fear of being injured reported confessions of many a liberated crimiwhen he shall give satisfactory evidence that misrepresent us—and added, with emphasis, hat should, any such parsist would summarily be called to spirit-life.

For further details in regard to the closing week of the Lake Pleasant Spiritualist Camp-Meeting for 1886, we refer the reader to our reporter's notes.

#### Materialization-Transfiguration-Personation.

The great interest at present centered in the phenomenon of form-materialization will direct the attention of our readers to an article on page two of this paper describing the philosophy and modus operandi of its production. It is a very clear and rational presentation of the subject from the spirit side of life. The remark upon its closely related phases is worthy of note, to wit:

"Transfiguration and personation are different degrees toward successful materialization, and one blends into another so imperceptibly that it is extremely difficult to separate them; in fact we believe it to be impossible in many cases to draw the line between materialization and transfiguration, so strangely is the form interblended with the medium."

The entire article should be studiously read; this can be done with profit not only to the individual, but to the public and to the cause at

### J. J. Morse

Called at our office this week on his way to the Etna, Me., Camp, where he speaks the last four days of the meeting. He lectures in New York City in October. His time is now engaged up to the end of '87.

Many good people from time immemorial have doubted the Mosaic account of the creation of Adam, while other equally good people have fully endorsed it because the story appears in Holy Writ. But this long mooted question is now finally settled, if we may credit the statement which has recently appeared in print that "the Southern Presbyterian Assembly declares that Adam's body was directly fashioned by Almighty God without natural animal parentage of any kind, out of matter previously created from nothing."

"THE FUTURE OF PUBLIC MEDIUMSHIP." from the pen of our able correspondent, Mr. A. E. Newton of Arlington, Mass., published in these columns July 3ist, has attracted a considerable degree of attention among thoughtful classes of Spiritualists in this country, and in England is being read with great interest, it having been reprinted in our London contemporary, Light, in its issue of Aug. 14th.

We are glad to note that—as the reader will observe by reference to the report of the Northport (Temple Heights) Camp-Meetingthe friends in Maine are awake and are circulating the remonstrance petitions and taking other steps to offset the proposed "doctors"

### Special Notice to Subscribers.

Vol. LIX, has reached No. 25, and but one more issue remains. On Saturday, September 18th, we commence Vol. LX. of the BANNER.

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

We also trust that 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. LX. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

#### In England.

The materialization phenomenon is largely on the increase in England. Reports reach us of very successful séances held for its production with Walter Goodfellow, Mrs. Hall, Mrs. Coffin, Mr. Armstrong, and Messrs. Williams and Husk as mediums. Other phases of phenomena are taking place in various localities, and strong indications are given that the operators in spiritlife are on the point of initiating a grand revival of their work among mortals

Mrs. Emma Hardinge Britten spoke with great acceptance in the Albert Lecture Hall, in Nottingham, Sunday, Aug. 8th. She was to speak in Newcastle Aug. 22d and 29th, South Shields Aug. 24th and 31st, North Shields 25th, Seghill 28th, Spennymoor Sept. 1st, West Pelton Sept. 4th, Sunderland Sept. 5th, and arrangements were being made for her to lecture at Hetton.

#### The Tomb of Theodore Parker.

In another part of this paper will be found the statement put forth by The Index, Boston, regarding the proposed improvements to be made concerning the last resting-place of the remains of this brave apostle of the gospel of rational thought. The figures, also, up to date are given, showing what has already been obtained for this worthy purpose.

We regard the enterprise as one which should receive the assistance of Spiritualists and other friends of progress everywhere, and heartily recommend it to their attention. All pecuniary offerings in this direction should be sent to The Index office, 44 Boylston street, Boston.

THE SPIRIT MESSAGE DEPARTMENT opens with a communication wherein Joshua Seward of Woburn. Mass., expresses his desire to meet those who knew him, in a more private manner; Bailey II. Strong, of New Orleans, voices an involuntary feeling, shared by many on entering spirit-life, when he says: "I have about come to the conclusion that something very good, though very strange, has happened to me": Alexander Vining speaks to those who remember-him, in Quincy, Boston and elsewhere, and informs them of the happy meeting he has had with friends in the other life who "are precisely what they were, only wiser and happier and stronger"; Sarah Clark wishes to express to those in Columbus, O., "who were so kind to me," her earnest appreciation; B. Franklin Curtis closes the séance for May 28th with a communication intended to benefit his, friend Sam, in Philadelphia; the sitting for June 1st opens with the usual Invocation, after which Questions are replied to by the Controlling Intelligence, regarding the sleep of the soul, the daily presence of spirit attendants, the reality of spirit-forms, and the use of intoxicants; Lorela then gives messages for fourteen returning ones who needed her help toward communicating with their friends on

It is announced that a Committee of American and English ladies is about to revise the Bible so far as it relates to women-that volume being regarded by them as constituting in its present state, and with the meanings ordinarily attached to its provisions, a great source of hindrance in the work of woman's enfranchisement.

Those who read (and all should) the CAMP-MEETING REPORTS, to which we have devoted such generous space this week, cannot fail of being convinced that these convocations are yearly growing to be more and more powerful instrumentalities for the advancement of a knowledge of Spiritualism among the masses.

The Daily Saratogian (Saratoga Springs), Aug. 25th, chronicled the recent visit there of A. S. Hayward of Boston, and took occasion to point its readers to the fact that the New York law, for the "regulation" of medical practice. refused him the right to exercise the power of healing with which he is so fully endowed.

Our old friend, William F. Nye, a prominent New Bedford oil merchant, has recently been on a tour to Europe, in which business and pleasure were combined. He tells the story of his visit very interestingly in The Sewing Machine News (New York City) for September.

We shall print next week the report of a trance lecture by the guides of Mrs. Nellie J. T. Brigham, entitled "Above and Below."

THE SPIRITUALISTS' DIRECTORY, announced a ew months since as in preparation by G. W. Kates, of Atlanta, Ga., is now before the public, in a pamphlet of thirty-six octave pages, and so far as Its compiler has been able to gather them contains the statistics of societies, names and addresses of speakers and mediums, list of periodicals, number of Spiritualists in various localities, etc. It is intended to issue a new one annually, each to be an improvement upon that of the previous year. Published at the office of Light for Thinkers, Atlanta, Ga. For sale by Colby & Rich.

CHARLES CHITTENDEN passed to spirit-life Sunday, Aug. 29th. The funeral exercises occurred on Tuesday, Aug. 31st. at 2 P. M., at St. Mary's Church. Dorchester. Mr. Chittenden has been a member and officer of the Boston Spiritual Temple from its organization, and for many years an exemplary believer in Spiritualism. He was well known in this city-having been from twenty to thirty years in the employ of the Boston Gas Light Company.

The publisher of Light for Thinkers, Mr. A. C. hadd, expresses in the columns of that paper his thanks to the friends he met on his recent Northern trip, and for the earnest welcome they gave him. The Camp-Meetings at Onset and Lake Pleasant, he says, seemed to exhaust every possibility to show him that a union of interests blids with brotherly love all earnest workers from every section of the world.

Mr. and Mrs. E. H. Mozart, of the Pacific coast, who will be pleasantly remembered by the sojourners at Onset, sailed for London in Steamship America on Sept. 1st. Their many friends in the East wish them a safe journey and speedy return. To attract

A. S. Hayward, magnetic physician, has returned to Boston from Saratoga Springs and Lake, Pleasant, and will visit patients as per advertisement in RAPMEB OF LIGHT, until he locates permanently

### ALL SORTS OF PARAGRAPHS.

NOON!

Full summer, and at noon; from a waste bed Convolvulus, musk-mailow, popples, spread The triumph of the sunshine overhead.

Blue on the shimmering ash trees lies the heat; It tingles on the hedgerows. The young wheat Sleeps, warm in golden verdure, at my feet, The pale, sweet grasses of the hayfield blink; The beath moors, as the bees of honey drick, Suck the deep bosom of the cay. To think

Suck the deep coson of the light defined,
Of all that beauty, by the light defined,
None share my vision! Sharpy on my find
Presses the sorrow; fern and it were are find.
Michael Field.

A farmer prepares soft wood fence pats asollows: Take boiled linseed oil and stir in pulve zed harcoal to the consistency of paint. Put a coat of his ver the timber to preserve it from rotting. Miss Sarah Bruce and Miss Mary Ann Bluc listers.

who died in England a few weeks ago, beque ted six hundred thousand reals to the Secretary of the of India in trust for the education of orphan girl A London clergyman wanted to raise the m of £1200, and he converted himself into a "santon

man," carrying a couple of boards setting forthide. sire. He obtained 2s. 6d. and narrowly escaped of failed.

"Belfishness on fire" is Sam Jones's definiting

It looks as though the Bulgarian revolution wa short-lived affair, born of political wire pullers, not of the people's wish. Prince Alexander is a in power, and it is said will pursue a vigorous a Russian policy.

The Daniel Drew, a crack boat on the Hudson, burned at her dock, in Albany, Aug. 29th.

THE SEA SERPENT IS A REALITY. THE SEA SERFENT IS A REALITY.

Oh! thou serpent, dragon, demon, hitherto to common seamen, from Alaska to Van Dieman, they hast shown thy devil visage and thy length of scaly fail; but none will doubt thy being when, councilman of Gloucester and a pedagogue of Boston stand up boldly on the roster and declare that they have seen thee—how thy skeptics crings and qualt!

—Lynn Union.

"There goes one white man who never lied to an Indian," was the compliment paid to Bishop Whipple the other day by an untutored red man in the West; and it was a compliment indeed.

"Spiritualism vs. Superstition," is the title of an address delivered before the Minnesota State Association of Spiritualists at Minneapolis, Oct. 31st, 1885, by Prof. W. M. Lockwood of Ripon, Wis. It is a very instructive discourse, and treats in a very able and scientific manner the philosophy of a continued life in other spheres beyond this one, and is a grand effort in the right direction to free Spiritualism and Spiritualists from the religious trammels that have inevitably come down to us as part of our inheritance from long ages of surperstition and priesteraft.—The Ltheral.

"Do you k ow the nature of an oath, ma'am?" inquired the Judge. "Well, I reckon I orter," was the reply. "My husband drives a canal boat."

Much suffering exists in that portion of Texas which was devastated by the recent storm.

Nineteen large volumes of the death warrants of the French Revolution, formerly the property of Samson, the headsman of the time, have come into the possession of the city of Paris. It appears that during twenty-five years Samson executed 7,143 capital sentences, an average of 217 a year.

A Scotch minister, in one of his parochial visits, met a cow-boy, and asked him what o'clock it was. "About twelve, sir." "Well," remarked the minister, "I thought it was more." "It's never any more here," said the boy; "it just begins at one again."

James R. Howard of the District of Columbia has been appointed a special agent to make an allotment of lands in severalty to the Crow Indians in Montana Recently published English records show that there

are 725,000 more females than males in England. "How do you wish I should out your hair?" asked a talkative barber of a customer. "Without talking politics," was the brief reply.

Rev. James C. Beecher, brother of Henry Ward and Thomas K. Beecher, committed suicide at Elmira, N. Y., Aug. 25th, by shooting himself with a rifle.

J. W. Fletcher, we understand, will begin his season of illustrated lectures at Providence, R. I. A terrible explosion occurred in the Fairlawn Col-

llery, Scranton, Pa., Aug. 30th, killing five men and injuring two others seriously.

Juring two others seriously.

A correspondent writes that with Hall's Journal in hand, he "can almost fancy bimself reading the BANNER OF LIGHT." If this is meant as a compilment, well and good. The BANNER is one of the most valued of our exchanges, from whose well stored columns we never fail to glean many beautiful thoughts, that tend to the world's moral and intellectual advancement, all the more valued for being so far removed from the commonplace. The day has gone by when a monopoly of truth, whether scientific, secular or theologic, is to be conceded as the exclusive inheritance of any class or sect. Let us by all means have apitation rather than stagnation upon all the great questions of the day which relate to human affairs. We shall never cease to have a hearty good word for the intellectual pioneers who enter new fields of thought only to expose error, and make the way smooth for the acquirement of knowledge, which is the growth of the spirit.—Hall's Journal of Health, New York, for August. York, for August.

Dr. Oliver Wendell Holmes arrived in New York on the 29th of August, after a delightful voyage from Liverpool.

Family physician meets patron on the street: "Ah, good morning, Mr. Simpson, how is your good wife today?" "She's ever so much better, sir—a little restless the fore part of the night, but very quiet afterwards." "Yes, yes, that's encouraging; my new preparation is sweeping all before it; do n't you think so, Mr. Simpson?" "I know it, sir. By the by, Dr. Dosem, the funeral is appointed for to-morrow afternoon; may I expect you to be present?"—Ex.

Vesuvius is again in a state of eruption, and people are fleeing from Naples and Barl.

Nat and Charlie had never seen a snake before, and this morning they came running into the house, very much excited. "Oh mammai mamma!" cried Nat, "there's a tail running along out in the garden, wifout anysin' on it!"—Youth's Companion.

The large powder magazine of the Laffin-Rand Company, near Chicago, was destroyed by lightning, Aug. 29th. One person was killed and many injured; buildings near by were badly shattered, the whole of Cook County was shaken by the shock, and a terrible panie was created in a Catholic church five miles

An earthquake in Greece on Saturday, August 28th, destroyed six towns and damaged others, killing six hundred people and wounding about a thousand.

A OLEAR DEFINITION.—Sunday School Superin-tendent.—Now, children, tell me what heathens are? Small Doy (who has been reading about the Belfast 1015)—Heathens is folks what don't fight over relglon.—Omaha World.

"Step this way, if you please, ladies," said the graclous floor-walker, as he led off with a majestic wave of his hand. "We are sorry," said a lady; "but we never learned to step that way."

Widow of young author—"Yes, I have lived in poverty for months; but since dear Leander's death I have loiled in the lap of luxury." Friend—"Did he have his life insured?" Widow—"No; but as soon as he died the magazines bought up all his rejected articles, and I am getting rich."—Chicago Rambier.

A frontier poet sang recently that " Hard was be up; and in the hardness of his uphess stole a ham." There is a true Concord School of Philosophy ring in the "hardness of this upness the sycles but it follows

He was a carpenter. He had litted his hammer to strike a nail. Did he strike? Not much ! He paned, then returned the hammer to his box. The twelve o'clock whistle had blown. He was working by the

day. and to think the commence when South my soits all Every now and then's man's mind is atretched by a le new idea or sensation, and never shrinks back to its lorner dimensions.— O. W. Halmes.

### Summer Camp-Meetings.

#### Lake Pleasant.

CLOSING WEEK. Another chapter in the history of the New England Spiritualists' Association has been written, and its events have been added to the record of the past. To events have been added to the record of the past. To the many hundreds who have gathered here, the thirteenth seasion will be a pleasing recollection, a bright oasis along the great life-road which all humanity are traveling, and a step toward nobler thoughts, higher aspirations and grander deeds to all. It has been a season of instruction and profit. Ideas have been presented upon the great sea of human thought which, like ripples set in motion upon the beautiful lake, will never cease their vibrations till the other shore shall have been reached. Acquaintances have been formed and renewed which have ripened into friendships, which will last through all the coming future. "The Past is secure," and with Tom Moore we would say, "You may break, you may shatter the vase if you will,

'You may break, you may shatter the vase if you will, But the scent of the roses will hang 'round it still.'' The following have been the services during the

week:
Monday.—Children's day. This was the first public demonstration ever made in honor of the little folks, though Mrs. J. F. Dillingham has, in previous years, frequently gathered the children at her cottage for an

week:

Monday.—Children's day. This was the first public demonstration ever made in honor of the little folks, though Mrs. J. F. Dillingham has, in previous years, frequently gathered the children at her cottage for an evening entertalment. A procession of some one hundred children, with fiags, assembled at Park Square, and, led by the Fitchburg Band, marched through the principal streets and avenues to the auditorium, where the following exercises, were rendered, Hon. Silas Mason presiding: Singing. Bethany"; Remarks, Mr. Nowman Weeks; Recitation, Rodde Pomroy; Singing, Edith Spear and Minnie Newton; Recitations, Minnie Walton, Mr. F. H. Rovoce, Georgianna Russell; Rong, Mrs. Addie Priest Young; Recitations, Rollie Gray, Winnie Kent; Song, Grace Undorwood; Recitations, Roste Bacon. Edna Frentice, Pauline Kings; Remarks. Mr. J. William Fietcher, Mrs. Danforth, Mrs. S. Willis Fletcher, Mrs. Dillingham; Recitation, Haskell Baxter; Harmonica Solo, Bertie Blynn. A march was then taken to Stedman's dising; rooms, where a collation of ice cream, fruit and cake was partaken of. The little folks were then taken on board the steamer Dasy, for a ride around the Lake, and then marched to the Park, where they were photographed by Artist Crozler. The occasion was one of much interest, and will not soon be forgotten by those participating.

Tussday.—Morning, conference, opened with singing by the audience. Speaking by Dr. Beats, Mrs. Bauks, Mrs. Sweet, Mr. Williams. Mrs. Clark, Mrs. Cutting, Mr. Searle, and Mrs. Field. Afternoon—Bingling by the choir. Address by Mrs. Amanda M. Spence, of New York, upon the general subject of Splittualism. The address was one of much interest, containing many fine points. The speaker commenced by calling the attention of the audience to the first chapter of the Genesis of human life, then passing in long review through the matter of splittual communications and what had been learned regarding them. Darwin is imperied in his conclusions, and the origin of man is yet to be learned. The law of s

Baxter.

Thursday.—Morning, conference; singing by choir. Speaking by Mrs. Spence, Mrs. Lord and Mrs. Banks. Tests by John Slater and Mrs. Mand E. Lord. Afternoon, opened with singing by the choir; poem. Mr. J. Frank Baxter, "On if people only knew," followed by a song, after which Mr. Baxter gave the address of the afternoon; subject, "A Few Thoughts and Hints in View of the Rapid Progress which Spiritualism is Making." Abstract: Mediumship is a most sacred trust, and without it there could have been no Spiritualism is Making." Abstract: Mediumship is a most sacred trust, and without it there could have been no Spiritualism is Making." To day it is exerting its powerful influence throughout the length and breadth of the land, and although the materialist says improbable, he rarely says impossible. We as Spiritualists bere, but at home the banner is furled. This is all wrong. People should be governed by sterling principles instead of policy. Spiritualism stands now the most firmly established fact of the age.

"There is no death: what seems so is transition."

banner is furled. This is all wrong. People should be governed by sterling principles in size add for fulley. Spiritualism stands now the most firmly established fact of the sign.

"There is no death; what seems so is transition." This is something now more than poetry. There is not a greater moral incentive than Spiritualism. It is not unpopular among cultured people, but the plea is for manhood and womanhood, for better clitzens and workers in the spiritualistic vineyard. A song and an interesting exercise in mediumship by Mr. Baxter closed the meeting.

Friday.—Morning, conference. Singing by the audience. Speaking by Mr. S. B. Nichols, Mr. Alien and others upon the general subject of mediumship. Afternoon, exercises opened with singing by the choir, and also a song by J. Frank Baxter, after which Mr. Lynan C. Howe of Fredonia, N. Y., was introduced, who in response to three questions from the audience, viz., "Who were the Mound Bullders?" "What is Materialization?" "What is the source of true power?" gave a poem including answers to each. Mr. Howe then took the latter question: "The true source of power," as his subject for the afternoon addiess. The true source of power is God, and regarding the purposes of the Eternal Being we can only refer to our own purposes. If we had nothing to conquer, then we would never know our own powers. There are musted notes higher and grander than our senses can ever take cognizance of. Man is source of all power is mind. Man is continually aspiring coward the infinite, and no man can rise Godward except the germ of God is in him. What do we need to express this hiddens source of all power? We need to become proudly conscious, that we must do right from principle, and ontitvate this source of power. The meeting closed with song and an excerdisciplent, "Morning," I have perfectly good God, we believe in a business of an indicate of the manhor of the normalization, which is an advance of the manhor of the needs of the servence of the manhor of the needs of the servence of the

Mankind generally evidently mistake the great aims to which life should be deveted and by which it should be controlled. Men have their ideals of true life, and were it not for bad law, and the arbitrary sway of many individuals by which they are deprived the freedom to use their sources of enjoyment and development, they would not fall to attain to their ideals, and in turn live for higher aims still beyond. Areos, larcony, adultery, robbery, intemperance, assassination, anarchism and murder everywhere, yet never did the spiritualistic reformer feel more encouragement in his work. Why? Because, amid it all, a world-saving spirit of beotherhood has, positively established itself as it has descended from the higher life. See the practical works of kindness, works for the elevation of the oppressed, and the formed and organizing or-

ders, leagues, unions, societies, associations, brotherhoods, etc., and ali established in the demands of justice, and thereby insuring better systems, better life and true liberty. A change is passing over the world. Men are learning that religion is not 'doxy, 'ology or 'isin, but simply justice,'

The hue and cry against the establishment of Spiritualism as a religion is only the repetition in history of the Judale cry of old, 'Crucify crucify i!' at the establishment of Christianity. Then it was that a Jesus was martyred, a sepuichre blocked, and a Roman guard put on watch. And what availed all against the hosts of the spirit world? Every solder fell, and would have if Herculean each in strength, as dead men: the stone was rolled away, and Jesus and the angels walked forth in majesty. So let bigots plot to martyrize, let the clergy, like a notorious Talmage, preach funeral sermons over Spiritualism and consign it and Spiritualists to diabolism, let religionists array their sharp-shooters in pulpits, printing offices and theological halls, protected by wealth, pomp, creeds and audacity, yet, in spirit hosts return with potential influence, and an opposing world is astounded, and the enlightened, in and out of the church, bow in grateful awe and admiration.

But the spirit-world around us, the spirits with us, the legitimate question to them is, what they acquired in this world, and carried with them to theirs, and what its use there. The condition of the bind development of the spirit depends upon the foreign and humanitarian in its bearing. It joins all reforms, and inaugurates many. It sounds the importance of attending to our bodies, the tenement: or nurseries of our spirits. Hence, it has to do with habits, dress, diet, driik, systems of medication and treatment, for it has to do with headed, their passions, their appetites, etc.; but

Mrs. Carrie E. S. Twing, writing medium, and husband, will leave to morrow for Queen City Park, to reside during the remainder of the meeting there.

Dr. Orne of Lynn was in camp on Sunday.

At the adjourned meeting of the Association on Monday important amendments to the constitution were adopted, one being that a two-thirds vote shall be necessary to secure membership.

The "fat men" of Fitchburg were here on Tuesday for a game of base ball.

for a game of base ball.
"Jacob's Well" is truly a fountain of living water.
Its surroundings have recently been very much improved. proved.
Dr. E. S. Walker, a noted healer, from Cincinnati,

Dr. E. S. Walker, a noted healer, from Cincinnail, has been a sojourner in camp.

Mrs. Clara A. Field, for many years well and favorably known as a speaker and medium, has, as in former times, been a valuable lady member of our great fraternity. She purposes visiting Queen City Park Camp-Meeting.

Judge Holbrook of Chicago received spirit messages from the speakers' stand through the instrumentality of Mr. Baxter on Thursday.

Mrs. C. A. Greenleaf of Springfield has been exercising her gift of mediumship to good acceptance while at the Camp Meeting.

A benefit for Mrs. Dr. Harthan of Springfield was held at John Slater's big tent on Monday evening. The matter was managed by Mr. Buddington, and a handsome sum realized for this worthy lady.

The Miller's Falls Band supplied the music during the absence of "our" B.nd on Thursday.

The Ridy boys have held scances with full houses.

Mrs. E. Nickerson of Detroit, Mich., who made her first visit there during the past week, is a lady of remarkable powers as an improvisatrice of poems and song. She has found many friends here, and will be most cordially welcomed to Lake Pleasant next year.

The lady from "Singen, fair Bingen on the Rhine." has gone home. Home is rendered holier by her presence.

As a balladist Mr. J. Frank Baxter is not excelled anywhere in this fair land of ours.

The lecture of Mr. A. E. Tisdale, of Springfield, on Wednesday, was a grandeflort. Societies will do well to engage him early.

"Lake Pleasant will ever be a memorable spot to me." From Dr. James A. Cook, formerly of Concord, who passed to spiricilite from these grounds, June 13th, 1881. Given by Mr. Baxter at auditorium on Wednesday.

Mr. Frank Crozler, the artist, has been very busy the present session. His views of "Lake Pleasant" are carried to many hundred homes.

The camp has been honored during the past week by a visit from Luther Colby, the Editor-in Chief of the Balname.

The secular press have given very creditable reports of the meetings.

Mrs. Bioddard-Gray and son, De Witt C. Hou

Mr. O. P. Longley, the author of several inspira-tional songs, has been in camp for a week. Mr. O. H. Faxon of Chestertown, N. Y., reports that he received a remarkable test from the platform on

Mr. O. H. Faxon of Unestertown, N. X., reputes have he received a remarkable test from the platform on Tuesday,
Mr. and Mrs. F. H. Roscoe received their friends at Mrs. Lord's cottage, on Monday evening. A purse of money and a basket of fruit were presented to Mr. Roscoe. There was speaking by several ladies and cantiaman. gentlemen.
Dr. W. A. Towne continues to pursue the even tenor Dr. W. A. Towne continues to pursue the continues of his way. The Dr. contemplates visiting Washington, and other southern cities, during the coming

winter.

Mrs. Hattle D. Abrams of Somerville is one of the new mediums of the camp. She is with Mrs. Cutting. Mrs. J. J. Clark of New Haven has demonstrated the fact of a life beyond to a large number of people during the session. She is a lady of fine mediumistic

powers.

Mr. E. L. Parker has presided at the tloket office and telegraph department with marked ability.

Mr. Alexander of Brattleboro, Vt., a gentleman of over four score years, has greatly enjoyed the meet-

over four score years, and activity controlled the first the ladies from the Everglade State will carry home lasting impressions of Lake Pleasant.

The books known as the Bowles series, written through the mediumship of Mrs. Carrie E. S. Twing, have had a large sale at Mr. H. M. Buddington's "aumonalum."

"symposium."
Miss Carrie L. Brown, the landlady of the Lake
Pleasant Hotel, has been most unremitting in her endeavors for the comfort and convenience of the guests of the house. Long may she preside over parlor and

of the house. Long may saw preside over party and hall.

Mr. W. A. Adams of Boston has enjoyed his summer here. He belongs to the genial and cultured school of gentlemen who are an honor to society.

"Though lost to sight, to memory dear"—this will apply in more cases than one.

Mr. O. Poole and Mrs. Poole have had a season of much enjoyment during their stay here. Mrs. Poole is an authoress of marked merit.

Charlie Buffum received a benefit on Thursday. Music and speaking were the order. Mrs. E. Nickerson improvised a poem.

Mr. Rathbun will locate upon the "Highlands."

Mr. Lyman O. Howe is a fine and brilliant orator.

Mr. Baxter's tests were, as usual, remarkable, and of much interest.

Mr. Baxter's tests were, as usual, remarkable, and of much interest.

A benefit for Mrs. Starkey, a veteran medium, was very nicely arranged by Mrs. Dr. C. E. Carradice and Mrs. Dr. I. M. Andrus of Jacksonville, Fia.

Landlord Barnard of the Lake Pleasant Hotel was presented with a gold-headed cane, by his employes and guest, on Saturday evening.

The "Musicians' Strike," by the band, was unique:
Mr. John Stater gave a benefit to the Association, [Continued on eighth page.]

The Niantic Camping Grounds.

Render, have you been to the Niantic camp? Do you know that on the Connecticut shore, six miles west of New London, is a most charming grove dedicated to the enjoyment and growth of the Spiritual Philosophy? A little back from the pretty village of Niantic, yearly thronged with summer visitors, lie the grounds chosen of all others by the Connecticut Spiritualists, as most suitable for their annual gatherings. And time and experience have only confirmed their judgment; each year adds new beauties to a

time and experience have only confirmed their judgment; each year adds new beauties to a place whose primitive attractions were great. To the east lies the Niantic River, the old town of Waterford on the other side, with almost as many historic associations as Groton; and on either bank, as far as the view extends, old farmhouses, summer cottages and hotels with here and there a tent gleaming through the trees. The river's mouth is crossed by the railroad bridge, a short draw at one end where the picturesque red buildings of the bridge-keeper are a prominent feature in the landscape.

On the west side, half a mile from the mouth, an arm of the river crooks around and takes in its embrace the little peniusula covered with pines, and now dotted with the cottages and tents of the campers. On the other side of the cove a few farmhouses, one of them a solid stone dwelling built more than a hundred years ago by a missionary to the Niantic Indians, and now occupied by his direct descendants; back of these old houses rise low wooded hills, the ancient homes of the Indians. A cave in the hillside opposite the camp to the west is well worth the rowing and climb which a visit entails. Formed by rocks and overhung by trees, it is large enough to move about in, and as it is open only toward the southeast, may have sheltered many an aboriginal in its time. South of the groyels the largestand most perfect plece of level many an aboriginal in its time. South of the grove is the largest and most perfect piece of level ground in the State, the yearly camping-ground of the Connecticut State Militia. They come for a week, in the latter part of the summer, from two to three thousand of them, and besides bringing many visitors to the place prove entertaining and seldom obtrusive neighbors. Many of them are interested in spiritual phenomena, and are glad to learn more of our be-

Now for the camp itself: The trees are the clean, fragrant, health giving pines; the auditorium, hollowed out in the side of the hill by the hand of nature herself, is perfect. As we listen hand of nature herself, is perfect. As we listen to the lectures, the music, and messages from friends on the other side, we look through trees on the water shining in the sunlight and the green hills beyond. The cottages so far built are all neat and substantial, many of them ornamental and even elegant. The Tower is a great attraction; the climb to the top is made easy by having the stairs low and the flights short. It is one hundred and twenty-five feet high the view from the summit—indescribably high, the view from the summit—indescribably grand and extensive—must be seen to be appreciated. But let me say this: If you are ther next year at the annual illumination, as I trus you may be, view the camp from the top of the Tower; if after that you do not believe that a corner of fairyland has made its home in Connecticut, if you do not acknowledge it to be the most exquisite little landscape to be seen this side the South Sea Islands—if you do not

this side the South Sea Islands—if you do not do this, I say, either you have a sordid soul and cannot appreciate beauty, or your opportunities have been more extended than the average of men.

The pavillon, where the meetings are held in stormy weather and where the amusement programme is carried out, is a gem of its kind; the restaurant, etc., give good satisfaction. The whole place has an air of permanence and substantialness. stantialness, a visit-us again next-year look which augurs well for the success of the underwhich angurs well for the success of the undertaking. But its success is already assured. The debt has recently been entirely cleared, and the feeling throughout the camp is as if after a fog in the early morning the sun had come out in all its splendor, surety of a long clear day. The people are full of enthusiasm. Many new projects will be carried out next year. As this session has been the most successful yet held, so we look forward for still greater enthusiasm and prosperity in the future.

The combination of sea air, salt water and plue trees is found to be very beneficial to invalids, and most persons notice a marked improvement in health during their stay at the camp. As Emerson says:

camp. As Emerson says:

camp. As Emerson says:

"Who leaves the pine tree leaves his friend,
Unnerves his strength, invites his end."

The drinking water is particularly good; in
both cove and river the bathing is safe and
pleasant, and the water very sait; plenty of
clams may be had for the digging, a favorite
occupation, by the way; the crabs are coy, but
delicious and the samey bleaks his not un delicious, and the gamey blackfish is not un-

known.

Niantic is on the New York, New Haven & Hartford R. R., Shore Line Division, which connects with the Housatonic, the Nauratuck, the New Haven & Derby, the New Haven and Northampton and the New London Northern R. R's. from the interior of the State, and is a main line between Boston and New York. It is also accessible by steamer. It is only a few minutes' ride from New London, the starting-point of daily excursions to Greenport, Sag Harbor, Block Island, Fisher's Island, Mystic Island, Watch Hill and other places, all pleasant trips and many very cheap. New London itself is a prominent summer resort, a picturesque old city well worth a visit.

Niantic, besides being the camping place of the Spiritualists and the soldiers, has been chosen by the Baptists also for their summer headquarters, and this year the State Board of Education held a two weeks' Institute there, which was attended by more than three hundred teachers, and was so successful that it will undoubtedly become a permanent institution. Niantic is on the New York, New Haven &

tion.

Spiritualist Camp and Grove-Meetings.

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

QUEEN CITY PARK, VT.—The meeting at this popular resort opened Aug. 17th, and will continue to Sept

lar resort opened Aug. 17th, and will continue to Sept. 23d.
Niantic, Cr.—The Connecticut Spiritualists' CampMeeting Association will hold its regular sessions for the season of 1886 at this place until Sept. 8th.
PERINE MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place-near Summit, N. J.
RINDGE, N. H.—The second meeting on these grounds opened the first Sunday in August; sessions to close the first Sunday in September.
VICKBURG, MICH.—A Mediums' Meeting will be held at this place, Aug. 19th to Sept. 19th.
DELPHOS, KAN.—The Solomon Valley Camp-Meeting occurs here, opening Sept. 3d, and continuing ten days.

ing occurs here, opening Sept. 3a, and continuing ten days.

PARKLAND, PA.—The Camp Meeting (heretofore held at Neshaminy Falls) will continue at this locality until Sept. 5th.

MAINE.—The First Maine Spiritualist Camp-Meeting Association will hold its Niath Aunual Meeting at Buswell's Grove, Rina, commencing Aug. 27th and continuing ten days.

NORTH COLLINS, N. Y.—Thirty-first annual meeting from Sept. 2d to Sept. 5th.

Horsford's Acid Phosphate in Night Sweats and Prostration. Dr. R. STUD-HALTER, St. Louis, Mo., says: "I have used it in dyspepsis, nervous prostration, and in night sweats, with very good results."

If I were to have a new furnace put into my house it would be the New Golden Eagle Furnace, for after using several different ones, none meet my wants as well.

### To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

A. S., DENVEB, Col .- "The Steen Family " you write

of are utterly unknown to us. Spiritualist Meetings in New York. Notineer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 3% and 7% r. M.; also Thursday atternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

NEWARM, N.J.—The People's Spiritual Fraternity bolds meetings every Sunday at No. 222 Halsey street, at 7/4 r.m. H. M. Vreland, Proadent.

Movements of Mediums and Lecturers. Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.] Dr. Dean Clarke, who has met with marked success

at the Camp-Meetings, wishes for lecture-engagement at once. Address Banner of Light Office. at once. Address BANNER OF LIGHT Office.

Hon. Warren Chase lectures in Lunenburg, Mass., Sept. 5th; in Frence, N. H., Sept. 19th; in Keene, N. H., Sept. 19th and 20th; in Springheid, Mass., the five Sundays of October; and in Manchester, N. H., the last three Sundays of November. Address till Sept. 18th. Leominster, Mass., after that as above.

Correspondents will address Frank T. Ripley at No.

Correspondents will address Frank T. Ripley at No 139 Congress street, Newark, N. J., as he opens hi lecture season there for the month of September thence he goes to Washington, D. C., for October.

Charles Dawbarn of New York lectures in Amesbury, Mass., Oct. 3d, and Newburyport Oct. 10th, and will give, if desired, week-evening lectures between those dates at convenient points. Helen Stuart Richings, writing us from Mantua Station, O., announces that she will accept calls to lecture during October and November.

Mrs. Lunt Parker having been located in Washington for the past two years, has returned to 33 Common street, Boston, and would be pleased to make engagements for public lectures and tests, accompanied by her daughter, Lily May Lunt, the child medium (six years of age), who will give psychometric readings and tests.

and tests.

Mrs. Stoddard Gray and son (DeWitt C. Hough)
having passed a successful month at Lake Pleasant,
have returned to New York and will hold materializing scances, as usual, at their residence, 323 West 34th

Dr. H. F. Merrill will visit Lake Pleasant, Mass., Sept. 7th; Sept. 8th he will be at the Madison (Me.) Camp-Meeting. Mr. and Mrs. J. W. Fletcher can be addressed at 385

Mr. and Mrs. J. W. Fieldber can be addressed at 380 Broadway, Lawrence, Mass.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt., will speak in Portland, Me., Sept. 5th and 12th. Would like to make further engagements; will also attend funerals.

#### Cleveland, O.

The (incorporated) Good Samaritan Relief Society, of Cleveland, will hold an out-of-door meeting at Porter's Grove, Rucild, on Sunday, Sept. 5th, Bishop A. Beals, speaker. Singing by Lyceum choir. Friends at large cordially invited.

MRS. L. A. TURNER, Pres't.

RE-OPENING OF THE CLEVELAND LYCEUM. On account of the Good Samaritan Grove Meeting at Euclid the first Sunday in September, the Children's Progressive Lyceum will not convene until the following Sunday, Sept. 12th. Friends of the cause generally throughout the city are cordially invited to be present on this gala occasion.

THOS LEKS, Conductor.

Spiritualist Meetings in Boston:

Boston Spiritual Temple, at Berkeley Hall.— Services from Oct, 3d to June 1st, every Sunday at 10% A. M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunk-College Hall, 34 Fasex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Bun 1sys, at 2% and 7% 1. M.; aslo Thursdays at 8 r. M. Able speakers and test mediums. Excellent music, Prescott Robinson, Chairman.

Repiritualistic Phenomena Association, Berkeley Hall.—Meetings Sundays at 2½ r.m., from Oct. 7th to June 1st. Address al communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A. M., from Sept. 15th to June 17th. Seats free. All Invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston. 4)helsen.—The Ladies' Social Aid Society meets every other Friday afternoon and evening in the parlors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page, special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion. each insertion.

Notices in the editorial columns, large type, lended matter, lifty cents per line.

Payments in all cases in advance.

AT 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 where on they are to appear.

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

Wardquest patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage.

Dr. F. L. H. Willis may be addressed for he summer, Glenora, Yates Co., N. Y. Jy3

Mrs. Dr. J. M. Wright-Business and Medical. Hours 9 to 12; 2 to 6. 263 Shawmut Av. S4

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DR. W. T. PARKER,

L Six Sittings for Dovelopment, \$4,00. Developing Circle every Sunday at 11 A.M.; Wednesday evening at 7:30. Office treatments, \$1,00. 83 Common street, Boston, Mass. B4 Sealed Letters Answered

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A Spirit Yet in the Body been by Three Witnesses. Mrs.
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M. D.
Development in a Spiritual Family Circle. Translated from
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## Message Beyartment.

The Messager published under the above seading indicate 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 earthy sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

son. All express as much of truth as any more.

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

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

LEWIS B. WILSON. Observas.

#### The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, on the 14th of September.

### SPIRIT MESSAGES, GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Séance held May 28th, 1886-Continued from our last issue.

### Joshua Neward.

I hesitate to step in here, Mr. Chairman, as I see so many unfamiliar faces; but I have something more than curiosity lending me this way; I have a desire to understand this thing, and I have also a wish to send greetings to friends—those who look upon me as "dead," or at least those who look upon me as "dead," or at least as one who has passed far away beyond the knowledge and the comprehension of mortal life. I have done nothing of the kind. I feel more thoroughly alive at this moment than ever in the past, and yet I saw seventy-six years of mortal life.

I passed through a long experience, dealt company typography with the outward world.

somewhat vigorously with the outward world, and may be called a man of experience; yet as I tell you, I feel more vitalized to day than ever before; yet it is only about ten months since I let go my hold on physical things, and I have a great deal to learn on the other side of life. I have learned something already; these ten months of spiritual existence have been more to me than many years of earth-life could be; they have opened my eves to the realities of things—as I have never viewed them before—they have given me knowledge in place of faith, and returned to me the lost ones whom I had missed from my life, and whom I hardly dared believe I should know again in all their former goodness and naturalness. Yet it is all true, and I wish my friends on earth to know

true, and I wish my friends on earth to know that I speak this earnestly and solemnly.

I desire to come in private ways and talk with them. I have many things to relate which I cannot do in a public place. If they would learn something of this mighty truth, if they would grow more in knowledge, I trust they will give me the opportunities for which I seek. I being kindly feeling and records.

I bring kindly feeling and regards to all friends. I have no desire to return to earth to take up an abode, for I find a habitation adapted to me on the other side: but I am pleased to come, in sympathy and with interest for my friends. I resided in Woburn, Mass. I am called Joshua Seward.

#### Bailey H. Strong.

[To the Chairman:] I recken this is some kind of a meeting, sir. I don't understand it very well. But I have been told that I am dead. I can hardly believe it, for I am sure I feel right smart, and not at all as one would suppose a dead man would feel. I have been in this state such a little while I can hardly be listed with the state. such a little while I can hardly tell myself what it is all about; but I have been looking around under a cloud for some time; almost every venvarious quarters, and have about come to the conclusion that something very good, though

very strange, has happened to me.

I am only twenty-eight years old, and the thought of death to one so young does not have great attractions. There is a great deal on this side of life for one to look at, and when I was side of life for one to look at, and when I was first told that I was really dead I could not believe it, and I would not: but very soon I learned what it meant to be "dead," and I had no further complaints to make. I am learning, simply learning, and that is all—for I find myself terribly ignorant of all the things belonging to this new life. I am even helped to speak here, to frame my thoughts and give them expression. I don't know as I would do that right well if left to myself, but there are so many good friends around helping me that I feel I shall get along all right.

I would like to talk to my friends, not espe-

well if left to myself, but there are so many good friends around helping me that I feel I shall get along all right.

I would like to talk to my friends, not especially about anything connected with the material, for I don't care a pleanyme now what they do with the things that were mine, or what they intend to do about anything that helonged to me—it don't trouble me at all. There are friends whom I would like to help if I could, but just now I hardly feel strong enough for that; but if I can come and falk to them, and give them what I see, it might help them, and me too. I send them love; I want them to know I am doing well. Sometime they may know more about these strange things and find a warter. just now I hardly feel strong enough for that; but if I can come and falk to them, and give them what I see, it might help them, and me too. I send them love; I want them to know I am doing well. Sometime they may know more about these strange things, and find a way to talk with those who are called dead, as I wish to talk to them.

I come from New Orleans, and I know I am up North, among strange people and faces; but I like this; it does me good to travel around, and I mean to take advantage of my power and go to other places, perliaps not to make myself heard, but at least to see what is being done. I might say I come from Phillips street, New Orieans, and I hope to find friends who are there. My name is Bailey H. Strong.

### Alexander Vining.

I give you greeting, Mr. Chairman. You are really very kind to open this office for strangers. I fear many would hardly know how to reach their friends unless they could come here. I have many friends remaining on earth. I have acquaintances in this city of Boston, and I have friends in Quincy. I made my home in that good old town. I have friends in other places, not far from this locality, and indeed I feel at home in this atmosphere, although you are a stranger to me.

I have not long been absent from the body.

but I am already becoming familiar with the new life and its associations. The body which now enfolds my mind seems to be adapted to me; it appears somewhat to resemble the one icast off, only there are no marks of years and weariness upon it, such as bore down upon the old form. I feel like one in the strength and vigor of mature life, and quite ready to go to work in any field that opens before me.

Recently I have been attracted back to earth-

Recently I have been attracted back to earthly scenes, or perhaps it may be that I have not been apart from the physical life sufficiently not to be attracted back to earthly scenes. I cannot tell how this is, but certain events have been taking place of minor importance to the world, but of certain importance to me, which have drawn me in contact with old friends, with my relatives, and perhaps have assisted me in coming here to-day.

I bring my kindly regards and warm respects to those friends I still have on earth. I would tell them I have met many dear friends in the other world, faces have flashed out on my sight that I long since saw laid away; voices have rung in my ears that I thought forever stilled; but they have the same familiar tone, faces have the same rare old look which I loved, and indeed my friends are precisely what they were,

indeed my friends are precisely what they were, only wiser and happier and stronger, more like only wiser and happler and stronger, more like loving hearts unencumbered by mortal cares. I do not mean to say by this that the spirit has no cares or responsibilities, for I am beginning to learn that it does have a great many; that life seems more full of duty now than ever before, more full of labor, and I for one shall be ready to take it up, and press forward with its employments, but I find something so invigorating in the new atmosphere that I do not grow weary. I only feel refreshed. Like I suppose. weary, I only feel refreshed. Like, I suppose every one who comes to you in this way, I, too, am eager to reach friends privately, to talk with them personally, to speak a few words to them which others may not know, and I hope

sometime to be given that privilege.

I was formerly interested in the leather business. Now as I look back it seems a far-off time since I dabbled in that pursuit, and so many new occupations are coming up before me that I hardly think I shall ever be interest-ed in that again, save as it might affect any one in whom I maintain an interest.

I beg your pardon, Mr. Chairman, if I have encroached. I am Alexander Vining.

### Sarah Clark.

I do n't know why I should feel so uncom-fortable, for it is quite a while since I was ill here. I suffered a good deal with my throat; here. I suffered a good deal with my throat; something seemed to be growing inside, filling up the passages, and causing me a great deal of discomfort. My friends tried to give me all the relief they could, but the disease continued, until I passed to the spirit-world. In coming to you, I feel a little of the old soreness and swelling, but I know I left it with the body, so I hardly understand the sensation.

My name is Sarah Clark, but my friends called me Sadie. I was in my eighteenth year when I passed away. I left a dear mother, father and many friends. Since then my father has come to the spirit-world, and has joined me. We are happy together, only we are sad that mother cannot also come, yet per-

are sad that mother cannot also come, yet per-haps it is all right. She has made changes— entered into other conditions—and although she has sorrows to bear, yet there are some pleasant circumstances in her life which do

not make it all a burden.

I come, bringing the love of father, myself, and other friends, and wish to tell all those dear friends who were so kind to me here that I appreciate all their kindness. I treasure it up in my memory: every word of love they have spoken, every kindly deed they expressed toward me during my hours of illness, has seemed to blossom out in my memory like a beautiful flower, always fragrant, always fresh, bringing loving recollections and pleasant

thoughts.
To every friend I have come at some time, trying to make them realize my presence. They did not understand, they could not respond, but I have laid a fresh blossom upon them, and I know its sweetness has penetrated their lives, giving them a peaceful moment, bringing them a cessation from toll and care, even though they did not know from whence

this influence came.

My friends live in Columbus, Ohio, and I think some of them will know I have returned. They may ask why I come, so far away, why I did not manifest right in their homes, and give did not manifest right in their nomes, and give my message. It is because I have not found there an opening to speak so as to be under-stood. I will gladly come to them quietly, if I cau, and shall always be happy to give them any thought or word that may be of benefit to them.

#### B. Franklin Curtis.

[To the Chairman:] Well, friend, I feel constrained to hall you as a friend, although never having met you before.

I have many friends in the State of Pennsylvania, and some very particular ones in Philadelphia. I bring them a few words, for I would like them to know I am not silent, nor by any means asleep; I possessed the same vigor and energy which I possessed when here only let us hope that with it I have a better knowledge how to apply it, because when here I was in the habit of using up my energy too rapidly, and so, perhaps, that was the cause of my leav-ing the body in what some men call the prime of life.

I am B. Franklin Curtis, really Benjamin Franklin, but I always signed myself B. Frank-lin, and was known so to my friends and busi-ness associates. No doubt I have passed from their minds, to an extent, not having been heard from for a few years; not having given anything that would remind them of me, but for all that I have kept watch of their course, and I have seen events coming into their lives. some of which have been beneficial, others of which have been, I might almost say, disastrous.

ture he has made has proved unfortunate. I have sympathized with him, and would, if I could, have moved him in such a way as to retrieve his losses, but I had not that power; yet he is gaining an experience which undoubtedly will he will be the second of will be useful to him. He has been too sanguine in his ideas of life; he has not given that attention to important matters which he ought to have done, and now he sees the result. I do not come to blame him. I come to give him my not come to blame him. I come to give him my hearty good will, and offers of assistance, and say to him: Sam, just look out a little more carefully; don't make any more such ventures as you have been doing, because they will only result disastrously. Be careful, and you will—if not retrieve your losses—at least prevent further ones. You have been misled; you have seen as you supposed something wand to be

#### Report of Public Séance held June 1st, 1886. Invocation.

Report of Public Séance held June 1st, 1886.

Invocation.

Oht our Divine Father, we call to thee. Every heart knoweth its own trial, its own bitterness; the world may not understand, though thou canst see it all. Oht our dear Father, comfort the mourner; bring consolation and peace to the stricken heart: strengthen the weak mind, and stimulate it with knowledge and with power; send down to the erring soul the divine assistance which will enable it to rise above the turmoils and afflictions, the temptations and pitfalls of life, and gain a higher and purer plane of being. Oh! we would ask only for the gifts of the spirit, those that will inspire, upilit and bless in all ways. We do not come asking for material blessings; we do not seek thy shrine filled with worldly ambitions or personal motives; but we approach thee as spirits eager to be of use in some humble way to man, anxious to draw down from heavenly heights some influence that will bless and be of cheer.

Our Father God! we desire to come into communication with thy angel loved ones. Oh! we trust that the open way may be so broad and free that in thino own good time every soul that has ascended from the mottal who desires to reach downward to human friends on earth, with blessing and comfort, may be given power so to do. We pray that the means of communication may be supplied on every hand; that mortals may grow in sympathy and harmony with each other, and aspire to heavenly communication from beyond; that their dear ones of the other side, as well as the stilcken hearts of earth, may find only glory and peace, comfort and instruction through the

as well as the sticken hearts of earth, may find only glory and peace, comfort and instruction through the doorways of communion which thou hast set ajar.

#### Questions and Answers. CONTROLLING SPIRIT.-Your questions are

CONTROLLING SPIRIT.—Your questions are now in order. Mr. Chairman.

QUES.—[By E. Eilis.] it is written that when some persons pass through the change called death they are not resurrected in spiritife, but sleep in death for periods of time. If this is true, please tell us what causes them to finally be raised to spirit-life?

Ans.—It is true that certain spirits in passing from the body remain, for a time, in the unconsciousness of sleep, but our friends are not to suppose that they are confined to the body and the grave. Such spirits have, for some cause, sunk into a sort of comatose state; they have been apathetic, not concerning themselves with the interests of life, disappointed or despairing perhaps, they have refused to maintain an active part in the affairs of the world, and consequently when they pass from the body, losing their hold on physical life, they have no conception of the spiritual and of the spiritual and dealers to part to the spiritual and of the spiritual and of the spiritual and of dealers to present the states. of the world, and consequently when they pass from the body, losing their hold on physical life, they have no conception of the spiritual and no desire to partake of it; they rather look for oblivion, and desire a state of annihilation, having no-aspiration for an immortal existence; consequently, for a time they are merged in this condition of unconsciousness of which we speak, but the soul-principle itself cannot become extinguished, nor can it remain dormant forever; it is viral, and must at some time become active, either through the stirring of its own latent energies which refuse to remain pent-up and must burst forth into manifestation, or through the magnetic ministrations of exalted spirits who, recognizing the unbappy condition of these spirits and holding sympathy for them, exercise an influence upon the slumbering ones which, in time, has its effect, just as the sunshine and the shower falling upon the cold, dark earth, penetrating the surface of the soil, find the hidden germ, and cause it to burst its shell, push its love to his family. He would like to talk with them about some personnal matters thataffected them at the time of his death; but he don't want to do it here before all the people. Sometime he hopes to get to them through a medium down that way, so he can do as he wishes to. Beside sending his love to his family. He would like to disk with them about some personnal matters thataffected them at the time of his death; but he don't want to do it here before all the people. Sometime at the time of his death; but he don't want to do it here before all the matter to a subject to the says to send in the medium down that way, so he can do as he wishes to. Beside sending his l

consciousness, the activity of the soul, may be repressed for a time, the spirit meanwhile appearing as cold and lifeless as the dark soil you pearing as cold and lifeless as the dark soft you gaze upon, yet it may awake to atrength and activity, through the influence of the magnetism, warm, genial and invigorating, that is east upon it by more intelligent and advanced

cast upon it by more intelligent and advanced souls from beyond.

Q—[By Nathaniel Jenkins.] Are our friends who once lived on the earth now with us daily, and are they cognizant of our acts?

A.—You may have a friend so tenderly attached to you that he desires to be in your presence constantly, and is not happy when you are out of his sight. If that friend passes to the spirit-world before you, he will maintain the same interest in and affection for you as he held when on earth. Such a friend may be conheld when on earth. Such a friend may be con-stantly attracted to your side, finding his greatest happiness in your presence, in ministering to your welfare and in guarding you from danger; such a friend being in utter sympathy with you, loving you devotedly, sending all his influence upon you, would be cognizant of your daily acts, ay, of your most secret thoughts, and you could do nothing, think no thought which be did not a received. and you could do nothing, think no thought which he did not understand and perceive. You may have another friend who is tenderly attached to you, but he also finds others whom he loves, and they may be separated in different parts of the world. He may also have interests of another character that claim his attention: he may, too, on passing to the spiritworld find new employments, interests and pleasures, something to explore and investigate, to study and acquire. This friend, while loving you as tenderly as before the change, will not be with you hourly, will not perceive all your thoughts, will not behold all your actions; there will be times when he will come to your side, when he will cast an influence upon you, when he will seek to guide you to the best of his ability, but in justice to other friends over whom he desires to exercise a watchful care, in justice to other interests that chaim his attention, in justice to the pursuits claim his attention, in justice to the pursuits that open before him in the spirit-world, he will be obliged to devote a part of his time and thought and labor to these other friends and other subjects, consequently you cannot claim him at all times, he will not see you at all hours. If he is in perfect sympathy with your-self, wherever he may be, in whatever planet, or in whatever remote part of this same world of yours, he may still maintain magnetic con-nection with yourself, and thus, to an extent, realize and understand your thoughts and your actions, otherwise there may be times when he will not know of what you are thinking or do-

Q.—Are the forms we call flesh and blood any more real than spirit-forms that mediums see?

A.—Spirit forms, to the spirits inhabiting them, are just as real, just as palpable, tangible and substantial as are your bodies of flesh and blood. Science declares that matter may be so attenuated as not to be perceived by the exter-nal organ of vision, and yet this matter, reduced to impalpable gases or elements remains matter still, and we claim that the bodies of spirits are built up of just such impalpable elements and particles of matter, invisible to the external or-ers of vision because the eye of the human gan of vision, because the eye of the human mortal body has not become sufficiently devel-oped, sufficiently keen to catch the various vioped, sufficiently keen to catch the various vibrations which are necessary for it to perceive the spiritual forms around it, and yet these forms are just as substantial, just as real to the spirit possessing them as are your bodies on earth to you. To the many mediums who see these spirit bodies, who behold spiritual landscapes and spiritual objects, they are just as plain and tangible as are the forms they behold around them in the mortal life.

Q.—Uan a spirit who was addicted to drink when in earth-life return and influence a mortal to drink?

tal to drink?

tal to drink?

A.—Yes; a spirit who has cultivated an appetite for intoxicating liquors, who has indulged that appetite until it has fastened itself upon him during his earthly career, will find that the craving desire still clings to him, even though he has parted with the physical body. While he remains in contact with physical life, and until he becomes imbued with the desire to put aside all carnal appetites and habits, and rises to a higher plane of existence, where the aspirations are spiritual, he may find himself tied down by the oravings, tendencies and inclinations which Henry and Frederick Stade.

Now I see two spirits, one a good deal older than the older; the closet one gives the name of the rowings, tendencies and inclinations which a sasial him. Such a spirit, possessing a positive will-power which he exerts in a special direction in coming in contact with a sensitive indiction, and induke his appetite for strong and induke his appetite through a mortal order of the contact with a susceptible, impressional mortal, who, feeling the influence, has also experienced a craving desire for strong of the cave into contact with a susceptible, impressional mortal, who, feeling the influence, has also experienced a craving desire for strong of the contact with a susceptible, impressional mortal, who, feeling the influence, has also experienced a craving desire for strong of the contact with a susceptible, impressional mortal, who, feeling the influence, has also experienced a craving desire for strong of the contact with a susceptible, impressional mortal, who, feeling the influence, has also experienced a craving desire for strong of power, when they did business in the body. He has a good deal older that the sum the older; the closet one gives the name of the name is Frederick Stade. He has been gone longer, a few will-power spirit wish to send love to friends, and the youngest one has been trying a good while to communicate to seems to Lotela. These spirits wish to send love to friends, and the youngest one has been trying a good will be communicated to seems to Lotela. The single power is the habit and the appetite for strong denit or strong while to communicate to some lady here in the body. He has a good deal to say to her. He thinks before a great while he will be able to accompilish his wild, because he feels he is gaining power. The colby and Isaac B. Rich, of Boston, Massaclus while he will be able to take hold of it. They shall propriate and expend the same here is to keep the communicate to the rame of them the other one stands the wild as the thinks that the power is the

### Lotela, the Indian Maiden.

How do, Wilson brave? Lotela going to give the messages for the spirits. How do, pale-faces? hope you all feel good; Lotela does. Got a good many spirits here. Want to help 'em all

### Mrs. A. J. Shelton.

The first one that Lotela sees is a lady, and she lived about thirty-eight summers in the earth life. She has been gone four years, and has been auxious to reach her friends. She left a brave here, and others, that she felt very much attracted to. She has been trying for some time to send them her love and tell them she isn't dead. I get the name of Mrs. A. J. Shelton, and the spirit lived in Salem, Mass. Her brave's name is David. She brings much love, and wishes her dear friends to know that she is hany and well in the spirit-world. She had family ties that bound her here, and it seemed hard to part with them; but although she has seen changes and experiences coming to those whom she left, yet she now feels that all is for the best, and she does not grieve. She wants her friends to know she lives, and to feel that her any come to them with her layers and to feel that she can come to them with her love and take an interest in their affairs. She would like very much to have a quiet talk with some of them, for she has many things to speak of concerning the friends she has met on the spirit side and the many strange things she has seen.

### P. G. Conway.

P. G. Conway.

Now Lotela sees three or four spirits grouped together; they are all braves—men. The first one Lotela can get into communication with best, and he gives the name of P. G. Conway. He was n't fifty years old; he was getting along toward it, he says. He left a family on this side he wants to get to if he can. He has been out of the body three years; it will be three years day after to-morrow, for he says it was the third day in June. He comes back with a sort of annivorsary greeting to his friends. This spirit was a fireman when he was here; he helped put out burning places, and get the people out if there were any in them. Now Lotela sees the word Hall, then another word, Jackson. Now me see "eighteen." Jackson Hall, Fire Company 18; It is "way down South, in New Orleans, where he comes from. That's where he belonged, too. He wants to send his love to his family. He would like to talk with them about some personal matters that affected them at the time of his death, but he con't want to de it here hefore." It he propoled

Gallagher. And now two others come up. They stand a little spart from these first two spirits, and Lotela can't get so clearly from them what they want to give, but the name is Gallagher; both have the same name; one is a good deal young-er than the other; it looks to Lotela as though one was the sire of the other. They were fire-men, too. They come to their people in the same place; New Orleans, and send love. They have been trying to get to one young person who belonged to them and bring her assistance and encouragement, and they are helping their people all they can. Lotela can't get their first

### George Wilson.

Now there's a spirit comes and gives the name of George Wilson. He lived in Providence, R. I. His thought seems to turn especially to what he calls East Providence. This spirit is interested in some property, what people call real estate. He felt kind o' mixed up about some of it. After he went out of the body, he wanted to get back to his people and straighten it all out. He has been trying ever since to get some information that he wished on material affairs. That is what I get from him. He has been gone a few years; seems to be a man who, when he went into anything, be a man who, when he went into anything, pushed it right through, till it got settled. He don't like to be in an uncertain state. He sends his greeting to his friends, and tells them he has found things very real, very natural, on the other side, and would like to have a talk with them on those matters and a good many others.

#### Mary Beals.

I see two spirits that come together. One is a lady; she has grey hair and lines on her face; the other one is younger. The first one gives the name of Mary Beals. She has friends here the name of Mary Beals. She has friends here in Boston, and she sends her love to them. She has been gone a good while. There's a brave she calls John she is very anxious to get to to give some advice, because she feels he needs it. It looks to Lotela as though the younger spirit was her daughter. She gives the name of Sarah. She hasn't been gone so long, but they come together; they have been united in the hunting-grounds. Lately there has been something happening in the lives of their friends—their family—that casts a sort of cloud over them, and these spirits feel it in the other world. They come back to tell the friends they must try to bear up above all misfortunes, and be as cheerful as possible, that after a while they will find their prospects growing more bright. Just now it seems a little hard. They bring all the sympathy and love they can from the spirit-world. They come to encourage and to spirit-world. They come to encourage and to promise better times for those who are here.

#### John Nichols.

Now, there comes up before Lotela a spirit Now, there comes up before Loteia a spirit who was, when in the body, thought a good deal of; the spirit had a good many friends of influence on this side. He has only been gone a very little while, and he feels a little bit mixed up on the other side; he do n't understand things; spirit-life is queer to him; it is so much like earthly life it seems almost too natural and as though he sayld hardly tall. natural, and as though he could hardly tell whether he's got out of the body or not; but he is attracted back to his old place by some things that have got to be settled, some earthly matters, and some people here, you know, keep thinking of him and of his affairs, and that draws him back, co he do n't know hardly whether he is in the body or out of it. His name is John Nichols. He sends his regards to his friends, and wishes them to know that his lamp of life has not been extinguished, but the flame is burning brightly now. He hopes to meet them all again sometime, and when he gets a little better straightened out, so as to understand the spirit-world and its conditions, he hopes to come and send them a long clear mesage regarding his affairs, and his new life. This spirit was from a place called Athens, way down in Georgia.

There's a young girl, she was n't more than twenty summers old when she went out of the body. She says she has become, since she went over, a teacher of little children. She wanted over, a teacher of little children. She wanted to do that when she was here, but didn't get at it. She wishes her friends to know she has found the sphere of usefulness that she desired to enter upon when with them. She was sick a little while, and then she went out of the body. Lotela gets the name as Alice Hart, and people that she is most attracted to live 'way down in Jackson, Miss. She never came to a medium before but she has been learning of these Jackson, Miss. She never came to a medium before, but she has been learning of these things in the spirit-world, and has thought if she could awaken an interest in them among her friends it would do much good. They do n't know anything about spirits coming back; they have heard a little of it, but have never seen anything, so she can't find any way open for her down there, but she sends her love to them all, and says she has no desire to come back and live in the body. This spirit is come back and live in the body. This spirit is tall and slight, with blue eyes and brown hair.

### Fannie Brown.

Now I see a young spirit. She was a young girl when she went away from the body seven or eight years ago, and she was killed by the cars. Her people felt awfully bad, and she did, too, for a little while, because she was ambi-tious and wanted to study hard and develop the powers of her mind; but in the spirit-world all those fulfillments have come to her, and she feels perfectly reconciled and happy. For a good while her folks felt all stirred up. It distressed the spirit, too; kept calling her back, and making her feel bad. Now she has got over that. She is a kind of a teacher, it seems to me heaving the looks like it. She because the looks like it. to me, because she looks like it. She brings ever so much love. Some one has come to the spirit-world that she likes, since she went over, and she wants her friends to know they are together. Her name is Fannie Brown. She lived in East Boston.

### Charles Hook.

I see a spirit a little way off; he sends a strong influence here and wants to have Lotela speak for him. I get the name Charles Hook, and he looks something like a preacher. He sends his influence out to Lawrence. He has very dear friends there in whom he is deeply interested, and there's one young man, studying for professional life, that this spirit is attracted to, and desires to assist all in his power. He feels that he will be able to accomplish something in that line, and he would like his friend to know that the one who loved him so well when he was a child is still permitted to watch over him from the spiritual side of life. watch over him from the spiritual side of life. It do n't seem as though this spirit was a preacher, but he looked and talked a good deal like one when he was here. He would sometimes talk to the poor people that didn't do right, and try and make 'em feel and do better.

### William Anderson.

There's an old brave who lived he says, in Roxbury, who gives the name of William Anderson. He has been gone between nine and ten years, as near as I can get it—it seems as though it must be a little bit more than that. He's got some relatives here in this city that he wants to meet. There's a lady, named Ellen, he's trying to get to. He brings her his love and tells her not to fret, for she will be taken care of. He says, John is with him, doing all he can to help her along. That old 

brave was very fond of flowers; he brings a whole armful of them; now the one he liked best he holds up, and it is a little bit of a pink rose, just about half-open.

### George Fink.

There's a spirit gives the name George Fisk, There's a spirit gives the name George Fisk. He used to know, years ago, somebody, a brave, that is here. This spirit has been gone from the body for a number of years. He didn't know anything about spirits coming back; he is trying to get back very soon to tell something that he has found out. When he was in the body he had some kind of a trouble in the hip; he didn't walk lame all the time, but sometimes it made him, when it was bad, walk lame, and it hurt him. Somebody he knew told him once that was the way he would come back from the spirit-world. He laughed at him and said he never would. He wants to say that he don't have it now; he 's all straight and sound and well off, and he would like to and sound and well off, and he would like to have his family and friends know he is perfect-ly satisfied with his condition in the other life.

Now Lotela has got to speak of something that keeps sending an influence to her head. Some lady here has been feeling real badly, and before she came to this council she wished ever so much some very dear spirit would come and give her just a few words, a little token that would be consoling to her heart. Lotela sees two spirits; one is a boy, who goes up to the lady, and places his hand on her shoulder. A little ways from him is a young lady; she is beautiful; she is dressed all in white, shining white, just as though 't was made for some great occasion. She don't seem to stand on the iloor, but is raised up from it. She is quite a tall young lady, and over her head there seems to be something that shines like stars—three stars. Lotela can't get the name, only sees an E. But Lotela can't get the name, only sees an E. But the one here in the body is so anxious, she feels so badly, so full of anxiety, of grief and love, that it seems to affect the spirit so she cannot manifest herself clearly. Lotela thinks the spirits, two of them, will be able in a little while to give something that will be encourag. ing and consoling.

### RPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 4.—Joel W. Randall; Mary S. Batchelder; J. F. Bakor; Teronce Gorman; Sarab Elizabeth Jackson, June 8.—Courtolling Spirit for Elia M. Baker, Mary Ann Shales; Henry Savage, John Wyman, James Severance, Com. Bell, John Sherman, Emina Turner, Mary Churchlil, Henry Claytou, Carrie Long, Indian Chief Blue Cloud.

THE MESSAGES ON HAND. Not mentioned above, will appear in due course,

### Verifications of Spirit-Messages,

NANCY E. NIGHBERT.

In the BANNER OF LIGHT of July 17th is a message from Mrs. NANCY E. NIGHBERT to her husband, J. A. Nighbert. I called on the gentleman and showed him the message. After reading it, he acknowledged that the facts as stated in the message were all correct-except one letter in his name, G., which should have been J. He was surprised when he first read the message, and remarked : "Is it possible that the dead can come back?" He was very busy at the time, and said he would talk with me on the subject when at leisure. CHAS. CHRISTIAN.

Knoxville, Tenn., Aug. 20th, 1886.

### OVID BUTLER.

Although I have had no personal acquaintance with MR. BUTLER, whose message appeared in No. 20 of the BANNER, yet to doubt his having lived here would be equal to doubting my own existence; for he was too well known by name and reputation as the founder of that Christian University which bears his name. He speaks of the removal of the University to Irvington (a suburb of Indianapolis) which is also correct.

As I remarked in a former letter, the messages given in the Bauner Free Circle Room dispel all my doubts in regard to a life after this. I must now express my gratitude to Messrs. Colby & Rich for mak-

TRACTS. By THOMAS R. HAZARD, ESO.

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[Continued from Afth page.] netting fifty dollars. Several others have contributed

netting fitty dollars. Several others have contributed in a like manner.

Mr. George W. Burnham very kindly furnished a choir for the entire session.

The thanks of every one are extended to Mr. L. W. Goodell of Amberst, for floral offerings.

Fromally, this: To all those who by words of cheer and encouragement have lightened our labors in the attempt to chronicle the daily events of the session; to those who have greeted us with a pleasant smile, and spared their criticisms; to all our old time friends and to the many new ones; to the many hundreds whom we know only as one of the great family of humanty-in short, to every person who has set foot upon Lake Pleasant Camp Ground the present season, our best wishes go writh you through all your future; ears; and, earth's voyage complete, may one and all enter that harbor known as the port of peace, of progress, of reward, of soul-life-lifoms.

"Farewell, 'tis a lonely sound." we will not say "good-bye," but as we turn to secular pursuits and other duties, with a confidure trust that we shall all meet again sometime, somewhere, we want that other dearest, streetest, best of words—Good Night.

Lake Pleasant, Mass., Aug. 20th, 1886.

J. M. Y.

#### Onset Bay.

How true it is that life is mainly composed of the alternations of anticipation and recollection, the lights and shades, so to speak, of the mortal career. A little two months since and many bearts and heads were full of anticipatory emotions and thoughts concerning the season at this, par excellence, attractive spiritualistic resort, where—under the umbrageous foliage of the trees, by the shores of Onset's glistening bay, whose waters, ever-changing in their hues under the coquetting glances of the god of day, where with white-salled yachts, innumerable skiffs, its mirthful bathers, and stately Wickett's Island, like a sentinel rising from the liquid plain—the delighted visitor, or resident, observes a picture the details of which will never be effaced from his mind, and the beauty of which will never be forgotten. Truly nature has done much for this charming spot, and man's art and skill have added to our common mother's gifts the adornments of order, taste, and judgment, in the arrangement of the grounds, the erection of cottages, public buildings, and the facilities that now so admirably meet the needs of those who gather here in increasing number from year to year. The anticipations of old patrons and new visitors have been more than realized during the past two months, while the recollections all will carry away are pieasant and satisfactory in every respect. Thousands have visited the grove this season, and East, North, South and the far West have sent their delegations. Mediums of nearly every description have been in attendance. Many wonderful things have been recorded, and light, knowledge and facts have come to innumerable seeking souls.

The speaking has been of an eminently satisfactory nature; and the various occupants of the stand ac quitted themselves nobly in every case; indeed where all, normal and abnormal, did so well, it were invidious to select any for special praise. The people are nungry for food, and each speaker gave his or her own peculiar variety, so in course of the meetings all nee How true it is that life is mainly composed of the alternations of anticipation and recollection, the

peculiar variety, so in course of the meetings all needs were thus supplied.

The officials of the camp are universally praised for their courtesy, efficiency and earnest devotion to all that could promote the success of the duties committed to their care. The worthy President, Col. Wm. D. Crockett; the hardworking Clerk E. Gerry Brown; the courteous Treasurer, Dr. E. Y. Jöhnson, deserve every commendation for their zeal; while Cyrus Peabody in attenting to the housing of the speakers. Watter W. Currter in superintending the lighting of the grove, George Hosmer in the important matter of music. Simon Butterfield, who supervised the conduct of the Temple and flotel Onset, and Alfred Nash, who had charge of police matters—each and all earned the thanks and esteem of the great hody of visitors for the zeal with which they severally dis-

who had charge of police matters—each and an earned the thanks and estrem of the great hody of visitors for the zeal with which they severally discharged the important tasks assigned them. There were also several ladies, whose time, talents and good nature were utilized in promoting many valuable adjuncts to the work of the formally organized committees, and whose services will long be remembered.

Concerts, assemblies, meetings were interspersed among the regular jectures, well attended, and productive of a large amount of good; and it speaks volumes for all concerned—officers and visitors affice—that the good order, harmony and general health of the campers were never better or more conspicuous than during the season just affised; therefore it is no cause for remark that the people at large should express the opinhin that the late season has been the best of the series yet held upon these charming and romanite grounds. So much may be honestly written from a retrospective point of view, and undoubtedly the next season will show even herter things, not the least among them beingsthe overcoming of the little least among them beingthe overcoming of the little railroad difficulty that, has been the "fly in amber" bitherto, of which there is low every prospect of an amicable adjustment "all along the line"—so mote it

On Saturday last. August 29th, the annual illumination and display of fireworks took place, a most satisfactory and enjoyable season being experienced,
save for one thing, i.e., a regular New England-coastCape-Cod-best-made-of-the-kind-log enfolded the upper air early in the eventum, and consequently
marred the effect of the exceptionally splendid rockets and bombs that were fired; while it also scared a
few of the cottagers from lighting up their Japanese
paper lanterns. In spite of the above little drawback,
however, the illumination was a triumph of artistic
skill and liberal expenditure, as particularly evidenced
at the various hotels, groves, official buildings, and
prominent cottagers' homes. Indeed, no more enchanting and fairy-like scene could be imagined than
the one presented by the rows, pyramids, festoons,
and groups of vari-colored lanterns swinging from
roof and gable, arches, trees, and every available
point of vantage. The auditorium and speakers'
stand were handsomely adorned in like manner, and
the unexcelled strains of the Middleboro' Band discoursed melodies that were highly appreciated by allon Saturday-last. August 29th, the annual illumina stand were handsomely adorned in like manner, and the unexcelled strains of the Middleboro' Band discoursed melodies that were highly appreciated by all. The various avenues, streets, boulevaris, parks and public walks were literally thronged with people, and a happier, better pleased, or more orderly multitude one need not wish to see; on every side were heard expressions of delight which must have repaid those who illuminated and those who provided the fireworks, which were furnished by Masten & Wells, the eminent pyrotechnists. The Temple was crowded for the usual Saturday evening dance, and finally when sleep brooded over all, she smiled upon as contented a set of beings as she ever found elsawhere. Sunday dawned a trifle overcast and the air moist and warm. Presently they breezes stirred the air and rifts of sunlight glinted athwart the scene. The visitors poured in from train and barge, and by the time the band commenced its concert a large concourse occupied the seats of the auditorium awaiting the advent of the speaker of the moint g Mrs. Amanda M, Spence of New York City, whom Col. Crockett, the President of the Association, introduced to the large audience. Mrs. Spence gave an illustrative recital of facts and incidents within her own experience as a directions within her own experience as and incidents within her own experience as

President of the Association, introduced to the large audience. Mrs. Spence gave an illustrative recital of facts and incidents within her own experience as a medium, remarking they were gathered there to consider and meditate upon the great reality of human life. Some argurd they had to discuss immortality; that was not so, for even when a spirit had lived a thousand years in the spirit-life it had not attained immortality; to be immortal is to exist without reference to time, and time and consciousness c existing, we could only relatively indee of immortality. Dealence to time, and time and consciousness creating, we could only relatively judge of immortality. Dealing with the great question of identity, it was presented as the one thing needed to convey assurance of the life of those who had left us. The cry was often raised against "evilspirits," but there are no "evil spirits," only the badly trained and misdeveloped people we have sent into the spirit world. The liars, thieves, drunkards, murderers of this life have gone into the next one, and when they come back or influspirits," only the badly trained and misdeveloped people we have sent into the spirit world. The liars, thieves, drunkards, murderers of this life have gone into the next one, and when they come back, or influence us, if they are unchanged in disposition they will act out their identity, as do the good and true; identity is the one hope and keystone of spirits in communicating with us. Mrs. Spince narrated a number of incidents expository of the operations of unprogressed spirits upon the conduct and thoughts of sensitives, and suggested that by intelligently understanding these matters, we should be able to arrive at a philosophy of temptation and wrong-doing, of mental lunacy and moral degradation that would enable us founderstand many of the seeming inversions of hopeful promise that are noticed by us from time to time. Study life, grasp the facts and strive to get their full meaning, and we shall outstrip the world in the true understanding of our nature, duty and relationship to this and the other life. Mrs. Spence narrated so many facts in her discourse that it is impossible in a brief abstract, as this necessarily must be, to do her even the barest justice; suffice it to say, she was entertaining, practical and instructive, and carried her auditors with her, eliciting their hearty approval as she proceeded in her acceptable and useful unterances. In the afternoon the Band furnished further enjoyment to the lovers of good music, and the very large assemblage that gathered to listen rewarded them with hearty and unstituted applause, demanding several encores, which were gracefully acceded to. The preliminaries concluded, the President introduced the final speaker on the list in the person of our good English brother, Mr. J. J. Morse, who, under control, proceeded to address the great company before him, his controls opening their remarks by saying that in having to engage in the duty of delivering the closing lecture of the course they were in something for humanity and the truth.

In view of the occasion,

be, we presented no conditions for it—therefore the lesson taught us was : use reason, common sense, and the teachings of experience. Do not bow before an unintelligent supernaturalism; rather rely upon a practical naturalism in our cause as in all other materials.

unintelligent supernaturalism; rather rely upon a practical naturalism in our cause as in all other matters.

The religious lesson was that the first raps rang a death knell to the teachings of old theology; put our ideas of God, heaven, devil, hell, infallible books, etc., on their proper level. The clergy had revised the Scripures, but Spiritualism interpreted them as no pontiff, bishop, priest or layman could ever do without its aid. It was a lesson of freedom of opinion; now such assemblies as these were possible, and could proceed free from molestation—it was not so once. But what was the lesson of such meetings? Seeking signs and wonders? Sapping and draining the body and soul of mediums to a thirst for phenomena that never seems satisfied? No! The lesson was that these meetings ought to become schools of spiritual study. Let Onset become the Concord of Spiritualism, and let the philosophers come here and glean positive facts. Let these yearly meetings be places for culture as well as recreation; for philosophical discussion as well as phenomenal investigation. Let us bring the light of reason upon our cause, and devote the time to a steady and careful consideration of the mighty issues committed to our care. Yes, let the camps all become schools of spiritual philosophy, and then many of the cranky hobylists that still override us would have to find fresh fields to exercise themselves in. The one great lesson of the cause to the world was that it taught the bumanity of the life beyond, thereby assuring our meeting our becomes again, and forever overthrowing the old supernaturalism that had so long distorted and misrepresented our future career. The address closed with pleasant words to campers, visitors and officers, commendatory of their attentiveness, earnestness and zeal; and its various points, pet its final concert after well endure for years in the minds of all who were privileged to listen to it.

The Middleboro Band gave the rearest that its duited the lecture and many were the rearest that its du

nimbrations elicited frequent and hearty applause and gained for the closing lecture a character that will endure for years in the minds of all who were privileged to listen to it.

The Middleboro' Band gave its final concert after the lecture, and many were the regrets that its duties were thus closed for this season. Efficient in all respects, personally amiable and gentlemanly, the Band earned the hearty good will of all, and, as heretofore, will next year be ever welcome to Onset Bay, for nothing but praise for its work is heard on all sides.

The speakers' stand and platform, as has been the case for some weeks past, were handsomely adorned with a beautiful display of flowers, the graceful thoughfulness being carried into effect by the following ladies: Mrs. Simeon Butterfield, Mrs. Southworth Loring, Mrs. Alfred Nash, Mrs. William Biurtevant, Mrs. Susan E. King, and Mr. D. L. Harrishorn, all of Onset, Mrs. Caroline Crockett and Mrs. Allen of Brockton, with Mrs. S. P. Andrews of Boston, to all of whom many thanks are due.

The pencil is about to be laid aside, and Onset will, ere a few weeks are gone, settle down into its quiet and rest. Its workers, friends, residents and visitors, with have parted, and all as needful taken their several courses—but memory will treasure the tibings seen, heard and done, and hearts will long vibrate to the tender emotions stirred by noble words, creat thoughts, kindly deeds and fraternal labors. When summer again smiles upon us, and gentle zephys woo us to Onset's shades, may the season again prove refreshing alike to body, mind and spirit, and may it be said of next year's meeting, as all can say of the one now closed, it was the best we ever had. Then will it be found that Onset leads the vau—as indeed it does in all that makes a Spiritualist camp a place of iest, recreation and spiritual unfoldment.

LINES READ ON THE OCCASION OF THE DEDICA TION OF THE COTTAGE OF MRS. DR. HERVEY.

SHAD ON THE OCCASION OF THE DED
NOT THE COTTAGE OF MHS. DR. HERVE
Here in Nature's wildwood bower,
Amid health giving leaf and flower,
Where bailmy odors float serene
O'er the hill and valley green;
Where feathery fern and golden rod,
Like waving plumes o'er mossy sod,
Seem e'er to whisper and invite
Our steps to linger left and right:
Here in this spot methinks 't is meet
To find a Dissful cool retreat;
And 'mid the sunshine or the shower,
At morning, noon, or evening hour,
The song-birds, singing in the trees,
Shall float this song upon the breeze—
That here, at last, hath Rest been found,
A dweller sweet on sacred ground.
Near by the healthful waters flow—
On paind cheek they bring the glow
Of vigorous health and newer strength,
That give to life an added length,
The Onset oak, the Onset pine,
With bay and sweet-fern here combine,
And join with cool, magnetic hand,
Disease to banish from the land.

With all these forces of the earth With all these forces of the earth May blessings blend of greater worth And ever here may truth and right To great and worthy deeds incite, To deeds of goodness manifold, Of greater worth than gems or gold. Wisdom and virtue, honored twain, May they here find a glorious reign; And to these graces, grand and great May they here find a giorious reign;
And to these graces, grand and great,
These rooms to night we dedicate,
Praying that joy and grace confessed
May crown with Love this bower of Rest.
Susan H. Wixon.

### Temple Heights Camp-Meeting.

The meetings in this beautiful seaside grove com menced Sunday. Aug. 15th, a large audience being present. President Rich called the meeting to order. and after a few appropriate remarks, introduced Mrs. tion of her spirit-guides, gave the opening invocation. After music by the choir, Mrs. Abbie Morse of Sears-After music by the choir, Mrs. Abbie Morse of Searsmont delivered a very interesting lecture upon Spiritualism. followed by Mrs. A. P. Brown of St. Johnsbury, Vt., who made a few remarks in a pleasing manner. At one o'clock P.M. a social meeting was held at the stand; remarks by Mrs. Brown, Mrs. Stevens and others. At 2 P. M. the services were continued with a lecture by Mrs. Juliette Yeaw of Leominster, Mass. Subject, "The Past, Present and Future of Spiritualism." In the evening the social meeting at the stand was well attended and interesting to all.

Monday, Aug. 16th.—Social meeting at 10:30 A.M.

Monday, Aug. 16th.—Social meeting at 10:30 A. M. In which Mrs. Wentworth, Mrs. Yeaw Mrs. Brown

Monday, Aug. 16th.—Social meeting at 10:30 A. M., in which Mrs. Wentworth, Mrs. Yeaw, Mrs. Brown, Mrs. Stevens and Dr. Colson took part. At 2 r. m Mrs. A. P. Brown lectured. Subject, "The Power of Mind over Matter." given by a gentleman in the audience. At the close of the lecture a fine poem was given by the controls of Mrs. Duniel Plummer.

Tucsday, Aug. 17th.—Owing to the rain no services were held at the stand. At 2 r. m. Mrs. H. C. Berry of Portland gave a short lecture. Subject. "What is the Good of Spiritualism?" followed by Mrs. Yeaw, who spoke briefly on "Mediumship." At 7:30 r. m. a circle was held at the boarding-house; it was largely attended, and many tests and communications were

was need at the coarding noise; it was largely attended, and many tests and communications were given through the mediums present.

Wednesday, Aug. 18th.—0 A. M. conference meeting at the stand. The proposed medical bill was discussed, a remonstrance petition presented, and signed by many. At 10:30 A. M. Mrs. Yeaw gave the regular lecture; subject, "What is Truth?" At & P. M. Mrs. Morse occupied the stand.

at the stand. The proposed medical bill was discussed, a remonstrance petition presented, and signed by many. At 10:30 A. M. Mire. Yeaw gave the regular lecture; subject, "What is Truth?" At \$ P. M. Mire. Morse occupied the stand.

Thursday, Aug. 19th.—9 A. M. conference meeting, 10:30 A. M. lecture by Mirs. M. J. Wentworth of Knox, Me. At 2 P. M. lecture by Mirs. A. P. Brown; subject, "Riernal Progression," given by the audience.

Friday, Aug. 20th.—Owing to the aunual meeting for the election of officers being held at 3 A. M. the regular services were omitted; at 2 P. M. George A. Fuller of Boston delivered an able andress upon "The Evidences of a future Life." At its close Mirs. Yeaw gave a short but interesting lecture upon "Life."

Saturday, Aug. 21st.—9 A. M. social meeting at the stand of a very interesting character, many friends relating facts which had been witnessed by them in their investigations. At 10:30 A. M. lecture by Mirs. Abbie Morse. At 2 P. M. invocation by Mirs. H. C. Berry, lecture by George A. Fuller. Subject, "The litsing and Setting Faith."

Sunday, Aug. 22d.—At 9 A. M. C. M. Brown, editor of the Eastern Star, gave a very able and interesting lecture. Subject, "individuality, Responsibility, and Soul Culture." At 10:30, lecture by Mirs. Yeaw. Bubject, "Birown, who gave a brief address upon the subject, "Birown, who gave a brief address upon the subject, "Whither Are We Drifting?" At 2 P. M. the services were opened with an invocation by Mirs. H. C. Berry, and the closing lecture was delivered by George A. Fuller. Subjects, "Gatter up the Fragments, that Nothing may be Lost." and "What do ye More than Others?" His remarks were very appropriate for the closing session; one of Bro. Fuller's best efforts, and listened to with the closest attention by a large audience.

President Rich made the announcement that the meeting closed by all singing "The Sweet Bye and-Bye." The Friends who remained upon the ground gathered at the stand at 6 P. M. for a final social meeting and were entertained i

Mrs. A. P. Brown of St. Johnsbury, Vt., is building a cottage on Broadway.

A large number of lots have been sold this season, and several cottages will be built before another.

A laterary Entertainment was given Friday ovening, Aug. 20th, at the boarding-bouse, under the management of Mrs. Kate G. Pope of Leominster, Mass., and Mrs. R. B. Cookson of Bangor, Me.; a large and appreciative audience was present. The thanks of the Association are due Mrs. Pope and Mrs. Cookson for the handsome sum realized from the entertain intent. Mrs. A. P. Brown of St. Johnsbury, Vt., is building

July a Saldina

James 8. Dodge of Boston visited the grounds curing the meetings.

The Bea Breezs, published at Belfast, gave a full roster of cottagers and tenters in its issue of Aug. 21st.

The Belfast City Press, in its issue of Aug. 21st. gave an extended description of our grounds, and a report of the meetings.

C. M. Brown, editor of the Eastern Star, visited the grounds for a few days.

Tecunisch Cottage. Mrs. James Babcock, owner, was dedicated Saturday, Aug. 21st, with appropriate revices, under the direction of Mrs. Brown.

Chil Cottage, Hossea Maynard, owner, was dedicated Saturday evening, Mrs. Yeaw and Mr. Fuller making appropriate remarks.

Owing to severe sickness, Joseph D. Silles was unable to be with us. We hope to have him with us next season. James 8. Dodge of Boston visited the grounds dur-

able to be with us. We hope to have him with us next season.

Mrs. Yeaw and Mr. Fuller made many friends by their pleasing manners and eloquent lectures. We expect them both to be with us another season.

At the election of officers the following were chosen for the ensuing year: President, G. H. Rich, Thorndike; Vice-President, H. C. Berry, Portland; Secretary, F. A. Dickey, Northport; Treasurer, F. H. Black, Belfast.

Before another season the directors intend to extend the whart further out into deep water, so that the Boston steamers can land their passengers in perfect safety, and to build a large boarding house near the whart. These improvements will make the accommodations even better than this year, and parties coming by boat can land upon the campground. At a meeting of the Association the following resolutions were adopted:

Whereas, In accordance with natural law, the follow-

Whereas. In accordance with natural law, the following named brothers, Eargent French, William Hall, Ell Righy and Nathan M. Woodman, members of this Assiciation, have passed on to the spirit side of life, and their absence in the material form, at our annual meetings, has caused a feeling of sadness to hover over our gatherings:

absence in the material form, at our amount of the caused a feeling of sadness to hover over our gatherings; therefore,

Resolved, That we extend to their sorrowing families and friends our heartfelt sympathy, in this their hour of trial, and bid them look up from this material plane, to the higher and purer resims of Spirit-Life, refolcing that those who have passed from their material sight can, under proper conditions, return to bless and help them in the trials of this life.

Resolved, That these resolutions be spread upon the records, a copy sent to each of their families, and published in the Eastern Star and BANNER OF LIGHT.

H. C. BERRY,

Com.

L. C. MORSE,

Northport, Me., Aug. 26th, 1886. H. C. BERRY.

### Queen City Park, Burlington, Vt. The visitors at this beautiful grove recently listened to an inspirational discourse by Mr. J. Clegg Wright

of Philadelphia, of which a short résumé will be given: He remarked that in 1844 men were comparatively at rest in their religion, for science had not opened its conflict with old ideas. It was a new epoch, when the book called "The Vestiges of Creation" appeared, and proved that the world was not made, but had grown. Then the human mind first conceived of Evolution. This theory and thought is now the inspiration of the scholar and the philosopher. Isolated people may still believe that Adam was made in a day out of dust, but no inquiring mind dares a sert now that this planet is only 6000 years old. The progress of Rationalism hangs on this thought of Evolution, which is the expouent of the age. Feudalism is dead; the democrat has displaced the king. This nation of expanding intellect is fed by this new thought. When the "Vestiges of Creation" appeared, Darwin had not unfolded the new truths of science. Grand men were in our pulpits, but they needed freedom. Emerson dared to leave the old paths, and thoughts rose with him to new heights. Garrison then pictured the evils of slavery till they were felt. Evolution and Liberty were born together. Then Spiritualism came and declared man to be naturally immortal. It giorified the poor man's home, which the priest had lorded with despotism. This enthronement of Nature, as opposed to slavish bondage, is the dawn of a great revolution. No longer Job, Paul or Plato rule thought, but the idea of the survival of the filtest is our luw, wisdom and light. What shall we leave behind imputed righteousness and salvation by blood. The sermons of the future will be for the good of society and against monopoly. The church will no longer be regarded as the center of civilization. The steeple will go down and Progress will rise toward the high water mark. Natural law will rule in place of priestly power, and justice instead of pardon. Riches will no longer dominate in a social system based on Paganism. The philosophy of Spiritualism will solve the problems of nature and society. Th of Philadelphia, of which a short résumé will be given: He remarked that in 1844 men were compara-

Our camp is filling up rapidly, and the coming week

we are expecting large accessions from Lake Pleasant we are expecting large accessions from Lake Pleasant and Sunapee.

Tuesday (24th) and Thursday (26th) we had the pleasure of list uling to J. Clerg Wright of Philadelphia. He speaks very distinctly, and makes points that are easily remembered. On Tuesday he spoke of "Evolution and the Spirit of Progress"; on Thursday, of the "Relation of Science to Religion."

"Understay the platformers of Recurred by Lapple

day, of the "Relation of Science to Religion."

Wednesday, the platform was occupied by Jennie B. Hagan, the improvisatrice, of Rast Holliston, Mass. Owing to limitations of time before the boat left for Plattsburgh her discourse was short, and gave way to poems on subjects presented by the audience.

Friday we listened to an elaborate discourse from Mrs. Sarah A. Byrnes of Boston. Bhe had a large audience, and her subject was "The Law of Chemistry." This law, she said, is universal, and applies to our physical, mental, moral and spiritual natures.

The children, aided by the choir, have given two very enjoyable literary and musical entertainments at the Pivillion for the benefit of the Association.

Excursions and picnics are common, and the life and heanty of the Lake and camp are very attractive.

Aug. 28th, 1886.

Among the many arrivals at our new and commodious hotel, we notice Mr. Geo. E. Hosmer and niece, and Mrs. Jennie P. Ricker of Boston, Mr. Chas. Crane and wife, Hyde l'ark, Vt., Mr. Babin Scott and wife, Eden Mills, and Mr. Wm. P. Balley of Stowe, Dr. F. H. Roscoe and wife, and Dr. W. W. Gleason, wife and daughter. Mr. F. Harrington and wife from Saratoga are at the "Mountain Home" of Mr. and Mrs. Fowler; and Dr. Mills and wife of Haratoga have rooms at the cottage of the President, Dr. E. A. Smith. Mr. T. S. Briggs of Charlestown, Mass., also stopping at Dr. Smith's, is making preparations to build a cottage here.

We have made many new and pleasant acquaint-ances from the State of New York: Mrs. L. A. Holt, and her daughter, Olive O. Holt. Mrs. Lefe Goodale, and Mrs. Zella A. Owen, all of West Poisdam; Mrs. A. F. Barker of Clayton, and her sister, Mrs. J. M.

A. F. Barker of Clayton, and head allowed the Doolittle of Russell.

Mrs. Wm. Liggett and her husband of Oswego,

Kan., are stopping at the new cottage of Dr. B. Mr. George Bush of Barton Landing is making him-

Kan., are stopping at the new cottage of Dr. B. N. Gould.

Mr. George Bush of Barton Landing is making himself useful at the camp.

On Thursday evening an entertainment, musical and literary, with tableaux, was given at the Pavilion, under the direction of Dr. F. H. Roscoe and wife, of Providence, R. I., and participated in by Mrs. J. E. Thompson, Miss Angle Truax and sister, Miss Miller, Dr. W. W. Glenson, wife and daughter, Mr. Chas. W. Bullivan, and others. The entertainment was the first of a series of four, to be given during the season.

Bathing suits are in demand, and the shelving shore of the lake renders bathing sale and pleasant.

On Saturday Dr. Dean Clarke of Roston gave what he called a familiar talk on mediumship. It was a candid and scientific exposition of the laws of spirit control, and his audience listened with close attention. If the people, said Mr. Clarke, would investigate, as a science, the works of the Devil, he would be dethroned. To understand the processes of divine life. Heaven and earth are wedded by the hand of science. Ye are gods generated in the heart of the universe and capable of becoming lords of all you survey.

On Sunday we had a fine day, a large addience, excellent music from the choir, addresses by Mr. A. A. Wheelock of New York, and Mrs. Barah A. Byrnes of Boxton; poems by Miss Jennie B. Hagan, and tests by Dr. W. B. Mills of Saratoga, all of the finest order. The choir deserves more than passing notice, Miss Rilla Wakefield a fine aito. Mr. Charles W. Sullivan is too well and favorably known to need culogy, and Mrs. Thompson presides with ease at the organ. The poems by Miss Hagan are simply marvelous, and to day they were remarkably fine.

Mr. Wheelock's discourse to-day was "Solid Masonry." His address was an answer to the questions, who are the Builders? What are we Building? and for what are we Building? He showed a picture painted at Onset by invisible hands in open day before the eyes of several witnesses; and spoke of engraving done without human hands upon a

Mrs. Byrnes's discourse in the afternoon was an answer to the question, What of the Day? and was such as to cheer the hearts and encourage the minds of her earers. The tests by Dr. Mills were highly satisfactory.

much satisfaction was being expressed by all in attendance. The meeting remains in course of operation till Sept. 19th.

#### Lake Sunapee Camp-Meeting.

Sunday, Aug. 20th, was fine and clear. The audience listened very attentively to Mrs. Juliette Veaw of Leominster, Mass., who spoke in the morning upon 'The Truths of the Invisible Life." In the afternoon session her subject was: "If a Man Die, Shall He

"The Truths of the Invisible Life." In the atternoon session her subject was: "It a Man Die, Shali He Live Again?" At the conclusion of each lecture Dr. C. H. Harding gave psychometric tests.

The regular meetings and sessions the past week have been addressed by Drs. Richardson and Sirect of Boston, Mass., Mrs. Craddock. Concord, N. H., A. A. Meelock, New York City, Mrs. Juliette Yeaw. The interest has continued unabated till the final close of the Camp-Meeting season. Good feeling and harmony have prevailed, and the campers were reluctant to part after such an enjoyable time. Let us hope that when another year comes rout d, we will be together again at old Sunapee.

Monday being a fine day, some of the out-of camp people improved the opportunity of the regular excursion around the Lake. Some thirty gentlemen and ladies from New London were among them.

The sociable on Tuesday night was well attended, all mediums participating. Reports of various campmentings were given by the pilgrims stopping here on route to other shirines. Madam Bnow gave an exemplification of her spirit telegraphy—one of the most interesting events of the evening.

Ourhop on Thursday night, the last this year, had a good crowd, and netted a bandsome sum for the Association.

The conference meeting on Sunday night, the last of the meetings held this season, brought out all the cot tagers. Pres. Dr. Richardson opened the meeting.

The conference meeting on Sunday night, the last of the meetings held this season, brought out all the cot tagers. Pres. Dr. Richardson opened the meeting, and was followed by Mr. Lyman Keyser, Mrs. Dr. Gould. Dr. Gould. Mr. B. P. Burpee, Mr. Wisson. Dr. Mansfield, Madam Snow. Mr. Thomas Burpee, Mrs. Whitney, Mrs. Keyser, Mrs. Yeaw. A vote of thanks of the Association was given to Dr. Richardson for the able manner in which he has conducted the meetings. The meeting was brought to a close by the singing of "Home. Sweet Home." Home, Sweet Home."

A Ladies' Aid Association has been organized for

"Home, Sweet Home."

A Ladles' Ald Association has been organized for the purpose of assisting to raise funds for the Sunapee Lake Association. Its officers are as follows: President, Mrs. Addie M. Stevens, Claremont, N. H.; Vica-Presidents, Madam Snow, Lowell, Mass., Mrs. Haitle A. G. Warner, Washington, N. H.; Recording Secretary, Mrs. Annie Brockway, Newbury; Financial Secretary, Mrs. C. C. Lull, Washington; Treasurer, Mrs. Harriet Roundy, Claremont, N. H.

Mrs. N. Wentworth and Miss Nettle Wentworth of Bosion, Mass., have been with us since the opening of the camp-meeting. Both have fine voices, and were a desirable acquisition to our musical department. Miss Nettle is also a talented elocutionist, and always ready to lend her services when needed.

Dr. J. C. Street of Boston, Mass., one of our regular speakers, delivered a lecture on "Mediumship," Mon day night, for the benefit of the Association, and his lecture on Friday afternoon was a continuation of the subject. The discourse was very interesting and practical to all those who are seeking light in that direction.

Mr. J. V. Mansfield arrived last Friday, and devoted the remaining two days of the camp-meeting to work for the Association. His time was constantly occu-

practical to all those who are seeking light in that direction.

Mr. J. V. Mansfield arrived last Friday, and devoted the remaining two days of the camp-meeting to work for the Association. His time was constantly occupied and with most satisfactory results.

Dr. Gould. Vice-President of Queen City Park Association. Vi., and his wife, arrived Friday evening. Dr. Gould was one of the early workers for Sunapee Lake Association. He was cordially welcomed by all his old friends. The doctor left Monday for Queen City Park with a party of fifty excursionists, nearly all from this camp.

Mr. A. A. Wheelock of New York City arrived Wednesday evening in time to speak at the conference meeting. This is his first visit to our beautiful camp grounds. He addressed a large audience on Wednesday morning. We hope he will come earlier next year, and make himself at home.

Dr. C. H. Harding of Boston made us another call for a couple of dayson his way to Queen City Park, Vt. Mr. J. G. Osborne of Boston, business manager of the Hawthorn Male Quartette, came over from Sunapee Landing and passed a few days. He returned Monday to Boston.

We hid adieu to the proprietor of the "Forest House," Mr. G. Blodgett. May his efforts in behalf of Spiritualism be crowned with success.

The following ladies, who have been visiting the camp-meetings in Massachusetts, are stopping at the Forest House, and are en route to Queen City Park Camp-Meeting: Mrs. Moses Hendren, Mrs. G. D. Smailey, L. B. Robbins, Harwich, Mrs. J. Sears of East Dennis, Mass.

Miss Jennie B. Hagan and Mrs. C. Faunie Allyn departed on Tuesday morning to fill other engagements, Mrs. Juliette Yeaw of Leominster, Mass., arrived last Wednesday. She is the regular lecturer for the liberal church at Greenwich, Mass.

The platform decorations of mosses and ferns during the past three weeks were by the Banker correspondent, assisted by Mrs. G. P. Newman. The bouquets of flowers were from Mrs. Fellows, Mrs. Newman, Mrs. Collins and Mrs. Flanders of Sunapee.

The following officers of

President, Dr. A. H. Richardson; Vice President, A. G. Hubbard; Becretary, N. A. Lull; Treasprer, V. C. Brockway; Executive Committee, V. C. Brockway, N. A. Lull, A. G. Hubbard; Auditor, N. V. Batchelder; Sanitary Committee on Grounds, Geo. Blodgett, Stephen Woodward, Class A. French.

#### Lookout Mountain Camp-Meeting Association.

The annual meeting of the stockholders of the Lookout Mountain Camp-Meeting Association was held August 14th. An election of officers for the ensuing year resulted as follows: President, P. R. Albert, Chattanooga, Tenn.: Vice-President, A. C. Ladd. Atlanta, Ga.: Treasurer, J. Seeman, Chattanooga, Tenn. Secretary, G. W. Kates, Atlauta, Ga.; Trustees: J. W. White and Dr. Samuel Watson, with F. M. Brown, J. M. Geupil, G. A. Nuckols, present trustees, to con was the appointment of a committee to consider the procuring of a chartered railway from the terminus of the Loskout Mountain railway. It was voted to hold the fourth annual camp meeting from Thursday, June 30th, to Sunday, July 31st, 1887.

Light for Thinkers reports that on Sunday, Aug. 22d. the exercises at the Lookout Mountain Camp. Meeting were of great Interest. Excellent addresses were delivered in the morning by Miss Zaida Brown and Miss Lizzle D. Balley. In the afternoon, by A. C. Ladd and Mrs. S. A. H. Taibo.

Lizzie D. Bailey. In the afternoon, by A. C. Ladd and Mrs. S. A. H. Talbot.

Bro. Ladd presented the Association with a large and symmetrical triangle, inscribed with the words, "Wisdom, Justice, Mercy," with a beautiful white dove just in the act of alighting on the parallel bar as it hung over the speakers' stand. Appropriate services were held in its presentation and acceptance. Mrs. Wells and Mrs. Cissna were giving successful scances.

Next season facilities for reaching the top of the Next season lacinities for reaching the top of the mountain will be perfected, and with additions of cottages, boarding houses, scance-rooms, etc., the camp will be in every sense a success. To accommodate Northern patrons the camp will be held in July—and large excursion parties from different sections are ex-

pected.

The fear of the weather being too hot is dispelled by the observation of all who attend and find it often too cool for night meetings in the Pavilion.

The annual meeting of the above Association was held on Lookout Mountain. Aug. 13th, Dr. Samuel Watson presiding. The officers of last year were reflected, short addresses were made, and new names added to the list of members. During the meeting, Mr. A. C. Ladd arrived on his return from the Eastern camps, and being called upon, spoke enthusiastically of the pleasure of his trip, saying among other things, "The Spiritualists I met in the North were perfect gentlemen or Indies. They received me as a representative of this Association, and publisher of our little paper, with such welcomes as brought to my heart renewed strength and gave every possible encouragement to our work in this section. My brothers and sisters, it is a true maxim, 'If you expect to get good, you must do good.'" He then pictured Onset Bay Camp, told of his experiences there, and at Lake Pleasant, and especially sulogized the lecture of A. B. French at the former.

Saturday, Aug. 14th, the Association ressembled. Mrs. S. A. H. Talbut of Texas moved to hold an Anniversary Relinion under the auspices of this Association, to continue several days, including March 31st, 1887, in Cincinnati, Ohio, provided the local societies of that city extend the usual courtesles. The motion was adopted by a unanimous vote.

The Association then elected the following State Chairmen for the ensuing fiscal year:
Kentucky, J. P. Haley, Bomeraet: Tennessee, F. M. Brown, Union City; Georgia, E. G. Raiford, Columbus; North Carolina, C. N. Willis, Grantville; South Carolina, A. F. Melchers, Charleston; Alabama, H. Houpt, Birmingham; Louistana, D. L. Rosen, Shreveport; Mississippi, Jerry Robinson, Charleston; Texas, W. C. McGregor, Waco; Arkaneas, Dr. Jas. Meek, Jonesboro; Missouri, Dr. E. Hovey, Springfield; Kansas, Silas Rain, Topeka; Florida, Dr. H. H. Gillen, DeLand. THE SOUTHERN ASSOCIATION OF SPIRITUALISTS.

### Cassadaga Lake.

In the face of all opposing influences Spiritualism continues to draw, and the past week has proved to a certainty that the old must give way and the new be ushered in; it is for us to see that the new we offer is

hearers.
The tests by Dr. Mills were highly satisfactory.
Sunday evening was devoted to conference.
August 20th, 1880.
GEO. DUTTON, M. D.
August 27th, report avers that forty tents and six
August 27th, report avers that forty tents and six
cottages were occupied at these grounds, and that I ment, and over a thousand dollars, worth of stock was

sold in a short time. Mrs. R. S. Lillie told the friends what they ought to do, and they did it.

Sunday brought an unusually large crowd. A. B. French spoke in the morning, and Mrs. Lillie in the alternoon. Mrs. Lillie is a general favorite, not only with Spiritualists, but outsiders are attracted to her, and she holds an audic nee magnetically.

The star of the session of '86 is our new reading-room, opened in her own tent by Mrs. T. J. Skidmore, who gave her books for public perusal. All the leading liberal papers are here, and books for sale. Mr. Horace Seaver of Byron, N. Y., gave the reading-room a number of volumes, and another gentleman some fine sea specimens as the nucleus of a museum.

"Cinderella," an operetta, was reudered in a crowded Pavilion last Friday evening, and will be repeated Aug. 27th. It gave great satisfaction.

We wish friends from a distance could come and see us here. Is the time far distant when delegates can be sent from one camp to another, and we shall feel the brotherhood of a common faith and common effort?

August 23d, 1886.

August 23d, 1886.

Thursday, Aug. 19th. Mrs. Neille J. T. Brigham gave her last lecture to a very appreciative audience. She is a very candid reasoner, with a good delivery. Aug. 20th Mr. R. S. McCormick of Franklin. Pa., gave the regular lecture. His subject was, "The Philosophy of Life." He urged people to live true lives for the sake of the truth, and declared that there is no being in the universe who has the right to say what we shall believe, and affix a penalty because we do not because we cannot. Judge McCormick is a deep reasoner, and his lectures are listened to with much interest.

The children, under the teaching of Mrs. E. A. Tillinghast, presented "Cinderella," in a manner that reflected much credit on Mrs. T.

Aug. 20th Lyman C. Howe gave the morning lecture, and Mrs. Clara Watson of Jamestown that of the afternoon. The interest in these meetings is on the increase. To-night every available place is filled. Saturday evening the hop is in progress, and a merry crowd are they. FROM ANOTHER CORRESPONDENT.

crowd are they. The BANNER is a welcome visitor here, the demand frequently exceeding the supply.

Aug. 21st, 1886.

### Niantic (Ct.) Camp-Meeting.

The past week has been one of interest to both Spiritualist and Military camps. Circles have been held in the different cottages near-

ly every evening.

Thursday evening was one of great interest to all. President Whiting's new and elegant cottage was decicated. The finest of music was provided, and the entertainment all that could be desired. Dr. Merrill held a circle at M. G. Clark's cottage. Circles were also held by Mrs. Babcock at Rising Sun cottage; Mrs. Tooker's circle was also well patronized.

The Association is now free from debt, and lots are being rapidly taken as a safe and profitable investment. Cottages have been in great demand. Our Treasurer. James E. Hayden, who is alive to all the interests of Niantic, will return home this week.

Mr. John Webb is a faithful and efficient officer, and has managed the post-office and pavillon in an acceptable manner. ly every evening.

Mr. John Webb is a faithful and efficient officer, and has managed the post-office and pavilion in an acceptable manner.

Quite a number of new comers have declared their intention to become subscribers to the BANNER, and continue to investigate our beautiful truths.

J. Clegg Wright was our speaker the 28th. The lectures were fine indeed and need no praise. After each lecture Dr. Merrill gave from forty to fifty tests and messages, which were recognized by friends present. John D. Bacon, Esq. of Lake Pleasant, spent a part of the week with Dr. Merrill, at the Tower.

Our worthy Bro. Herbert Stearns is more than busy, and always buys the BANNER.

Among our arrivals we note the following: Mr. and Mrs. H. H. Bailey, Atchison, Kan., at M. G. Clark's; Mrs. Baylis and family at the Lyman Cottage; Mrs. William Wright at Spirits' Home; Mr. and Mrs. Henry Latham and Mrs. Reed. Dorman Cottage; Mr. and Mrs. Lester Jewett and Mrs. Avis Greenslit.

All are clad to see the pleasant face of Sister Marietta Huriburt. She always has a good word and pleasant smile for all, and is a true Spiritualist and friend to mediums.

We feel that we can safely say Niantic is to become one of the most delightful and desirable camp grounds in New England; and that another season will bring hosts of people seeking light regarding the glorious revelations of Spiritualism.

Cor.

### Picnic at "Maxam's Indian Rock."

Mr. F. S. Maxam, an ardent Spiritualist, has upon his farm at Shelburne Falls, Mass., in a grove upon the hillside, commanding an extended view of the surrounding country, one very large, and many smaller rocks, which have much historio interest attached to them. One day in each year Mr. Maxam invites his friends and all Spiritualists to meet at this spot for "a good time generally." On the 24th of August a party of campers from Lake Pleasant joined those already assembled, in response to Mr. Maxam's call. After luncheon Mrs. Milton Rathbun was called to the chair upon "the big rock." Mrs. R. made a few remarks, and was followed by Mr. Maxam, who, by request, made an interesting statement concerning the rocks and foot hills or mounds, and of the manner by which he became informed of them through mediums. Then followed very interesting exercises, consisting of speeches, music, and tests by the well-known, earnest friends and advocates of Spiritualism: Mrs. N. J. T. Brigham, who was specially invited as speaker of the day, U. O. Poole, Esq., and Mrs. Hester M. Poole of New York City, John J. Sinter, the noted test medium of Brooklyn, N. Y., Mrs. Reynolds of Troy, Mrs. M. F. Lovering of East Bosion, Mrs. Ktug of Shelburne Falls, and Dr. Buffum and Mr. and Mrs. Dunklee of Boston. Several Indian controls delighted the audience and themselves by controlling their mediums while standing upon the famous rock. Reluctantive hillside, commanding an extended view of the surence and themselves by controlling their mediums while standing upon the famous rock. Reluctantly we parted at the waning of the day, in the pleasant anticipation of a glad reluion one year hence.

THE HAPPIEST, ONE THERE.

### Nemoka, Mich.

After a winter's illness, I again entered the field of active labor, and attended the June meeting in Sturgis. gave a course of lectures at Michigan City, Ind., I gave a course of lectures at Michigan City, Ind., where Mr. Leeds has fitted up a hall for the free use of Spiritualists. During July I spoke at Pugsley's Lake, near Paw Paw, Mich. Thence I went to Nemoka Camp-Meeting. It was one of the most intellectual meetings it has been my privilege to attend. Rev. Mr. Squars and family, Universalists, took an active part in the proceedings, adding much to their interest. There were several other clergymen on the grounds, all of whom had sillings with the various media. The officers of Nemoka feel much encouraged over the enterprise. Many lots were sold, and more cottages are to be erected before next camping time. Mr. P. F. to be erected before next camping time. Mr. P. F. Olds of Lansing, the new President, is an able business Olds of Lausing, the new President, is an able business man, as well as an inventor, one who will give character to Nemoka. The new hotel added to the comfort of guests. I go to the Vicksburgh, Mich., Camp-Meeting, and in October join with Dr. O. E. Winans of Indiana again, one of the finest mediums in the field. We will then answer calls to give a course of lectures, with tests after each. Mr. W. gives names, side writing, communications etc. Let the friends who desire good work done the coming fail and winter in their localties write to us.

Jackson, Mich.

### The Parker Tomb Fund.

A Fund is now being raised by the friends and addrers of Theodore Parker, to improve the condition i his tomb in the Old Protestant Cemetery, Florence, 

ilss Frances Power Cobbe, England	£1.
ev. James Martineau. D. D.	One guine
rofessor F. W. Newman.	£1.
ilss Adna Swan wick.	£1.
ev. Peter Dean.	5 shilling
rs. Katherine M. Lvell.	One guine
liss Florence Davenport-Fittl. "	£1,
Villiam Shaen, Esq.,	LI.
Ime. Jules Favre. Directress of the	
Mate Superior Normal School, Shy.	
res. France	10 francs.
1. Joseph Fabre, ex-Deputy, Paris,	
France	10 trancs.
1. Paul Bert, of the Institute, Paris,	
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