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THIS PAPER may be found on file at GEO. P. ROW-Bureau (18 spruce, sizet), where advertising on tracts may be made for it in New York.

A doctor who has had much experience in treating laborers in gas works, says that persons who have become insensible from breathing filuminating gas will usually revise after the administration of a new drops of acetic elher in water,

warps to be a more contain description.

The Spiritual Rostrum.

ABOVE AND BELOW.

A Tranco Lecture by MRS. NELLIE J. T. BRICHAM.

[Reported for the Banner of Light.]

INVOCATION. Oh I thou Source of Inspiration ! Father of us all, Mother of us all, we thank thee for the knowledge which we have of thee; we thank thee for the understanding that whatever we do, wherever we may stand, there is no possibility of passing beyond the influence of thy law, and that where thy law is there is thy love also. We thank thee that in the present thou hast drawn so near; we thank thee that thou didst not give to some far-off age all the inspiration that it was possible for man to receive, for although thou didst inspire the prophets of the past, thou art also with us to-day. The same sky that was blue and bright above Jerusalenfin times of old is above us to day, though oft the clouds may hide it from our sight as from theirs who trod the earth in years gone by. We thank thee that the power that filled the minds of those whose mission it was to teach is with us just the same to day, for thou art our Father forever. For, as was said in olden days, as thou dost care for the failing sparrow, so in all things thou dost constantly watch over our souls. Thou dost show us thy nature, that out of death spring forth forms of life. Thou dost teach us to-day the lesson of ever enduring harmony: that from the beginning of our understanding, as far as we are able to comprehend, there is no failure in thy love-not a single break in the glory and perfection of thy designs. All nature, like a grand wave, is forever following in the track of thy divine and eternal harmony. So, for this knowledge we thank thee, oh ! God: but while thy love upsprings above us, even as the heavens above the earth, may we be able to comprehend thy special nearness to our souls. As the supshine and the storm, and all the varied operations of nature unveil thy care and reveal thy unchanging law, so may we trust in thee, and, acting in harmony

with the good and pure and true, trace the path of ADDRESS.

thy teachings evermore. Amen.

Above and Below. These words must always be taken relatively. They relate to everything that is in this life, for whatever is, has its twofold power: it looks above it for strength, it looks below itself and perceiveth its power to give strength thereto. Man often imagines he is different from what he is. There are those who believe themselves to be as nothing in the sight of God, and who exclaim despairingly, "Lord, what is man, that thou art mindful of him?" Man often puts on the garment of humility and calls himself that insignificant creature, a worm of the dust. He seems to believe that in his being is typified the grandest failure in the world, though God pronounced him good—so says the account—at the making; and there- are thousands of persons who seem to believe that God did not understand the matter at first, but was mistaken as to the nature of his work. In the two Biblesthe Old Testament and the New, and the Bible of Nature-where we read that whatever is, is good, we learn that God makes no mistake, and, therefore, that we may trust in him. And yet, good as man is relatively, he is yet not so far above that he can live within himself only and be gratified and happy in the contemplation of his own nature; for however high we are comparatively, we are still comparatively in a state that is exceedingly low; there are those who are above us still. It seems to us as if those people do not know what they are talking about who are so full of blame for their fellows; they gaze upon men below them and wonder why God in his justice should allow these miserable sinners longer to encumber the ground; and then, looking within their own souls, we find a great deal of that feeling of thankfulness observed in the old Pharisee who thanked God that he was not as other men. Now when we have seen them go to work thus, seeking to revive the fitful glow of religious excitement-when we see them in their labors, denouncing others who differ from themselves, and talking of them as miserable sinners, we know there are those above them still who look down upon them, pitying their ignorance and bigoted blindness.

There are some in the world to-day, who, straining at the deductions of metaphysics, have at last decided practically that only a few such souls as they have in their mind's eye will ever attain to an immortal life beyond the grave. But such only imitate the declaration of Calvin's followers who say that those only will be saved who are "elected" for that purpose; they have substituted development for election and immortality for salvation, and then reached the conclusion that those who are not developed cannot persist eternally in a future state. Now in the life of man, from the least of which we can conceive to the highest, there are always those who are above and whose influence sifts downward to those beneath; and after we have found truth and usefulness in life, is it for us to condemn those who have not yet risen to its appreciation? Shall we not rather remember the words of the Great Teacher to the woman of old time: "Neither do I condemn thee: go, and sin no more "? We call one man a sinner, an immoral man, and imagine ourselves very far beyond him; but as one portion of a hill muring not at that which is below-so let us, earthly conditions into the clearer light of spiritualized thought, not look down upon our brothers beneath us, but remember that there are those above us who can see imperfections in us that we cannot see ourselves is In this road, of progress we have no time to dongratu-

late ourselves; climbing up this hill, we can-

time which could have been employed in rising higher ourselves.

So let us understand that we all belong to the same family, and that where we are standing to-day, others will arrive in time, and we must work on in the path of individual advancement, without stopping for uncharitable reflections upon the course of those who are following us. The time shall come when man, studying the history of his brothers or sisters, will never condemn their weakness, but help them to strength, and find that this work will elevate him in the scale of progression. The time will come when man shall sweep away the word "punishment," and shall put in its place that better word, recompense. We talk of individ-uality, and we are all individuals in a measure, but we never stand aloof from our brothers and sisters; for as each key is useful in the musical instrument, though no two of them are alike; as each flower is necessary, as there is a place for everything in nature-so in this world we should stand together-identities, and yet united : that is, never seeking to shape ourslives to the lives of others, or to take away our own selfhood, but working to keep up our own identities; to remember that whenever we are in the fullest state of individual development, we are the most fully united to the whole human family. As when a note fails, it loses its beautiful identity, and ceases also to become a part of the harmony by creating discord to all the others, so in the grand harmony of life-each identity has still its part to bear in the choral anthem. So, oh! man, study your own soul, and remember that you may never hope by unkindness to others to build yourself up; you must look upon their shortcomings in the best spirit, and so live that others may see in you a gradual im-

provement in spiritual things. Now, as we find by experience that we are very apt in fault-finding, the question arises, shall this state of things always be? When we come into the spirit-world, shall we reach a state there in which we shall have nothing to do, except to gather into our spirits the feelings of enjoyment, regardless of others? Is this all the heaven that we can imagine? Oh! mortals, take this lesson, which comes from above and beneath-this lesson of Nature, and then you shall calmly pass beyond the present life, and see around you those who have heretofore been unseen to the general eye, and yet

who are always so near. We would state again that whatever lives bethat which is beyond it. When we take the hispossible for us to conceive, we are still able to see the influence that is brought to bear by what is above it. Who can tell why it is that the hard forms of granite disorganize, atom by atom, till the moss luxuriates among their shattered remains? Why the vegetable and the mineral kingdoms shade into each other so imperceptibly, and are so closely connected that man cannot draw the line of demarcation? In the depths of the sea we may trace the lines of animal and vegetable life converging till they unite in the sponge. Now these questions are numberless: nature presents them for solution all over her domain. In order to show those more beautiful, we take you down into the pits where coal is mined, and there you will find the mementoes of ages gone by-the enduring monuments of the carboniferous age; reeds that once waved in the heated air of a more than tropic summer, ferns and gigantic trees. and sometimes the remnants of those forms of life that once inhabited those primeval woods. They are now dark and transformed from their gay colorings into the black coal and the dingy rocks. Here we trace the impressions of the lowest order of existence; the beautiful tracery of the leaves of fern and the lowest mosses. They lived when no man was found in the forests to breathe the air in which they grow and flourished. They lived under the influence of the vivifying sunshine and the power of earth's interior heat, and the early conditions which developed them were far different from those which rule in our world to day. They grew and flourished, and when they died man's only record of their lives is found in the one they kept themselves. As there were in those days no special artists to give to the world their forms and graceful outlines, they wrote their own epitaphs upon the rock and the coal; and man, exploring earth's treasures to-day, finds there the impress of the higher upon the lower, and that he stands on earth as the representa-

tive of that old-time union. The same is true of vegetation. The influence of light benefits it in its growth, and so the flower or the plant turns toward the sunshine when growing in dark places. Who teaches the tree to stretch out its fingers and clasp them down among the crevices of the rocks where it may find the nourishment it needs? The pine and apple tree grow beside each other, and yet, with no man to teach them. they draw from the common dust such different characteristics, tending to bring forth in is based in dust and the other is lifted to the each identical perfection! Who taught them? sunlight the higher being united with the In the little sensitive plant there is a power lower, and that portion which is above mur- that often surprises men. They find that it shrinks away from them, and that if the hand as we gradually rise up from the dust of mere is rudely pressed upon it its leaves droop and it seems to die. But upon the retiring of the unpleasant neighbor it flourishes as fair as ever. Now why is it that the little plant has this peculiar sensitiveness? It is the result of the influence of the higher order of man upon the comparative lower order of vegetation, and

not stay our steps to look over and see how far | in the world around us. There is also a plant, | There is only nature everywhere, and God is some of our fellow-men are below us. If we by some called the pitcher plant, which carries do we shall certainly lose just so much valuable its own supply of water, so that when the springs cease to send forth their life-giving curents, this little plant lives on, not because it has laid up its treasures in heaven, but within itself. A certain other plant nourishes itself in a peculiar manner. It is a kind of trap. Its blossom opens to receive the unwary insect which is attracted thither in search of the honeyed juices therein concented, and closes immediately upon it, and by this species of sand intelligent men and women, whose words hunting the plant is fed, and passes the time would be readily taken by their friends, or in allotted to its life. So that in all life beneath us it is just that which has strength which lives upon its weaker fellows, in turn yielding to a stronger; and by this process man has grown upward from the dust, finding often his teachers in things beneath him.

If, then, in the world of vegetation we find all sensitive to the influence of that which is above, when we reach the animal kingdom, what is the influence upon them? Here is the old question of instinct which has never been completely settled, for it is like some of the 'ghosts" of which we have heard, which are When we look at the animal we are ready to the lowest man? Can you draw the line of demarcation between them? If you can we cannot. There are some instances in which the sometimes instinct appears to border on intelli-

gence, and we say, here we can find the impress of the higher life upon that which is be neath—they approach till they blend.

When we reach man-this highest animal as he has been termed-this spiritual being-is he the ultimate-the end? When we reach the soul of man is there nothing beyond? We should most assuredly hope for more, for in the earthly history of the human soul there is nothing which fully satisfies. Why, the connecting link between man and the spirit-world has always been before the eye of the race, dim though it may be with the dropping of mourners' tears. What does Spiritualism do to-day? Create a new philosophy?—bring down from heaven that "New Jerusalem" that John the Revelator saw? No; Spiritualism does not do that work. It stands in your midst and takes that link that has been hanging so long before your eyes, and burnishes it till it shines brighter and brighter, giving to human hearts the blissful knowledge that there is no death, but that our loved ones are ever nigh. It tory of the lowest atom of dust of which it is ago. If that Comforter stands in our midst today, and if much abused Spiritualism teaches us that they who come to bring his blessing were once mortals, clothed upon with flesh, what does it signify? Why, that men have always been afraid of anything called new; they have walked forward when obliged to, but have ever looked back at the past even while moving in advance. They have never gone out, as a mass, to seek for truth, but have received it only because it thrust itself upon their consideration. So we think that the opposition met by Spiritualism is just as natural as that which has greeted every new movement for the amelioration of the human race. And from this very opposition will be developed a power for good such as earth has never seen before. As the water lily draws not its fragrance and beauty from the sunshine, but is fed by its slender stem that reaches deep down beneath the surface, and is rooted in the mire of the lake-bottom, so Spiritualism, silently taking root amid sorrow and opposition and social ostracism, shall in coming days bring to the soul of man a revelation of truth more glorious than earth has ever known. So truth must ever come. Its teachers experi-

ence at first persecution and obloquy; but byand-bye its inherent power dispels the unfavorable conditions attendant on its natal day, and it asserts itself before the world in such a manner that the reflecting mind of the age is never able to reject it. When Spiritualism came in olden days it was considered as "miraculous" or "supernatural," not as the effect of natural law. Even the disciples of Christ, as they looked upon the example of mediumistic power exhibited by him as he walked, upborne, upon the face of the deep, became afraid in their hearts and said one to another, "It is a spirit!" And Peter, when upon the Mount of Transfiguration, desired Jesus, as he saw the spiritual visitants talking with him, to allow that they should make "three tabernacles-one for thee, and one for Moses, and one for Elias," that they might worship their Master and his angelic friends. Now when the people of to-day think of these things they ask, "How were they done?" but in those days they said only 'Are they done?" When the people of olden times heard of Christ as walking on the water they straightway declared it to be a miracleit was miraculous that he stood upon the waves and did not sink beneath them; but as the mind of man expands, and he sees the law of nature is the law of God, the law of gravitation tells him that he would sink. So in the light of mere material science a person exclaims, "I cannot believe the story !" but in comes Spiritualism demonstrating that Jesus did not as mediums are aided in difficult ways at the present time.

But many exclaim when Spiritualism says "I

nature. If you can find anything beyond the circle of his nature then you may class it as indeed supernatural. But one says, "I don't believe it ever took place, and at the same time declares, "I don't believe in Spiritualism, for it is a dangerous and heretical," or "a foolish and unreasonable doctrine" as the case may be. But Spiritualism rests its claim to belief upon undisputed human evidence. One hundred or one thoucivil tribunals, will tell you that they have seen a table suspended in the air without being touched by human hands. Now how was it done? "Gravity says it cannot be done," declares science. Now suppose we suspend an apple by its stem with a small cord-did you ever perceive that the support-the cord-was so small that your vision could not see it? You do not see it because it assimilates with the atmosphere-as regards your power of sightbut it nevertheless is there in active operation. You cannot see the power that attracts the magnetic needle, but you know that the no sooner "laid" but they come up again. power exists by ocular demonstration. You do not see the power of electricity, but you know ask which is the highest, the highest animal or by experiment that it does exist, and you feel it, too, sometimes. Now if a table is suspended, it is not because any law of nature is set aside for the moment-it is not because of a highest animal appears to be above the man; miracle that is being performed-it is because the suspending cord, or power, is a spiritual one and concealed from mortal eyes. This phenomenon may be witnessed every day. Does it seem more remarkable that a man may be upborne upon the water, under proper conditions, than that a table should be held in the air without apparent support?

Now some one inquires: "If Christ could walk upon the water, why not Peter? Why! because of the law of mediumship which tells you that any condition which disturbs the passivity, destroys the possibility of the recurrence of any phenomenon. Now when Peter went forth to meet his Master the spirit control was strong enough to hold him up, but the Bible tells ng that

"When he saw the wind bolsterous, he was afrald; and beginning to sink, he cried, saying, Lord, save me, And immediately Jesus stretched forth his hand, and caught him, and said unto him, On! thou of little faith, wherefore didst thou doubt?"

Here is a direct instance proving that if anything takes place that tends to a change in the conditions, the manifestations are liable to cease entirely, and the action of the spiritual teaches us that life stands approximate to laws to be prevented. Now as Spiritualism neath us is an identity, and yet in its identity life above us. If these worlds are so closely goes on telling how these so-called miracles ocis in identical harmony; so whatever is, influ- connected, when we gaze upon them there curred in the past, and showing you what is ences what is beneath it, and is influenced by is a comfort akin to that which was prom- done to day, there are many questions left unised by our Elder Brother so many years answered, and you are called to investigate them as they arise; otherwise the human soul would become like some vast stagnant pool, without motion or life of itself. Therefore Spiritualism, when it gives you an answer, seems to propound to you another question, the solution of which you shall reach afterward.

In regard to the coming of these manifestations at the present day, there are those who say they have given this subject a full examination, and among other things they are sorry to see that the various mediums do not live up to the grand idea involved in the movement. The same trouble existed in the olden days.

The fact of mediumship is not based upon any special spiritual superiority. All persons are mediums in some way, although not every one can be developed; but all those who are used by the spirits to bring knowledge to the minds of earth, are used because of their fitness for the work as instruments, and not because of any peculiar moral or mental elevation above the common level of humanity. Those who have faithfully examined the subject must admit this fact: When a medium is found to be untrue or immoral, as the case may be, people say: "Why do spirits use such an one for their purposes?" The answer is just as natural: Suppose you had a friend far away. in some prison-as soldiers are held in war sometimes—and suppose you had an opportunity to write to that friend, but could find but one piece of paper whereon to inscribe your thoughts; and suppose that just as you had commenced to write the communication to that friend you should suddenly stop and say: "I will not write to him because this paper is not clean." "No!" the spirits say: "We will write; we will tell something of the land where we dwell; we will tell them how we love them, and how we wait to welcome them when the prison doors of mortality are opened and the captive is free!" The returning spirits do not question for an instant as to the character of the instrument for communing with their loved ones, provided they can use it.

When critics look at Spiritualism, and say they object to it for this or that reason, we find that it is easy to convince them of error if they are honest. If they offer as a reason our nonbelief in the Bible, we can show them that we believe more than they do-that Spiritualism is founded upon it, and that the Bible from beginning to end is to us filled with the record of spirit communion. If they say we have no God, our God of Nature is infinitely superior to any personal, localized God, residing in a settled place, and surrounded with shouting elders ! Holding the philosophy of Spiritualism side by side with the painful-visaged religion of the Church, what feeling heart is there but would stand alone but was aided by the spirits, just | wish the doctrine of spirit-return true, whether it believes it so or not?

Consistency is a beautiful jewel, but many people have it not. Spiritualism never asks you can tell you how it is done": "How can you to believe a thing till you are obliged to. It explain a miracle?" There is no such thing in does not go about the land laboring to make God's universe as a miracle; there never was here and there a proselyte, but it stands clearly exemplifies much that is going on unrecognized | anything in the world that was a miracle. | and serenely, as a temple lit by the sunlight of

voice from its inmost recesses speaks to those outside whose tears are flowing: "Come in, and be comforted;" it says to the materialistic doubter: "Come in and be satisfied;" it says: "We do not get our belief and then lock the doors on humanity, but we seek to assimilate it with the needs of the race; to gain that position where we can have the most perfect union, knowing that in that union we shall find perfected strength."

But some one may say: "Not withstanding all this, Spiritualism is not a popular or a fashionable religion. When it does become so, we shall have plenty of time to study it." We all know that there are many such who are ready to believe anything that is popular. We should look on them as human bodies rather than souls, because they are so small that we can hardly see them. When we make a comparison, going to nature for her pictures that and varies them in the sunlight and starlight of which are given as follows: through all the world around—she points us to the forest, and bids us learn the lesson shown in the characteristics of the pine: There, amid | merely for a few hours at a sitting, but for days tothe blooming flowers of summer, the rustling dry leaves of autumn, and the falling snows of winter, the pine trees stand erect and beautiful, and in their green garments, and giving forth the solemn echo of the ocean. When again the springtime comes and April begins to call out the swelling buds and little leaves. on the trees, tender at first, but strengthening as May comes on, the pine tree, if it is not tall, is hidden by the luxuriant foliage that decks the month of roses, but it is there still. So of the true man's conception of right. Amid the winter of opposition he, like the pine, still holds fast to his convictions giving back the solemn echo of the unseen ocean of truth. The other trees say we will believe this doctrine by-and-bye when it is more popular, and byand-bye the springtime of success comes on, and all the trees on all the hills of life open their thousand buds in the soft gales of popularity, then even the most bitter opponents come forward with their little leaves, and they say: "I am only an investigator - not a believer." The summer of success comes on; the leaves spread, and all at once you will hear these people proclaiming: "We were always believers-it was you who were unable to perceive it !" The only wonder is that these people have held it so long and have done so little to bring it before the public mind.

With the light of God in our hearts, let us remember that however high we are, there are trees above us still-that we have only commenced to learn the great lessons the angels are striving to bring to us, that we have only just seen the first streak of the coming dawn of truth; let us hold fast to our hope, our faith, our love! Oh! mortals, look not dust ward, but turn your faces to the brightening heavens!

Spiritual Phenomena.

An "Incorrigible Skeptic" Convinced.

The Cincinnati Enquirer of the 23d ult. contains a somewhat lengthy account (over the signature of G. H. Romaine) of the conversion to Spiritualism of a well-known gentleman of that city, prefaced with the remark that it is worthy of publication for two reasons, the most important of which is that he "was what would have been called an incorrigible skeptic upon this subject. He many times declared that no evidence that could be brought to bear upon him would convince his mind that there is anything in the doctrine worthy of serious thought. He declared it a humbug, and wrote it down as such in the public press, and refused to discuss it seriously with anybody."

The writer sets forth that indications of the evidence which finally convinced the party referred to in his article began their attack upon his mind more than ten years ago, but that he resisted them with all his strength. Voices the night, messages through mediums were addressed to him which no reasonable mind could misconstrue, and yet he steeled his heart against them all, and set down to the credit of the devil all those things which he could not explain.

But this was far from satisfying his reason: it was a theory that would not always fit the case; in fact was a most irreconcilable one with facts that were as palpable to him as the sun at noonday.

On one occasion, after musing for an hour or more on what he had experienced, without notice or shock, and almost without surprise to him, there arose before his eyes a vision which was far beyond any of his conceptions of the "miraculous" or the esoteric. While the outlines of his room remained distinct, and objects near at hand were as familiar as ever, away outside of the four walls stretched a noble amphitheatre which arose in tier above tier over a broad expanse and to an interminable height, and seated in orderly attitude therein were myriads upon myriads of men, women and children, whose happy faces indicated that they were enjoying themselves supremely:

""It is a conversazione of the good spirits,' whis pered a familiar voice; 'turn off your gas.'

Our friend did as he was bidden, and resumed his seat. The scene before him was radiant with beauty and illuminated with a strange and mellow light which tinted it like a colossal work of art of inexpressible loveliness.

You see their smiles and gestures of happiness. but do not hear them speak,' said the voice. 'They talk without voices. Their thoughts are understood by each other more readily than you understand language. Shall I place your thoughts under the same

'Oh! no. no.'

' Very well, then you may remain a spectator only.' For a while it was a pantomime of solid enjoyment. without sound, but evidently marked by a happy in terchange of ideas. Although every nationality and therefore every creed seemed to be represented, all were in accord, and each did what he could to con tribute to the general delectation. How long this part of the conversazione extended our friend has no means of judging, but he thinks he could have enjoyed it much longer. At length the amphitheatre began to move in a circular way, and then there arose sweet music from instruments and voices, so wholly beyond the power of description that he declares he talks of it with pain. At first low and plaintive, it gradually swelled to more resonant notes and exhibitanting measure, till his soul was beside itself in the intoxication of seraphic melody. But in the midst of this enchantment a new surprise, awaited him. Upon the nearest seats he began to recognize old friends and acquaintances, those whom he had known in years past, but who had long since passed over to the better life. What if he were to speak to them?"

The impulse to do so was irresistible, and so he called to several with whom he was well acquainted ere they passed on, and were prominent in literary, artistic, military and social life. They responded as naturally as when in this aphere of existence, and in keeping with pp. 8. Doctocylle, Pa.: The author. do at athresisting the stimes who hybonores kind holoalini, a propolati date we then t

truth, with its broad doors always open, and a their respective individual characteristics; some of them promptly, while others did so as if absorbed by their surroundings and the delightful music, whose strains were prolonged without interruption. The account continues:

"This heavenly panorama went on and on with new views and fresh faces till the rays of morning began to pierce the mists, when it dissolved like an exhalation, and our friend, although hoping, as he confessed, to awaken as from a pleasant dream, found himself still sitting in the chair under the extinguished gasjet, and wide awake as ever in all his life. It was no dream. What was it? Quite as genuine a vision as ever prophet saw or the Infinite Mind conceived, think you not? Ought it not to have been convincing to the audience of one? We think so, but still he had

After three or four years more of these doubts with frequent efforts on the part of the spirit-world to dispel them, an experience came to him that led him to make an unconditional surrender to the host with whom he had she exhibits to us - although she changes | been for so long a time contending, the details

> "He was last season engaged upon a work which required long-continued exertion of the mind, not gether. His progress was encouraging and quite sufficient to meet an extraordinary demand upon his powers. He finished it in the full consciousness of success, and experienced an immediate gratification

in the declaration of others that it was well done. Through it all, however, he had felt sustained by something more than his own strength, and upheld by a power wholly unusual and inexplicable. The work was finished without fatigue, and at the end it did not seem to him that the effort had been extraordinary notwithstanding the remarkable result. But naturally be was exhibarated. While sitting at his desk in this frame of mind, in the early evening hours of a winter day, he suddenly became conscious of an influence around and about him which was wholly novel. . . .

His sight was turned inward, and upon a succession of plates like polished silver he saw words, one word upon each. In the familiar voice that had greeted him on previous occasions he was told to transcribe

He did so, but having received no intimation that they were rhythmical, they were jotted down as prose. Afterward they were found to form four verses of four lines each, describing the peculiar relation his invisible friends had sustained to him for many years. The effect of this effort was to leave him weak and exhausted, almost blind, as a similar determined effort to convince a skeptic in ancient times left Saul when on his way to Damascus. It was not the matter of the communication so much as the manner of its introduction that vanquished him. In closing, the writer says:

"No sane mind can forever exclude a great truth when it persistently seeks admittance; but in the incident related it was found advisable to resort to a little force. It was nothing worse than the treatment endured by the Apostle Paul when he refused to pursue the right path by the lights at his disposal, and it is just what is liable to overtake every man who spurns the best evidence of his own senses in its relation to a great truth. The truth is mighty enough to prevail over all obstacles, and this is what it will eventually do."

Materializations on Lookout Mountain.

The Constitution, published at Atlanta, Ga., gives a three-column report from a correspondent of his experiences at Lookout Mountain Camp-Meeting. Though presented in the light, trifling style which many writers for the secular press seem to think called for by the reading public when treating of Spiritualism-in which regard they will ere long find themselves grossly mistaken-there crops out here and there an admission of the genuineness of what was witnessed, which no theory other than that of the Spiritualists can reasonably account for. Among other things he mentions remarkably correct psychometric readings for himself, by Miss Zaida Brown; and of a materialization séance of which Mrs. E. A. Wells was the medi-

called 'Eunice.' Following came seventy-five materializations. They were of all sizes and of both sexes, and held whispered conversations with nearly every one of the fourteen present.... I went up to the cab inet and had a short talk with one of them. Concluding, I said, 'This is all quite wonderful and I am not prepared to explain it; I would like, however, to look into the cabinet and see if Mrs. Wells is there.' I was communicating with an accommodating spirit, for it stepped aside, drew the curtains back and permitted me to look in. I saw Mrs. Wells sitting in the chair, apparently in a trance. As to the truth of this I am willing to make oath. Somebody said, 'Do you see Mrs. Wells?' 'Yes,' I replied, 'Mrs. Wells is sitting in her chair.' I had scarcely uttered the words when the materialization, or whatever it was, collapsed in front of me and seemingly disappeared into the floor. In the language of another skeptic, 'It was the most perfect thing I ever beheld.""

The writer of the above closes with the declaration that "genuine Spiritualists are the happiest beings on earth."

Written for the Banner of Light. MOONLIGHT ON THE BERKSHIRE HILLS.

BY J. M. ROGERS.

The moonlight falls on hillsides brown And flecks the flowing stream; It wraps around the sleeping town The garments of a dream:

It weaves within my haunted brain The web of rich romances; A long-extended spirit train Amid its aisles advances.

The workshops fade-the forests rise-The dwellings disappear, And fragile wigwams greet my eyes, With tawny people near.

Here dauntless brave and dusky maid Met in the silver flow, And whispered words of love were said A thousand years ago !

Soft sounds stole on the night air still-No answer echo gave, But spirits walked on yonder hill, And floated o'er the wave !

Then dreams were true, and life but dreams. And change new worlds begun, With brighter skes and fairer streams. Lit by a fadeless sun.

No temples rose, whose haughty spires Provoked the vaulted sky ; But nature breathed through man's desires Of immortality.

And simple faith and humble trust To forest children gave : "The soul triumphant wings o'er dust, To home beyond the grave." North Adams, Mass.

Pamphiets, etc., Received.

WASHINGTONIAN HOME, BOSTON. Twenty-eighth nual Report, 8vo, pp. 88. MASSACHUSETTS PRESS ASSOCIATION. Transactions Constitution List of Members, etc. 16mo, pp. 30. Gloucoster : Advertiser Omce.

BRORT-HAND RELIGION, by Dutton Madden. Svo.

Original Essay.

ERRONEOUS CONCLUSIONS. BY JOHN FRANKLIN CLARK.

A popular preacher, some time since, in discussing the question of evolution in a series of sermons, arrived at the conclusion that the theory of evolution as set forth by its advocates was the statement of a fact; but in our opinion he failed utterly to carry it to its logical conclusion as an ultimate result. Indeed, the conclusion that he arrived at is a stultification of all the arguments that can be advanced in favor of evolution as an established method or law of nature for the manifestation

of its inherent principles and potentialities. The gentleman informs his hearers that he has made a very important discovery, in connection with the facts of evolution and the survival of the fittest, nothing less than that the immortality of man depends upon his own con-

scious, voluntary efforts. This is indeed a discovery of vast importance.

if true, and with the aid of it he does away with the old theological necessity for future punishment, and apparently, to his own satisfaction at least, reconciles the various vicisal-tudes of human life with the divine justice, that even human minds deem an essential requisite of an infinite and supreme personal

He says, in effect, that God, through the pro-He says, in effect, that God, through the process of evolution, evolves man in such a manner that he has the powers within himself to render his personal endurance eternal; but that unless he voluntarily and consciously uses these powers, his existence as an individualized personality will cease absolutely and forever at the time of physical death, and that forever after it will be with that individual as though he had never been, there having taken place in the case of such an individual a complete and perfect annihilation. perfect annihilation.
On the other hand, if, says the gentleman,

the man voluntarily and consciously uses these inherent powers for the unfoldment of his religious, moral and spiritual nature, then, as a reward for so doing, God, as an act of justice on his part, endows him with immortality, and adds, this is no injustice to those who did not receive the gift of immortality, for they had an opportunity given them to attain it, and if they neglected to do so it is their own fault: they have none but themselves to blame. God does not punish them for their failure to merit immortality; he simply annihilates them. They have had their chance; they did not choose to avail themselves of it, and God kindly wipes them out as abortive efforts at pro-ducing immortals, and continues the trial with others, supposably until he shall have secured immortals enough to meet his reasonable requirements. This is, in effect, the position that the reverend gentleman assumes.

Oh! theology, theology, what strange positions do you force your devotees into when they try to reconcile your teachings with their

own higher conceptions of justice and the eternal fitness of things.

We would like to ask the gentleman to just what extent an individual must exercise the power he refers to in order to receive from his God the gift of immortality, and at just what point he would draw the line in order to preserve the divine justice intact and without the suspicion of a stain upon its mantle of purity? Certainly, according to his theory there must be a dividing line somewhere, a moral, religious

and spiritual mile stone somewhere along the path of life, the passage of which would entitle the traveler to the gift of immortality, which, he says, is a favor or reward conferred by God.

How is it, brother, with the little children who are conquered by the angel of death ere their infantile understanding has acquired the power to make moral distinctions? Are they all annihilated?

Were my two sons, and my daughter, who passed death's portals in early infancy, annihilated? and if, perchance, I shall so far develop that the gift of immortality shall be thrust upon me, without my consent, perhaps, and if by this early death of my children I am for-ever deprived of the blessedness of a daughter's love, for she was my only daughter, might I not justly complain to God of his injustice toward me, in permitting that young bud to perish ere it could have its chance to try and win immor-

ance of which Mrs. E. A. Wells was the mediam, he says:

"The first materialization was that of a little girl valled 'Eunice.' Following came seventy five materializations. They were of all sizes and of both sexes, and held whisnered conversations with nearly every and held whisnered conversations with nearly every and district her hear hear metad out to the and divine justice has been meted out to the injured one who had the draught of immortality rudely dashed from his hands after a labor of receipts receipt to extend the state of the state possibly years to attain it?
We confess that for ourself we fail to see that

the gentleman's doctrine of annihilation of the wicked can afford any help in maintaining the divine justice of a personal, theological God, when viewed in connection with the observed facts as regards the condition of mankind in this earth-life.

He was evidently driven to this doctrine of annihilation of some, and that immortality is a gift to others consequent upon some considers voluntary act of theirs, by the com-

scious, voluntary act of theirs, by the same consideration that drove mankind in the remote ages of the past to advance the doctrine of re-incarnation; to reconcile the conception of divine justice with the conditions that prevail among mankind.

The fundamental element of the doctrine of

The fundamental element of the doctrine of evolution rests in the conception that substance is self-existent and eternal in duration, and omnipresent in extent and that it contains potentially infolded within itself the principles, qualities, powers and forces, not omitting the knowing quality that causes it to attain to manifestation in the various forms it assumes, and the only rational conclusion to be drawn from it is, that through evolutions it produces these varied forms, that in and through them may attain to a fuller and higher manifestation of itself.

In no single instance has it been discovered that the building up or maintaining of a form is a conscious process. On the contrary, in the highest of all known forms, the human, the processes of building it up and maintaining it are wholly the effect of unconscious operation carried on within it.

If the theory of evolution is true, and all of the positive evidence that we have in regard to being unmistakably declares that it is true, then there is one, and just one chance only,

that man is immortal.

If the human form is the ultimate of evolved forms, then it must of necessity be enduring, because to be the ultimate it must be cosmical to the evolved universe containing all its elements and inherent qualities, being a finite expression of the infinite; therefore, it would be the highest and last form in which the infinite could find expression. Hence, could not be superseded

On the other hand, if the human form is not the ultimate of forms, then it does not contain all of the elements and qualities of infinite being, finited, therefore could not be cosmical to the evolved universe, and through the pro-cesses of evolution it must of necessity be succeeded by a higher and more perfect form; for evolution cannot stop short of an ultimate.

Immortality cannot by any possibility, if evolution be true, be conferred upon any form of being by any power outside itself, but must inhere within it as a consequence springing from its relation to the infinite substance from which

its relation to the infinite substance from which it has been evolved.

Therefore if one man is immortal, then all men are immortal, and if one man is annihilated, then all men will be. There is no use in trying to reconcile the facts of evolution with the theories of a personal God who has an existence separate and apart from the evolved universe, and who stands outside of it, directing and controlling its operations by his will. The two conceptions are wholly and entirely antagonistic to each other and cannot be made to harmonize.

which form the Infinite has finited itself, thus multiplying images of itself in a finite form, then each of these finite forms must be as en-

then each of these finite forms must be as enduring as the Infinite, of which each would be a finited, potential comes that could ever continue to unfold and develop to a conscious perception its inherent potentialities.

The progress that man as such a finite expression of the Infinite might make during his earth-life on this or any other world, would have no bearing, not the most remote, upon the continuance of his personal existence, but would simply determine his position in the society he would enter when, through the process of death, he should lay aside his outer vestment and enter upon what might properly be termed the third stage of his existence, for the fatal is the first stage, as we know through the use of the first stage of his existence, for the fatte is the first stage, as we know through the use of Spiritualism, which demonstrates that even those human forms that skipped over, as it were, the second stage of a human life, continue

were, the second stage of a human life, continue to exist and unfold, grow and develop in the third and succeeding stages.

We have no difficulty here in reconciling all that comes to each individual with an infinite and all-pervading justice, for we perceive that each individual is an independent, self-enduring, finited expression of the Infinite, possessing inherently the ability, through voluntary conscious effort to be put forth by themselves, to midd end develop all that protentialities. conscious enort to be put forth by themselves, to unfold and develop all their potentialities just as rapidly or just as slowly as their aspirations and environments may serve, and that this opportunity is never taken from them nor way curtailed or abridged.

If the Infinite Substance is God, then just so often and whenever it attains to expression in the human form as a boy or girl, such boy or girl is an embryonic finite god or goddess, as enduring as the substance from which it sprang, and sooner or later it will manifest the characteristics of the Infinite, and voluntarily place itself in harmony with the highest principles of its being

its being.

If earth's children would lay aside some of their prejudices, and open their eyes to see what is going on around them, they would hasten to avail themselves more fully of the services that Spiritualism stands ready to render, and learning from their brothers and sisters who have been unfolding and developing in the higher spheres of personal existence there would be no need of nor even possibility of reaching such an erroneous conclusion as did the truly noble man and teacher whose error of judgment we have felt it our duty to point

Friends, do not be afraid of Spiritualism. The Friends, do not be afraid of Spiritualism. The angel-world has opened these lines of commucation for your benefit. They come to you and offer to be your teachers, without money and without price; to give you the benefits of their experience, ay, more, to be your friends and daily companions. They feel for you, and for each of you, the affectionate solicitude that an elder brother or sister feels for the younger open.

They behold us poring with tired minds and aching bodies over the lessons of life, and filled with love and sympathy for us younger members of a common family, they turn from present pursuit of higher attainments for themselves, to lighten our burthens, and to lead us to a higher and truer life, by imparting to us a correct conception of what we are and are to be.

They have labored hard and long to establish Spiritualism upon this earth and make it available for the education of earth's children, and now they stand and lovingly and tenderly invite you to use it, to dispel the darkness and root out the false conceptions that have come down to you from the imaginings of the race in its infancy, which, like strong fetters, have and still continue to bind your rational and in-

and still continue to bind your rational and intuitional faculties.

They come to give you freedom, that true and glorious freedom that knowledge, not faith, not belief, can alone give. They stand ready to develop for you a special private line of Spiritualism, one end of which shall terminate in your own home, if you will but accept their help and open your hearts and homes to them. They can afford to wait, but can you?

Banner Correspondence.

Wisconsin.

FOND DU LAC .- "A. L." writes: "Our brother. W. G. Hooker, passed to spirit-life Aug. 6th, at the age of 67 years. He has been confined to the house since December last, and from that time till his death suffered greatly. Born in Brandon, Vt., he moved when quite young to Gowanda. N. Y., and in 1864 was married to Mrs. Laura A. Lord, a practising physician of that place, who is still engaged in her profession in Fond du Lac, where they moved in 1866. Mr. Hooker became interested in the phenomena at an early date, and becoming convinced of the truths of Spiritualism was always ready to defend them, never lacking elearly his vlows. man, and will be missed by many, especially the poor; but most keenly by his wife, who took the entire care of him through the long and trying period of his supreme suffering, and who will watch his coming as only those do who understand the return of the spirit. Mr. Hooker read thoroughly; his thoughts were clear and logical, and he dispensed generously. He was unswerying in his principles of justice, the very soul of honor, and detested shams of every description. Though he wished to live, often saving his companion needed him now more than ever, he had no fear of death, and went bravely out, confident of meeting waiting friends upon the other shore. A beautiful and appropriate service was read by J. N. Tallmadge, an old and valued friend of the family, who touchingly spoke of his acquaintance with the deceased in an unerring friendship of twenty-six years. The music was well selected, and finely rendered by a church choir. The floral decorations were profuse and elegant. Many sympathizing friends gathered at the house, a delegation of whom followed the remains to a beautiful restingplace, where, instead of a dark, chilling opening in the ground to receive the remains of a dear one, an evergreen-lined vault, soft and beautiful in its appearing, greeted us. The space around the opening was strewn with foliage, the mound of earth carpeted with evergreen, while here and there flowers peeped out as if to unite their sweetness with that of the flowers which had been placed at either end. After the rendering of a beautiful and appropriate selection by Mr. Tallmadge, the friends returned to their carriages and to their homes. Spiritualism, with its allied forces, is certainly in the advance, and we are glad to be numbered among those who know its truths. and find in them, on an occasion like this, reason for great joy and thankfulness."

Massachusetts.

ATTLEBORO.-Delia P. Day writes expressing her pleasure at reading the letter contributed by Dr. F. L. H. Wills to a recent number of the BANNER regarding the Harvard Professors and their shameful treatment of himself in his college days. She says Prof. Felton brought with him the same intolerant animus toward Spiritualism and its believers when in 1857 he (F.) attended with the State Board of Education the graduating exercises of a class at the Bridgewater Normal School. She was then a young girl in the next class, and was the only known Spiritualist in the school. The remarks of the Professor to the class just going out into the world as teachers, were so cutting on that occasion, as regarded the New Dispensation and all who dared befriend it, that on the following evening the then Principal of the school regretted that Prof. F. brought with him such a spirit, and made such an entirely uncalled for exhibition of vindictive passion; while a classmate standing near remarked to our correspondent; "I pitted you, for I knew you to be the only medium in the school.' I thanked him, and asked that he give all his pity to the dark spirit of Prof. Felton-I required none of it. I am thankful that after twenty-nine years Prof. P, has gained some spiritual power and truth, and his soul is whitening out."

Michigan.

BRADY .- A. W. Miller writes : "It does me good and strengthens, my faith in spirit-return, as I have no doubt 'it' will that of thousands of others, to read the confessions of the Harvard College Raculty made But if all evolved things are to be considered as so many expressions of an Infinite God, and member the time of the investigation. Long have we man, as the ultimate of his evolved forms, in awaited the promised report, and now I believe, with like curseixen; chratting on this bill, as own-tes emphies anot that in colon on union witer anoth

friend Putnam, it will do the cause of Spiritualia great good. Words cannot express my feelings of gratifude and joy for the part Mr. Putnam has take in bringing about a fulfillment of the promise made a long ago. May the angels of peace be and remai with him through the remainder of his days on th mortal side of life, is my wish, for we know ther awaits him a crown of glory on the other shore."

GRAND RAPIDS.—Writing to the Spiritual Mes senger, H. W. Boozer says: "The interest being awakened in Spiritualism among all classes in thi city is a matter of surprise, even to Spiritualists. The Conversational, which holds its sessions every Sun day and Thursday evening, after an existence of little over three months, cannot now accommodate the many who come to learn of things spiritual, and change in place of meeting is contemplated, so the all can be accommodated. C. J. Barnes, the psychom etrist, has been with us most of the time through th summer. Other mediums have visited us, among ther Jesse Shepard, whose triumph was so complete tha the press was more just than we could expect, givin credit for the spiritual origin of the phenomenaconcession never before made. Everything no points to the liveliest time for the cause during th coming fall and winter that our city has ever known.

Rhode Island.

PROVIDENCE.-A correspondent writes : "Mr. A. A. Darling of Providence, B. I., has been a publi test medium for some thirty years, but skeptical as t materialized forms, not having been at all successfu in obtaining satisfactory tests until at a recent seanc by the Berry Sisters at Onset.

One of Mrs. Darling's controls is 'Water Lily,' at Indian girl, who has several times promised to appea to her in form if she was able, and sometime named the time and place, which at the time create in Mrs. D. some expectation to meet her, but always to find herself disappointed, and she had become quite indifferent to the matter and given up all hope of see ing in the form her loved control. However, while a an evening séance at the Berry Sisters' at Onset the past month, accompanied by a friend, Mrs. D. ob served on the carpet, as she supposed, a lady's hand kerchief, and called the attention of the manager to it, but was told by him to watch it. She did so, and in a few moments what seemed a handkerchief became two female forms clasping each other's arms. One of them sprang for Mrs. D., embraced and kissed her gave her name as 'Water Lily,' and was recognized as she had been seen clairvoyantly, and gave the name of the other as the wife of the friend with Mrs. D Both dematerialized slowly, within a few feet of when Mrs. D. and her friend sat. As a further test, the me dium as the closing act came outside the cabinet with a form, and the form dematerialized before the company.

Perhaps it will be proper to add that neither Mrs. D nor her friend was known by the medium, and tha Mrs. D. is now a believer in the materializing phe

California.

SANTA ANA. - D. Edson Smith writes: "Th Spiritualists are the most privileged class of people i the world, but how few of us live up to our privilege We do not recognize the benefits that have bee opened up to us through the brain of that noble man Dr. J. B. Buchanan, in the Science of Psychometry By the practical use of this science we can learn th lessons of this life much better, and therefore be much better prepared to enter upon the work of the spiri world. I lately saw the psychometric delineation character of a family of children by that well-prove psychometrist, Mrs. A. B. Severance of White Wate Wis., and the advice given regarding the physical, i tellectual and spiritual training of those children through the exact knowledge of their proclivitie weaknesses, and general and specific abilities, throug the clear revelations of psychometry, will, if heeds and followed, prove to be of the greatest value to the children. Phrenology is good, but psychometry is fa superior. It reaches deeper and wider, and revea latent talents and weaknesses that phrenology cann detect. And while with phrenology the delineation and the subject must be in personal contact for good results, in psychometry just as good results can obtained by sending the handwriting of the subject the psychometrist. And this is a great advantage long as those gifted with good psychometric powe and ability to read character phrenologically are very few. Let us wake up to our glorious privileg and take advantage of the gifts amongst us.

Maine.

OLD ORCHARD .- Dr. W. L. Jack writes: "To the who are looking for a healthy resort by the seasion I would say this is just the place. It is noted for i excellent hotels. The ever popular Sea Shore House is kept by Mr. Frank G. Staples, one of the most obli ing landlords on the coast of Maine, and more like home than hotel. The Old Orchard House, Mr. E. Staples, proprietor, needs no recommendation. It the resort of people from all sections of our countr Its location cannot be excelled; it commands a fit view of the country around and the ocean. It is ill its twin, the Sea Shore House, first class in every spect."

Minnesota.

MINNEAPOLIS .- S. N. Aspinwall writes: "I wit to ask through your columns the readers of my boo Garnered Sheaves,' to be kind enough to write n their opinion or criticism of it, and direct to me at n home, Minneapolis, Minn. I am now revising the manuscript for two others, written under spirit-power vis.: 'Beauty vs. Brains,' and 'Records of Ancien Lost and Buried Cities,' which I hope to put in pri the present year.

Indian Territory. RED FORK .- "C. H. H." writes that the India among whom he has recently found himself, posses much more forbearance, long-suffering and chart than the whites. He is confident that the infraction of the law or peace telegraphed Rastward in regard the Territory have their main source either in the lively imaginations of the narrators or in the acts

unprincipled white outlaws.

A GREAT CHANGE.—The customs of societin relation to the observance of funeral cermonies have vastly changed within the passifity years. The funeral of to-day with it lavish contributions of slowers, the elaboratic casket and the stylish hearse, is in violent contrast to the country funeral years ago. The writer remembers one he attended when a boy as a fair sample. It took place in a countrown not fifty miles from Boston, at the hous of a well-to-do farmer. The mourners cam from neighboring towns, some more than to miles distant, in wasons and chaises, and file the house and from tyard. Almost every on brought a contribution of pie, cake and solid the house and from tyard. Almost every on brought a contribution of pie, cake and solid meats. The services took place in the from parlor, where the remains were laid out in plain cossin which had an odor of varnish which was almost insufferable. The minister, a tall bony individual, read the cheerful hymn, "Hay from the tombs a doleful sound." and in a high nasal tone gave the "pitch." The singing was worthy of the poetry. Then followed a direction for the inevitable change. The followed a hymn, "Why do we mourn departs friends?" sung in lugulations strains. This was followed by the interment in a dismal old buring-ground, which was witnessed principall by the men, while a majority of the woman remained to set the table for a funeral supple hy his sons and daughters, treated every one to a new rum toddy. This was a blaracterist country funeral.—Exc.

Night work will, in time, destroy the student, for is the marrow from his bones with which he pic lamp, with a which he pic lamp, with a which he pic lamp, with a which he pic lamp.

Hole's Honer, the great court cure, Met., 500, and 8 Glean's Bulletin Steep heals and beautiful steep as discourt in the great and beautiful steep as discourt in the great steep and bulleting the great steep and stee Actio ciner to mater.

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WRITTEN FOR THE BANNER OF LIGHT.

THE SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER,

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

CHAPTER XII.

"ALL THINGS WORK TOGETHER FOR GOOD."

Engaged in their good work and filled with helpful thoughts for their fellows, our friends continue to move along in their usual path. Maysie Lawrence found her health falling under the long tax upon her vital energy by the invisibles who were anxious to reach their mortal friends; and Dr. Clara Benton, who had an agent in Australia. From the investigalong since become a confirmed Spiritualist, advised her to retire from public practice, and for a time to give up her sittings in order that her system might recuperate needed vitality. Mrs. Lawrence tried to persuade her friend Sarah to suspend her-public labors as a medium, and rest for a year or two; but "Madam Moore" could not be prevailed upon to do so.

"I am strong and healthy," Sarah said, " and I love the work; I am never so happy as when convincing some poor soul of the continued life of their dear friends. My mediumship is a blessing to me and I must exercise it for the good of others."

It is true that Sarah loved her work and took an interest in spreading the truths of Spiritualism before the world; but there was another reason why she insisted on publicly using her powers: she was very sensitive—as all mediumistic natures like hers must be-and she could not brook the thought of living a life of dependence on any one. To be sure herself and sound of boylsh laughter or the screams of Mary Lawrence were like sisters, and she was long ago christened "Aunt Sarah" by Maysie. They would have shared their last mouthful -as they had often done-with each other; and Mrs. Lawrence and Clara were anxious to bestow upon this faithful friend a goodly share of the little fortune that was theirs. But, no; she "must earn her own living, and she could do it, too," she told them. No one was ever more kindly disposed or helpful to the poor, according to her means, than she. How many unsatisfied souls she had convinced of a continued existence in the immortal life, and how many poor ones she admitted free to her sittings, the world will never know. She was such a reliable clairvoyant and so successful in her séances that the rich sought her presence to consult with their spirit-friends, and these could and did remunerate her for her services.

Sarah Moore long ago ceased to question the spirits in relation to the property that she believed was rightfully hers. They had so often told her to "wait with patience until the right time comes," that she had learned to do so. Her relative, Maria Haley, avowed that she had left a will bequeathing her house and lands to the niece she loved; but for some reason could not communicate sufficiently well enough to tell where that will could be found. Once a highly exalted spirit wrote with an illuminated. hand on Maysie's slate the following:

"All things will work together for good to those who do right. Some day you will come anto possession of your own; but not until your soul is ripened through experience and trial. Your work for humanity is moving on day by day. Let it reach its best results by cultivating your spirit in sympathy and love. Had you received the bequest at the time of Maria's decease, your life would have been bounded by the narrow limits of your early associations, her generous heart; and George Curtis-her Co., New York. Cupples, Upham & Co., Boston. and unengrossed with larger cares and duties than those attendant upon the management of your property. Now you have come in contact with humanity, you have felt its pulse and known its ills and weaknesses. You have suffered vicissitude and affliction, and through your privations have grown into sympathy with suffering everywhere. Your heart is mellowed and your mind enriched by the life we have given you. The property has been withheld from you by loving guides who consult your best good. You are now learning how to care for it in the best manner. By-and-bye it will be given to you for noble uses. Be patient."

We shall pass over the events and the labors of the two years following Clara Benton's return to Springfield, and to the establishment of the woman's hospital, and hasten to speak of an occurrence of exciting interest to our little circle of friends.

Sitting by her mother's side, one evening, Maysie—who seldom received spirit manifestations now-felt the presence of a spirit, and procuring her slate, she held it under the edge of the table, when the following message, written by a spirit, appeared upon it:

"Tell Sarah to write home at once. My brother has come to us, and the missing will is found: It was discovered in the back part of my old desk, between two thin layers of boards. They were moving the desk, and the outer sheath fell off, and thus disclosed the paper. It is all valid, and the property is hers. I can rest now. MARIA HALEY."

The reception of this message caused a sensation, but with unbounded faith in its reliability, Sarah despatched a letter to an old friend of her aunt's living near her former home.

her aunt's living near her former home.

In due time, an answer came, confirming the truth of the spirit's statement, and calling upon Miss Moore to return at once to Shirley, and prove her claim to the property.

It was then decided, that the little house should be given up. Both Mrs. Lawrence and her daughter needed a change besides, Mrs. Lawrence wished to consult an Eastern lawrence in reference to the piece of land, in Australia, which she owned, and which the private papers of her husband—in which he had recorded the history of his adventures in the mining district—declared would sometime prove to be very -declared would sometime prove to be very valuable; and so she concluded to go East with her friend. We will not linger over the parting with friends, the regrets that were uttered, or

In a few weeks these friends were snugly set-

meating her whole system. The change was soon very perceptible, and all rejoiced to see the return of her usual sprightliness and vigor. She sensed the gentle influence and gratitude of her invisible guides as they again sought to manifest their presence in well remembered

Ways. After a season of rest Mrs. Lawrence went to Boston and consulted with a law-firm that had tions set on foot it was discovered that her husband's lot of land in that country had been taken possession of by a company, and was being worked for its mining interests, having proved to contain valuable deposits of the preclous ore. The prosecution of the claim was a work of time and patience, but it was at length successfully accomplished; and though doubtless Mrs. Lawrence lost a large share of the proceeds of its sale-for she decided to dispose of it to the mining company—through the lawyers and the agents connected with it, nevertheless she received a handsome sum.

The passing years have dealt lightly with our friends. Many changes have taken place at the old homestead. The grove, the orchard and the gardens are still there; but during the stillness of the summer afternoon that flecks the earth with golden sunshine, one, pausing at the entrance of this estate, may hear the childish voices raised in glee; and, wandering through the grounds, he may catch a sight of young forms bending over beds of flowers or darting here and there amid the trees.

The old house, too, has an addition of great wings extending on each side. In one wing we find a schoolroom furnished with desks and slates and books; in the other is a large diningroom with long tables and rows of chairs. Above are a number of cot-beds, clean and white, and the whole appearance of the place denotes the presence of a large family.

Sarah Moore is realizing her dream and her hope-which she spoke of to her friends when occupying the little third-story room in New York, after her encounter with the poor child that attempted to steal her handkerchief.

Here she has gathered a number of street waifs-the off-shoots of iniquity and wretchedness—and is endeavoring to surround them with such helpful influences as will instruct and develop their higher natures. So successful have her efforts already proven by appealing to the better instincts of her wards, that those neighbors and friends who looked upon her plan with distrust at first, are now doing all they can to help her. She has no difficulty in finding comfortable homes on farms for the boys and girls who have had two or three years of training at her excellent establishment, and is always sure to find plenty of waifs to take the places of those who leave her for other

Mrs. Lawrence and her daughter unite with their friend in this grand work, and every day a part of their time is passed at the old farm in looking after the children gathered there.

Maysie is now a handsome woman of thirty years, who looks up to her tall and devoted troupe of Brownies in a game of Lawn Tennis, three husband with all the love and tenderness of pictures exhibiting their quaint doings. The Century husband- is well worthy the respect and affection of such a gentle wife. His soul is enlisted in all good works. He is liberal and progressive, and quick to respond to all drafts made upon his sympathy and means in behalf of humanity. He is the son of Hon. Judge Curtis, and heir to a fine property—which he intends to use for noble ends when it comes into his possession.

The residence of this worthy couple stands upon an elevation commanding a view of the surrounding country, and looking down upon the home of Sarah Moore and her protégés. Mrs. Lawrence resides with them. Gentle and kind, she has become the friend of all the country-folk for miles around, and is esteemed as a generous lady, by all who are any way in need

The ladies of Shirley continue in correspondence with Western friends, and are delighted dences of Man's Descent," and Dr. A. E. Small fur-at the reports of progress that come to them nishes an essay upon "The Nourishment and Growth at the reports of progress that come to them concerning the good work of the hospital, as well as of the spread of spiritual truth.

Recently Maysie received a letter from Dr. Clara Benton, filled with glowing accounts of marvelous manifestations of spirit-power that were sweeping through the country, and of what was occurring in her own particular a sad story to tell—I know I have your sympa-thy—Bruce is no more. The dear, faithful creature, died at my feet two days since. I gave his body proper burial, to-day, beneath the shade-trees, and where bright flowers will bloom above his grave. How the sick children will miss him! And I, too, shall look in vain for him and miss his daily caressing. He has been so much to me-companion, friend, and helper, I cannot feel that I am foolish in believing that in a more enduring life he will be restored to me, and that even now he lives, and has become the companion of my father-his former mas-

ter."

And a white hand, darting out from the folds of Maysie's dress, dashed off on a slip of paper these words: "She is right; the animal lives; there is no death." Sometime ago Mayale deased to be agitated when spirits were working through her mediumistic agency, and now she is serene and undisturbed in the presence of such manifestations. Her spiritual guides ber Manchester, N. H.: S. O. & L. M. Gould. have learned how to control and to conserve her nervous forces so that they may not be-come too much exhausted. Her husband, too, come too mich exhausted. Her husband, too, is so filled with vital magnetism that in come in so filled with vital magnetism that in come fall; that certain diseases known as the "cold," and thus their draw upon him for strength, and thus their beloved charge is spared the weathness and excited the weathness and excitement that formerly came to her during the last number. Beston: Grant & Co.

BETTER THINGS.

BY GEORGE MACDONALD.

Better to smell the violet cool than sip the glowing wine; Better to hark a hidden brook than watch a diamond shine.

Better the love of a gentle heart than beauty's favor Better the rose's living seed than roses in a crowd.

Better to live in loneliness than to bask in love all Better the fountain in the heart than the fountain by

the way. Better be fed by a mother's hand than eat alone at

Will; Better to trust in God than say, "My goods my storehouse fill. Better to be a little wise than in knowledge to abound; Better to teach a child than toll to fill perfection's

Better to sit at a master's feet than thrill a listening State; Better suspect that thou art proud than be sure that thou art great.

Better to walk the real unseen than watch the hour's event;
Better the "Well done" at the last than the air with
shouting rent.

Better to have a quiet grief than a hurrying delight; Better the twilight of the dawn than the noonday burning bright.

Better a death when work is done than earth's most favored birth;
Better a child in God's great house than the king of all the earth.

September Magazines.

MAGAZINE OF AMERICAN HISTORY .- A portrait of Pope Pius IX. is given as a frontispiece, and in the contents an article by J. Algernon Peters, gives an insight of that potentate's relation to the "Confederate States" during the war of the rebellion. "An Illustrated Chapter of Beginnings," by the editress. Mrs. Lamb gives portraits and brief sketches of the founder and presidents of the New York Historical Society, with some account and pictures of its buildings and treasures, including Pharaoh's Charlot-Wheel and other Egyptian curlosities. In an article entitled "New England's Lost City Found," A. B. Berry describes the discovery, by Prof. Horsford, of the site of the city of Norumbega, within ten miles of Boston. This city, described by early writers as the headquarters of the fur trade, is thought to have existed some hundreds of years prior to the landing of the Pilgrims, and to have been founded by the French. A map is given showing its supposed locality. "Original Documents," "Notes," "Queries and Replies" are among the minor articles. Published at 30 Lafayette Place, New York.

THE ATLANTIC MONTHLY Opens for September with a continuation (IX., X.) of William Henry Bishop's "Golden Justice"; Philip Gilbert Hamerton furnishes the second paper in his deeply interesting series on the "French and English," their national peculiarities, etc., which deserves the careful attention of all the Atlantic's readers; Henry James furnishes Books 4th and 5th of "The Princess Casamassima"; John Fiske, who is in his element when he speaks on historic themes, treats of "The Paper Money Craze of 1786 and the Shays Rebellion" in a lucid and exhaustive manner; Charles E. Craddock is still "In the Clouds"; George Frederic Parsons writes of "The Saloon in Politics"; the poetry of the number is by Rose Hawthorne Lathrop and Andrew Hedbrooke; divers sketches, etc., by Thomas Wentworth Higginson and others combine with the "Contributors'Club" and "Books of the Month" in heaping up a fine basket of autumn fruit which Mr. Aldrich has tastefully arranged for his patrons. Houghton, Milflin & Co., Boston, publishers.

ST. NICHOLAS.—"Stories of Art and Artists," by Clara Erskine Clement, the opening article, treats of English painters, with reproductions of the works of several, "The Connoisseurs,", Landseer's admirable portrait of himself in the act of sketching, with the intelligent face of a dog looking over each shoulder at his work, as if recognizing in it the familiar face of one of their companions, being the frontispiece. Edward Eggleston contributes "A Lake George Capsize." New chapters are given of "Nan's Revolt," "Little Lord Fauntieroy," "George Washington," and "The Kelp-Gatherers," and the last of "A Rocky Mountain Hermit," all illustrated with engravings. The seventh paper of "Wonders of the Alphabet" is

also given, and Palmer Cox introduces his laughable

MIND IN NATURE.-A contributor, who speaks of himself as having been for the past twenty-five years a locomotive engineer in the South, relates, in an article upon "Premonitions," some interesting portions of his experience that led him, though not a Spiritualist, to believe in "a Divinity which shapes our ends." He says that six times his locomotive has been overturned, while at high speed, and each time hedreamed of it two nights before the event happened, invariably seeing in his dream the direction the engine was going and the exact place it turned over, and position it was in after it had done so; he has also saved many lives and much property by heeding the premonitions given him. At one time his dream so impressed him he made up his mind not to go out that night, but at the same moment came the impression, more distinctly, he says, than if uttered by an audible voice, giving him assurance that he would not be killed. He fol-lowed the impression. The accident, a very serious one, occurred just as he dreamed it would, but he was not killed. Dr. Valin continues his "Spiritual Evi-

MENTAL SCIENCE MAGAZINE. - The contributors are Mrs. A. L. Chesley, Miss Knickerbocker, Fannie O. Wilder, Drs. Buohanan and Crabtree and G. L. Haskell. Several papers are devoted to a new feature—"The Mother's Love Department," edited by the wife of the editor, Mrs. Katle L. Swarts, the name of which indicates the nature of its contents. Editorialsphere, concluding her letter thus: "I have just considered the query," What is Man?" Obleago: a sad story to tell—I know I have your sympa. Published by Mental Science University, 161 La Salle street.

of the Soul." The Cosmic Publishing Co., Chicago, Ill.

THE PATH .- Mr. A. P. Sinnett supplies the opening article, and in it criticises one in a previous number, entitled, "The Higher Life," being, as he says, compelled to do so because that article strikes him as presenting a "narrow and unwholesome view of Theo-sophic principles. Mr. Sinnett is followed by Mr. Myer, who writes concerning the Smaragdine Tablet, said by tradition to have been taken from the dead body of Hermes. The inscriptions on this tablet, which Mr. M. gives, refer "to that mysterious, invisible to us, some thing, in which the matter atoms float, the asoth of the Hermetic philosophers, the astral light of the occultists, the akasa of the Hindus. The remaining pages are occupied with new portions of "A Hindu Chela's Diary," and "Sufism," and a paper upon the "Reticence of Mahatmas and Evolution of the Individual." New York : A. H. Gebbard.

THE BIZARRE. NOTES AND QUEBIES. -In "Last Words of Noted Persons," many quotations of that class unfamiliar to most readers are given. "Curioso in Mathematics! . occupy the larger part of this num-

Sions or The Tries.—In its hints for the autumn this astrological monthly advises more than usual pregaution against fire and panic in schools and thea-

New Publications.

THE GREAT AND GROWING QUESTION OF VACCINATION, 16mo, paper, pp. 160. London: E. W. Allen, 4 Ave Maria Lane.

The proceedings at the Sixth Annual Meeting of the London Society for the Abolition of Compulsory Vaccination are fully reported in this volume. They consist of speeches by William Tebb, Rev. W. I. Keay, C. L. Cockran, Dr. B. Haughton, Dr. Anna Kingsford, Alfred Milnes, M. A., J. Alfred Parker, W. R. Cremer, M. P., and letters from Mr. P. A. Taylor, Dr. J. Emery Coderre, Dr. Geo. Sexton and twenty others, with an appendix containing much valuable information regarding the need and progress of the anti-compulsory vaccination movement.

THE HISTORICAL JESUS AND MYTHICAL CHRIST; or, Natural Genesis and Typology of Equinoctial Christolatry. By Gerald Massey, 12mo, paper, pp. 224. Springfield, Mass.; Star Pub. Co.

An edition of this work at a price that places it within the means of every one interested in a study of

the subject upon which it treats, to purchase, is a desideratum which has long been felt and is here met. The book is written to prove the identity of the Christain religion with the astrological myths of ancient Egypt, in doing which recourse is bad to the monu-ments of the Land of the Pharaohs and its "Book of the Dead," the author having devoted a dozen or more years to an indefatigable course of research. It should be understood, however, that this volume does not comprise the entire work of Mr. Massey, "Natural Genesis," but the full text of Section XIII.

MODERN SPIRITUALISM VERSUS THE BIBLE.-In the sixth edition of this book, its author, Prof. J. W Cadwell, reviews, in opposition, the alleged exposure of the Caffrays made by the New York World last May. As a book for general circulation among Spiritualists and non-Spiritualists, confirming the faith of one and convincing the other that there is something in that faith worthy of more than a passing notice from them, this work, a low-priced pamphlet of sixty-four pages, has no superior. For sale by Colby & Rich.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

Passed to Spirit-Life

From her home in Sheridan, Neb., Aug. 27th, 1880, Em-From her home in Sheridan, Neb., Aug. 27th, 1880, Emma, wife of Angon Hewett, aged 42 years and 5 months.

Mrs. Hewett was for some time a great sufferer from cancer. She was born and raised in Rockland, Mo.; was married in 1868, and came to Nebraska with her family, where she faithfully filled the place of wife, mother, neighbor and friend, and her life was one of refinement and untarnished purity. For many years the Spiritus I Philosophy has kept her from sinking under the weight of her physical troubles. The funeral service was performed by Mesars. Wentworth and Taylor, after which the bedy that contained so true and noble a spirit for many years was followed to its last resting-place by a very large concourse of friends and neighbors. "Peace to her ashes"; and may the sweet solace of the Harmonial Philosophy sheer and comfort the family and friends of our noble sister.

M. E. T. Oakland, Neb.

From Lonetree, Mo., Aug. 11th, 1886, at 7 o'clock P.M. Cores L. Ellison, aged 13 years 2 months and 6 days.

This lovely and interesting girl was the only child of Mrs.
Dr. Cora Ellison, and was taken sick while her mother was absent from the State attending to patients. She passed on suddenly, before her mother was able to reach home after receiving a telegram. "Ever near us, though unseen, the dear, immortal spirits tread, for all the boundless universe is Life—there are no dead." COM.

From his home, in Springfield, Mass., Aug. 31st, sud-From his home, in Springfield, Mass., Aug. 31st, suddenly, of heart disease, Frank Coburn, in his 66th year.

Mr. Coburn was a prominent engineer, and was for many years identified with the cause of Spiritualism, at one time taking a very active interest in it. He was the father of Mr. T. W. Coburn, Secretary of the Lake Pleasant Spiritualist Association, and was universally respected. The funeral service was pronounced by Mr. J. Wm. Fletcher, in the presence of a very large assembly. Itis wife and two children are comforted with the assurance that he "has passed from the darkness into the light."

From Salem, Mass., Friday, Aug. 20th, Mrs. Hattle l'itman weils.

She was a medium, and an earnest worker in the cause of
Spiritualism, and will be missed by a large circle of relatives and friends, but her spirit will continue to minister to
the wants of the smitted and needy.

P.

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

The Wisconsin State Association of Spiritualists

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

Prof. A. B. Kreuch and other speakers are expected to be present. A number of first-class mediums will be in attendance. The Misses Cora and Vinute Phillips will furnish the inuste. Officers will be elected for the ensuing year. Rativags.—The Wisconsin Central will return for one-fitth fare all that pay full fare to Oshkosh on this line. Those coming of a Wisconsin Central will be at the depot and will carry passengers the rond trip for 75 cents. Those coming of a Wisconsin Central will be at the depot and will carry passengers the rond trip for 75 cents. Those coming of a the C. M. and St. Paul. C. and Northwestern, and Lake Bhore and Western, will buy round trip tickets.

The Northwestern House will board all delegates at \$\overline{q}\$, oper day.

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

Phof: WM. M. LOCKWOOD, President.

DR. J. C. PHILLIPS, Secretary.

Omro, Wie., Aug. 17th, 1836.

The Second Annual Grove-Meeting

Of the Clackamas County Society of Spiritualists will be held at New Era, Clackamas County, Oregon, beginning Friday, Sept. 17th, and holding ten days. George F. Colby, Missionary-at-Large, from the State of Florida, and Col. O. A. Reed of Portland, are engaged as permanent speakers. Col. Reed will give the opening address on Friday, the 17th, at 20 clock F.M. Mr. Colby is engaged to speak at 20 clock F.M. on the 18th, 19th, 21st, 23d, 25th and 26th. Other arrangements, including a reduction of fare on the railroads to those who attend the meeting, will be made in time.

WM. FillLiffs, President.

Thomas Buckman, Secretary. ilme. WM. I THOMAS BUCKNAN, Secretary.

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THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

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"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Bize of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD." Designed and painted by Joseph John, Size of sheet, 22x2, inches.

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

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From the original painting by Joseph John. Engraved on steel by J. W. Watts. Sixe of sheet, 20x24 inches. For each additional Engraving 50 cents extra.

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Henry W. Longfellow in His Library

At "Craigle House," Old Cambridge, Mass. At "Craigle House," Old Cambridge, Mass.

The plate is 24x2 inches. The central figure is that of the Gurat Poez. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. The activants in his workshop. To the extreme left stands the carved book-case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The Sago of Concord, Rajph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestnut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

table.

This heautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will nail the engraving free to any one sending us \$3.50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1.00. The publisher's trade price or the engraving is \$7.00.

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the varied shades of opinion to which correspondents and communications. The name 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 newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or link line around the article he desires 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 Bight.

BOSTON, BATURDAY, SEPTEMBER 🌉 1886.

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Property of the oncoming light of Truth, Creeds tromble, ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Ptorpont.

Special Notice-Re-opening of the Banner Circles.

THE PUBLIC FREE MEETINGS heretofore convened in the BANNER OF LIGHT CIRCLE Room will be resumed at 3 o'clock on the afternoon of Tuesday, Sept. 14th, and continued during the fall, winter, spring and early summer of 1886-7-Miss M. T. Shelhamer being the medium, as formerly. The public-investigators and Spiritualists alike-are respectfully invited to attend.

"Seeing Without Eyes."

In reality it is the spirit alone that sees, the eyes being merely the organs of vision. The sight is the most intellectual of the bodily organs. Very recently we have read, and with sincere pleasure, the report of a discourse by Rev. Dr. Wild of Toronto, Canada, on this highly interesting theme-a theme, in fact, upon which speculation is at liberty to indulge in very wide flights. A number of the points of this discourse we have marked for reproduction, commending the Doctor for his plainness of speech, and wishing only that he had gone further in the same direction. Coming from the lips of a man whose influence in the pulpit is so widely acknowledged, these utterances carry far greater weight than if they were promulgated from more ordinary sources. Dr. Wild itly holds to the second and literal com ing of Christ. In his style of stating things he frequently reminds one of Dr. Talmage of Brooklyn, and may be accepted at the latter's Canadian alter ego. He goes just as far as he dares to go in favor of spirit-life and spirit communion, the indwelling spirit, the spirit body, and so forth; and the reader is led to wish that he had courageously cleared his mind of what was evidently in it, and stated his further belief in spirit power, presence and reality.

He sets out with the encouraging admission that man and nature are coming into closer relations all the time; that forces and agencies long dormant or hidden are in process of being brought to light and being consecrated to useful purposes for the human race; and that man is growing to giant like proportions, by assimilating and controlling the latent energies of nature. The conjectures and fancies of the early ages are through improvement and realization the open and familiar facts of today. The conceptions of the ancient with regard to Vulcan were not greater than the realization of the power of the modern steam. hammer. The Jupiters of to-day, seated in Pullman cars behind the horse of iron, can go from place to place as swiftly as did the ancient Jupiter of fable in his charlot of thunder and lightning. Though the mythologic Jove's voice could be heard a long way in the heavens, he is equalled, in our day, by the telegraph and telephone. No one can tell what is to be a hundred years hence; no prophet can foretell the changes that will occur in that time, and there would be few to believe him if he could. Our present contains a glorious future; all these agitations and strifes are but equalizing men and society for the approaching reign of peace.

The future is struggling within us, and we are desirous of knowing what it will be. Instinct and reason force us to ask also, if a man die shall he live again? When death takes place, do we consciously retain identity, live on in other conditions, and in another life? He asks why all such questions may not receive an answer, and comfort every one of us, from the words of his text, "I know that my Redeemer etc. And he cites Job as meaning by what he says, that after his skin and body are destroyed, yet out of his flesh, and without fleshly eyes, he will see God. Of course he is going to "see God" as a spirit. If death entered by ain, nevertheless it is out of the power of sin to destroy. It may change the condition of the immortal creature, but for it to possess the power to annihilate it is preposterous:

Heretofore, few if any of the theologians and preachers have ventured to take the ground that immortality is anywhere brought to light in the Old Testament; but Dr. Wild of Toronto makes the texts of that department of the Bible to declare it on page after page. To more or less of theological doctrine into public

and more up to the grave, and then darkness for a few thousand years, and then light again unto the perfect day; but it shineth "more and more unto the perfect day." When a man dies, he holds that he goes on to greater light. There are more beings outside the reach of the sun's rays than within it merely; and, he adds. we can go where there is no sun, but "where the Lord God is the light of the place." Another text speaks of the inward man being renewed day by day. What is this inward man? asks Dr. Wild. He answers his own question by affirming that he is fully persuaded that, after this tenement of clay is dissolved, there shall survive a spirit that shall know no death, but will live on, and with spiritual eyes will then see face to face. The inner man, he adds, is never buried; no undertaker puts him in the coffin. The spirit, which is created of God, returns to God who gave it. And he asserts that both science and experience are confirming this kind of doctrine more and more. We can discern many forms and substances which we call matter, but there are many forms and substances so impalpable and subtle that they evade our senses. Light appeals to one sense only. So does heat.

Matter, in its imponderable and subtle conditions, loses none of its power, but becomes more powerful still. Water in steam is more powerful than water in ice. When you get water where you cannot see it, then you have got water in its strongest form. My body, said Dr. Wild, is not very strong, but if my spirit were out of it what is then its strength and its limitation? Because I leave off the grosser forms of existence, do I therefore cease to be? Science says we gain power as we approach toward the invisible: Spirit is invisible and impalpable, therefore it may be very powerful. That is a fair inference from the teaching of

Clairvoyants, he said, are permitted to see without their natural eyes; they can shut their eyes and see things; they can shut their eyes and read. Such states, he added, are closely allied with what we call magnetism and electricity. Hence he puts the question, may not electricity become so great as to put this power in our own control and enable us to illuminate the whole body so as to see through it? He believes it will. And he illustrates his belief thus: "Just as I put my fingers before the light I can partly see through them, so I believe the day will come when, by electricity, the whole body can be so illuminated that every point of defect can be seen and disease nipped in the bud. We see now through the flesh. It is not these eyes that see. Back of them, but I do not know where, is the seer. Take these eyes away, and the seer is there and can see. The clairvoyant is merely made independent of this medium; that is all." He said the natural eyes might be hurt and weakened, so that the light is lessened in this world. but the seer is there.

, We have people who can go into trance states, he continued, some of them voluntarily and some involuntarily. He recited instances of men who had gone into the trance and came out of it at a time previously determined on by themselves. Also that of a person who lay entranced, but perfectly conscious of his surroundings, and for whose sepulture all the preparations had been made: it was only by a desperate effort, made at the very last moment, that he succeeded in restoring the life-machinery to its work again. We have plenty of these cases, said he, "where the body is left alone and the spirit has the consciousness and identity of its own existence independent of the body." Finally, concludes Dr. Wild, "the relations and associations of this life may be nearer and more intimately connected with the spirit-land and life than many of us are willing to admit. Sometimes I do think I hear spiritual voices. In my earlier life I used to think I could hear the voices of those that were called dead. I think I am consclous that there wafts over us in this life the breath of spiritual ones." This man is a medium, and some day he will acknowledge it.

The point in, this sermon of Dr. Wild which chiefly provokes comment is that which he makes in relation to the possibility that, at some future time, through the agency of electricity, the human body may become so diaphanous that it will be possible to diagnose its condition from actual vision and to locate any and all disorders of the functions of its organ ism. As he likewise refers clairvoyance to electricity as its cause, he manifestly means to announce his belief in the searching power of clairvoyance for the detection and location of disease, and consequently for the pledge and promise of its removal. But that removal is precisely what clairvoyance is effecting to-day, and for doing it is sought to be pillorled by doctors' laws in every State whose Legislature the icalous "regulars" in medicine can manage by one means and another to control. If we are to have clairvoyance in the future on an enlarged scale, why not befriend what already exists and be grateful for it? Instead of that, our clairvoy ant physicians are driven from pillar to post, de nied the opportunity of bringing relief to suf fering humanity, scoffed and sneered at by pill box and pulpit, and chased beyond State limit with threats of fine and imprisonment.

Morality in the Schools.

Two weeks since we reviewed to some extent the bold positions taken in a late issue of The Forum by President Seelye of Amherst in favor of religious teachings in the public schools, and characterized his paper in that magazine as a direct argument making toward the interests of the God-in-the-Constitution project which Seelye and his bigoted compeers are endeavoring to foist upon the American people.

Widespread attention has been paid by the press of the country to this specious plea in favor of reaction, and we are not able at present writing to cite one journal which has fallen under our notice which has failed, if referring to the matter at all, to point out the fallacy of President S.'s views. The editor of the Popular Science Monthly of New York, among other publications, discussed in its August number this question of a State teaching of the Gospels | dealt squarely with the Indian? in the public schools, as reised by Seelye, and in its latest issue takes occasion to clearly draw the line between ultra-theology and the science of right living and right-doing, conclusively taking ground against the old-time claim that religion per se includes morality as a mere adjunct—and that morality is nothing in and of

itself considered. In the September issue the editor of the Sci ence Monthly addresses himself concisely to the subject of moral teaching in the schools. Setting out with the statement that the reason most frequently given for the introduction of

Church has always urged most strongly, and in their claims, have generally shown a disposition to give the teaching of morals in the public schools a distinctly theological basis. Therefore, he says, the question should be fairly met, whether or not it is possible to teach morals apart from theology.

If it cannot be done, then it only remains for all State-directed schools to let the whole subject alone, since the people, as a whole, will never consent to the teaching of a privileged theology, because it is entirely inconsistent with the most elementary notions of intellectual freedom. Morals are to be taken as the art or science of human conduct. They are science when studied theoretically, and art when practically applied. Conduct promotes happiness, which is its sole end. Every one seeks happiness. Happiness is fullness and harmony of life. The things which tend to make life full and harmonions are those which tend to happiness, and, consequently, are the ones which morality should teach. But life is a matter of relations; consequently the harmony of individual life is a matter of adjustment to its social environment. It is only through society that the individual gains a true knowledge of, or empire over, himself. Through society he finds out his true destination in the performance of social, including domestic, duties, and the enjoyment of social privileges. Through society his thoughts become so far widened as to enable him to take a rational view of the universe unobscured by illusions and undisturbed by superstition. "The action of mind upon mind and the shock of opinion upon opinion are the guarantees at once of our intellectual liberty and of our mental fanity." Human duties being considered the founda-

tion and the essential condition of human happiness, morality, as the science of these duties, could manifestly be taught efficiently and satisfactorily in our public schools, in the judg ment of the editor of the Monthly, without any reference to supra-mundane facts or theories. We all of us have to adapt ourselves to the conditions of life here; even some respectable the ologians hold that if we succeed in doing that, we shall be in a good position for entering on any future life that may await us. The business of adapting ourselves to our earthly environments is one that depends on a knowledge of mundane truths. Hence the writer is very willing to let school-teachers expound the human life and well-being to their pupils; to show them what they are and what they are adapted for, and how each kind and grade of happiness attainable by human beings depends on the steady pursuit of specific courses of action; to appeal less to individual ambition, and more to the sense of comradeship and mutual goodwill which is never wholly lacking in children; to exhibit civilization as the joint product of countless minds and hands in cooperation for a common end; and to point out that greater triumphs are to be wrought in the future when the thought of the common good shall be present in every mind and shall sweeten more or

less every day of toil. The trouble with multitudes of men and wo men, sagaciously remarks the editor of the Monthly, is, that their true self-respect has never been properly aroused. Their ambition may have been sufficiently excited, but they have not been sedulously taught to consider themselves capable of good things. If they have constantly heard that they have souls to be saved, they have never been sufficiently impressed that they have characters to be refined, and possess the germs of a hundred good qualities that can, with a little generous nurture, be quickened into vigorous and beautiful life. In this view, the old Socratio maxim, "Know thyself," obtains a new and powerful significance. "To know one's self," enlarges the writer, "is to know one's own best capacities, and to know these is to desire to exercise them. To know one's self is to know one's weaknesses, and to know these is to be more or less on one's guard against them." Hence he reasons that the teaching of morals is "simply the unfolding of the actual facts of human life." And when the facts are once exhibited in their proper order and relation, the inferences to be drawn

from them scarcely need to be pointed out. Instead of being unsuited to the public schools, therefore, the teaching of morals in them, in this sense, is held to be just the thing that is wanted and just what the schools ought most earnestly to concern themselves with. The writer takes the ground that whatever bears directly on character and conduct should take precedence, in State education, of what only bears indirectly thereon. And he likewise holds that morals can be taught apart from theology, but that the less such teaching is involved with theology, provided only it is done with conviction, the better the effects it will produce. The point is to know the reactions which different courses of conduct produce in this world, not to speculate as to the reactions they may produce in another and a totally different world. There will be much difficulty in obtaining competent teachers to expound morality after this fashion, and to do it with conviction and enthusiasm: but the writer none the less maintains that "the only morality that can gain a permanent footing in the public schools is one capable of demonstration, one founded on the laws of life."

Statement of the Indian Question.

Senator Dawes addressed the Deerfield School of History and Romance at its last session, on the Indian question, and in the evening he was tendered a reception by the members, and spoke freely on the same subject without notes, his manner being marked with special carnestness. He said it is a terrible reproach upon the boasted civilization and Christianity of this nation that neither of them has made any impression upon the life of the red man, and that he is to-day about what he was in our forefathers' times. A great, energetic people, while rolling him backward, has failed to win him. Is not the reason for this to be found in the simple fact that we have never

Our fathers came here, said Mr. Dawes. under false pretences so far as their professions went. They acted on the theory that the Indian had no rights which the white man was bound to respect. When they found they could not hold all the land their greed would reach they went through the forms of treaties, keeping them only until they became strong enough to drive the Indians out. It is not at all strange that the latter were not drawn by this kind of treatment. What amazes us is that they did not retaliate oftener. who a such may the second

The Benator rapidly went over many of the solemn compacts which have been broken time

was allowed the opportunity to hunt and fish, he that other communions, if not so distinct | did not ask for any means of support. Our policy toward him seems wholly based on the idea. or belief, that he was to fade out before the march of civilization; and accordingly what was done was with the thought that he would soon pass

> Mr. Dawes stated that there is a statute in existence to day that, whatever contract a white man makes with an Indian, he may keep or not, as he pleases. The non intercourse law, which let the Indian drift, was also spoken of. So was the reservation scheme; and in 1886 the whole Sloux nation was gathered together and placed on a reservation of forty-nine thousand square miles, with the solemn promise that they should always have a home there; but there is no game among the hills, and but little fish in the rivers, and half a million white people are clamoring to get possession. What is to be done in a case like that? What has been done in the past is of no good except to teach us that something different must be done in the future. These people must either be supported or taught to support themselves. It has cost from six to seven million dollars a year to feed them. Two hundred and twenty millions have been expended in war. Thirty millions were spent in one war alone, when only thirty Indians were killed.

They cannot, he went on, be put on reserves, as they have nothing to live upon; and the nation could not feed such a host in absolute idleness; they cannot be set to work, as there is no place for them; they could not be turned loose in civilized society, ignorant and unprotected, to fight there at bitterest odds the stern struggle for existence. They must be prepared for transition from their present state by an enlarging of the horizon of their comprehension and aspiration. While the perplexing question of how best to deal with this matter was troubling Congress ten years ago, the solution was forced upon the people: Then followed an account of Capt. Pratt's experiments at St. Augustine, Fla., which served to teach that the sensible and proper way was to educate the Indian. An appropriation of \$20,000 for this work was made in 1876, which was increased last winter to \$1,200,000. If the Indian is to be given lands. the responsibility of teaching him how to use the land goes along with it. This he vigorously defended as the only satisfactory solution of the Indian question.

Bringing Nature to Town.

In many directions "vacation" is over. Scholars are returning to their schools; merchants and their "cabinets" to their desks; and ministers to their pulpits. There are many important lessons connected with the hour and its influences; Rev. M. J. Savage once presented some of them in a cogent epitome which we feel warrants re-statement (through further condensation) at this time to our readers:

We are, he said, all emigrants to the cities; we feel much of our life to be artificial and a constraint; there is a sense of being at home with nature; we unbend, we throwoff our conventional wrappings; we rest. In order to retain our strength as well as renew it, we need to come to the arms of our earth-mother. Thousands of us die sooner than we need, because the artificial world grasps us in its nowerful arms, and keeps us away from nature and crushes out our life. We need said Mr. Savage, not only a little breath of nature once a year in the country, but to bring nature back with us to town and to keep it with us always. We need it for health; for the enrichment and restfulness of our imaginative lives; in our social intercourse, as the atmosphere through which to look at men and women. How is it to be done? is the question. How can nature be brought to town? Mr. S. thought there were various ways to meet the requirements of the

One is, by bringing the health conditions of nature to town. Let our artificial barriers be broken through so that nature can come into all our life, washing out its impurities, and making all healthful and clean. This is the first thing to do for the vicious, and it is the kindliest ministry to the poor. Then again, as we all lead dual lives, we may bring back with us to town from nature a collection of pictures such as no studio on earth ever had hung on its walls. We may recall what we have seen, heard, felt, experienced. It is this inner life which is our real life. When we go back to nature indeed, out of the reach of all fashionable resorts, we learn how few and simple are the real wants of even a high intellectual life. Face-to face converse with nature ought to teach us a sense of that which is real as opposed to the artificial, the simplicity of the truest life, the supremacy of real manliness and womanliness over the external accidents and conventions of life. And this reality of nature we ought to bring back with us to town: to let it keep our hearts fresh and sympathetic toward the best things known to human life and love.

We need, said Mr. Savage, to let the clear country sunshine and the clear country air shine and breathe through our churches, until we kindle with the consciousness that our God is not alone in antique times and in old-world places, but is now and here, the comfort of our present sorrows, the helper in present labors, the inspirer of present hopes. In the presence of the beautiful, the grand, the inspiring scenes of nature, we more readily feel a consciousness of the Eternal Presence. In winter, when absorbed with cares, what is near and persistent is everything, while the movements of the universe seem to recede. In a summer outling, we cannot but have had some moments of vision; we have seen the invisible; and the silence has spoken to us. The starry sky; the solitude of the woods; the shadow of the hills; the purple mantle of the sinking sun; amid these we must have had glimpses at least of how petty and passing are many things we strive to escape as troubles or strive after as possessions; and it has come over us that the only real things are truth and love and goodness. So long as we are conscious of this, noble living becomes easy for us. But the street dust so easily hides the stars; and then humanity plods and plots again. Let all try to bring to town this Presence, and keep it with them always.

Good Things for No. 1.

We shall begin next week a new volume of the BANNER, and feel sure that our patrons will find it of marked interest.

Among its contents will be an Essay by A. E. Newton, Esq.; an original Poem by Miss Belle Bush, of Belvidere (N. J.) Seminary : articles

Inquiry in England.

The Newcastle (Eng.) Chronicle of the 21st ult, in announcing a lecture in that city by Mrs. Emma Hardinge Britten the next day, makes a few prefatory remarks, in which, after stating that the mere mention of the fact that meetings are held regularly every Sunday in that city for instruction in the mysteries of another world would doubtless evoke incredulity. it says that "such is not exactly the attitude in which to examine profitably any new phase of thought or emotion." The writer prefers to this the Socratio temper, indicated by Cicero as being the method of the Academy of his day, and commends it as the proper one in which to study Spiritualism. , "It was the method of the Academy," says that ancient writer. "to admit those opinions which appear most probable, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judgment of the hearers free and unprejudiced,"

The Chronicle alludes to the conversion of the Owens, Robert and his son, Robert Dale, as "one of the most remarkable examples of a change of views which the modern world has witnessed." That, however, was but one of thousands of a similar kindsthat followed the advent of Modern Spiritualism. Some of the most obstinate cases of disbelief in a future life have yielded to the insuperable evidences of that life presented by its facts as shown in its phenomena. Mere talk, and theories supported only by wordy arguments, may be subverted by other arguments; for an appeal being made to but one sense, it may be overthrown by recourse to another; but a solid fact, like those which Spiritualism brings, appeals to all the senses, and cannot be unhorsed by a flank movement, for none can be made.

The writer refers to Robert Dale Owen as having devoted all the vigor of a highly trained. intellect to the investigation of spiritual phenomena, and that "though we may or may not accept the doctrines which his! Footfalls on the Boundary of Another World' was written to teach, it is impossible to read that erudite work without acquiring knowledge and humility." The acceptance or non-acceptance of the theory of the Spiritualist concerning a future life by so called learned men, or any number of such banded together as committees or societies of research, is said to be little if any weight in the balance of correct judgment; and as proof that the learned are not always wise, and instability often their characteristic, the writer cites the fact that half a century after Harvey's discovery of the circulation of the blood, the Academy of Medicine at Paris listened to those who classed it among the impossibilities; and that in 1831 that same learned body, after an investigation extending over six years, pronounced in favor of the reality of animal magnetism, but in 1837 retracted that decision !

The Chronicle speaks in terms of the highest praise of Mrs. Hardinge-Britten—an act which not many years since a popular and influential English paper would scarcely have dared to venture upon - and recommends those of its readers who would know of the truths she advocates to listen to her: adding that "even to those who do not accept her teaching, her discourses cannot fail to prove instructive."

The Delicacy of Conditions.

It is recorded in the daily press that at the recent English tests of lighthouse illuminations was brought out the curious fact, of great practical as well as scientific interest, that remarkable changes in the transparency of the air occur without any visible haze or mist: "Invisible clouds seem to float by, obscuring the lights for a time, and it sometimes happened that while the distant French lights showed with unabating brilliancy, the experimental lights only a mile and a quarter away had lost onefourth to one-third their power:"

If the conditions of the atmosphere are so very delicate in their operations thus demonstrated on the purely physical plane of light-transmission, how much more delicate must they and all cognate conditions be found in the fields of psycho-physical or spiritual research! And yet we have in the world to-day men who call themselves scientists, who sneer at the idea that mediums or spirits need any conditions" whatever in their wonderful work I.

The Golden Gate publishes the substance of a communication contained in the Banner Message Department a short time since, from a spirit who gave the name Mary, and said that when in this life she was a medium and practiced deception, evincing great contrition that she had done so. The Gate remarks that the message furnishes a lesson for all mediums to heed: "They owe it to themselves and to the holy cause of which they are the evangels," it very truthfully says, "to avoid every appearance of dishonesty. They should prize their gifts as something too sacred to be trifled with as something above all price. They cannot afford to deceive others—not if they value their own happiness in the life to come. If they would avoid the condition of that poor, perturbed spirit, who came weeping to the Banner Free Circle, not knowing how or where she could find rest or peace, they should guard with holy care the precious treasure of spiritual gifts that the good angels have confided to their keeping."

The latest number of Hall's Journal of Health received by us contains several articles having a bearing upon occult subjects, the leading one treating upon "Presentiments." Following this is a paper on "Faith Cure," and "A Timely Fable"; the latter a translation of German verse dedicated to the "Seybert Commission." A reprint is given of Dr. E. D. Babbitt's article in the Herald of Health upon "The Sun-Healing Movement." It is a sign of the times foreshadowing the progress of public opinion toward a general acceptance of newlydiscovered truths, that this long popularmonthly opens its pages to articles upon these subjects. Published at 206 Broadway, New York.

THE BERRY SISTERS Will commence their séances for materialization in this city at 85 Rutland street, on the evening of Sept. 12th. See card in another column. We are pleased to note that these seances are to be continued under the old management—that of Mr. G. T. Albro, who has proved himself a gental gentleman, and a careful and painstaking official in his dealings with the public office and line a

Attention is called to the announcement made by Dr. James R. Cooke on our fifth page. The meeting spoken of is for the purpose of injust is as a shiring light," etc. Dr. Wild says ive teaching of morality otherwise, he remarks man has stated that a thousand treaties have conditions and interested as investigations of the conditions of the c

All services of health was strong to be and services and services on the contract of the services on the contract of the services of health was strong to services and services on the services of health was strong to services or the services of the services of the services or the services of the services of the services or the services of the servic

"God-in-the-Constitution" Clique.

The National Reform Association, the purpose of which is to introduce into the Constitution of the United States the name of God and of Christ, and a reference to the Bible as the supreme law of the land, and otherwise to make evangelical Christianity the avowed national religion in this country, held a meeting recently in the First Presbyterian Church at Saratoga. Our lively contemporary, The Index, states that "A number of 'Rev. Drs.' were present. Among the speakers was Miss Frances E. Willard, President of the Women's Christian Temperance Union, and among the letters read expressing strong sympathy with the movement' was one from Joseph Cook."

So Joseph, it seems, is still endeavoring to keep himself before the public. The zealots who are thus plotting against the people's liberties are willing, it appears-forced, perhaps -to welcome curious allies.

Every Word True.

The Leisure Hour, published at Montreal. P. Q., thus speaks of a worthy gentleman and an honorable merchant with whose name our readers are already familiar. We endorse every word in its (subjoined) notice of W. S. Butler & Co., Nos. 90-98 Tremont street, Boston: "The head of this representative house belongs to that class of self-made men of which the United States furnishes so many striking examples. By industry, perseverance, strict attention to business, and honesty in all his dealings, he has raised himself from comparative obscurity to the proud position he now occupies. A more generous, polite, and-notwithstanding his success—a more unassuming gentleman we have not often had the good fortune to meet."

THE SPIRIT MESSAGE DEPARTMENT has this week for contents a verbatim report of the services at seances held at the Banner of Light Public Free-Circle Room June 4th and 8th. An invocation opens the columns, asking that the best of conditions may be established whereby mortals may become informed of what is passing in worlds beyond, and spirits may seek their loved friends of earth, bearing consolation and instruction to their needy hearts; Questions are interestingly answered by the Controlling Intelligence touching neuralgia, its cause and cure, and the true signification of the word "Religion"; after which the Spirit President returns his thanks-to which we earnestly add our own-to the friends who have done so much in the past to make beautiful our Circle-Room table with flowers. We trust that they will not "weary in well doing" in this regard during the séance-season about to be opened for '86-7, and that others also will be encouraged to add their floral offerings. Joel W. Randall desires to send tender greetings to friends in the Bunker Hill District, and elsewhere; Mary S. Batchelder, of Greenville, Ct., desires to meet her people at home in a less public manner; J. F. Baker has a word for those who knew him in Springfield, Mass., and other places, and a special assurance to a mediumistic friend in Northampton; Terence Gorman gives a strongly characteristic message for his wife; Sarah Elizabeth Jackson, of Brooklyn, N.Y., brings her own and the love of "Harry," and the greetings of "father and mother" to those who knew them in mortal; under the date of June 8th questions are replied to regarding "experience" and its special significance in a case cited, and consciousness during the process of 'death," after which the Controlling Spirit expresses, as far as one intelligence may do for another, the wishes, remembrances, etc., of Ella M. Baker. Mary Ann Shales, Henry Savage, John Wyman, James Severance, Cora Bell. John Sherman, Emma Turner, Mary Churchill, Henry Clayton, Carrie Long and Blue Cloud.

The Phrenological Journal for September asks: "Why should so many of our scientific men look askance when the term Spiritualism is mentioned, and treat any question that may be asked concerning it with contempt?" The Journal thinks the very fact that a million of people [A very low estimate.-ED. B. of L.] in this country believe more or less in spirit-phenomena should compel some attention to them. It says:

"The grounds of belief should be investigated until conclusions are reached that shall at least settle our uncertainty as to whether there is a basis of the supernatural in the phenomena, or prove that trickery, imposture, human credulity, physical and mental conditions, hysteria, insanity, etc., have woven the fabric of an extended and powerful delusion."

But no investigation above alluded to, or conclusions that may follow such an investigation, will ever "settle" the uncertainty in each individual mind or any considerable number of minds. From the days of Rochester, through those of the Harvard Professors, to those of the Seybert Commission, every such effort has proved a most lamentable failure, and to all who trusted in it a broken staff. This the Journal implies to be its own admission when it alludes rather disparagingly to the prolonged examination of the London Society for Psychical Research, and speaks as follows regarding its namesake in this city:

We have been waiting to hear from the society that was formed in Boston last year. The silence of those gentlemen, who commenced their meetings with so much apparent enthusiasm, is ominous. Have they run against an adamantine wall of the unaccounts ble'in the very outset, and given up all further attempts? If so, let us have their report? If they decide that 'there's something in it,' we shall at least feel that a part of the curtain has been withdrawn and the subject is less doubtful than it had so long been to

Not very long since Honry Bergh, the animals' friend in New York, put himself on record as clearly the friend of humanity, also, by saying : "The whole principle of inoculation is wrong. The medical profession fears to express its honest convictions because of the popular belief in vaccination. The human race is deteriorating under vaccination. Smallpox, cancers, tumors, syphilis, and other forms of disease are resulting from it." True, every word—though perhaps (?) there are some in the medical profession who had rather "rake in the shekels " for vaccination fees than disturb "the popular belief" aforesaid.

The well-known healer, Dr. Dumont C. Dake, of New York City, has removed his office and residence to No. 28 West 26th street (near Broadway), where he will be pleased to receive his friends and patrons. The announcement arrived too late for correction in his card on

our seventh page.

**The Registron of the Banner having children to educate will please remember that Belyidere to educate will please remember that Belyidere Moman Suffrage movement during the summer of 786 has been the election of three bunded and forty-one mental, moral and physical culture, with home comforts and attention to health not found in many soldols. For Official and attention to health not found in many soldols. For Official and attention of suffrage movement and physical culture, with home lection of three bunded and forty-one many soldols. For Official and attention to health not found in many soldols. For Official and attention to death attention to death not found in many soldols. For Official and attention of suffrage movement and physical culture, with home comforts and attention to health not found in many soldols. For Official and attention to death not found in the suffrage movement and physical culture, with home comforts and attention to health not found in many soldols. For Official and attention to death not the unit of the publications of suffaces of the Banner of the subscribers the subscribers to be some the line and the Dicky in the sont at the Dicky in the Sold of the Banner of the process the subscribers to the subscribers to be sont at the Dicky in the Sold of the Banner of 786 has signed this please the near the castle on the Universal Postal Union.

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Special Notice to Subscribers.

close. On Saturday, September 18th, we commence Vol. LX. of the BANNER. We earnestly request all of our present pa-

Vol. LIX, has with this number reached its

trons 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 subscrip-

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.

The Maine Medical Law.

We noted last week that the friends at the Temple Heights Camp-Meeting, Northport, were taking action against the proposed unjust and tyrannical measure framed in the interests of the old-time medical system and its allies, which will be brought up before the

Legislature of Maine the present session. This proposed bill unquestionably contravenes the constitutionally-vested right of the citizens of Maine to employ their own individual choice in seeking remedial aid when sick; preventing them from employing magnetic healers or those who in any way exercise their natural and peculiar gifts for the alleviation or removal of human misery, except when such practitioners shall be found to hold diplomas from certain institutions upon which allopathy or some allied system of medicine has set its legal seal of approval.

The petitions in remonstrance to its passage should eceive indefatigable circulation among the people of that State; and at the present time, while the election is pending there, those voters who do not desire to see law passed which will deprive them of one of their dearest rights of choice will do well to call on personally, or write to the nominated members of the Senate and House, asking of them their views upon such sections of the proposed statute as the following, and whether they intend to vote, if elected, to sign away the libertles of their constituents in such a heartless manner, or on the other hand will stand boldly up for and defend medical freedom by their voices and votes :

fend medical freedom by their voices and votes:

"Sect. 1. Any person who shall open an office in this State for any branch or branches of medical or surgical practice, appoint any place wherein to meet or receive patients for medical or surgical treatment by any plan whatever, or who shall travel from place to place to treat patients by any method or means of whatever kind, shall be subjected to the provisions of this act.

Sect. 2. Any person shall be considered as practicing medicine within the meaning of this act who shall profess or advertise to be a physician or surgeon, or curer of disease by any method or means, or who shall profess or advertise to be a physician or surgeon, or curer of disease by any method or means, or who shall prescribe or direct treatment for sick or disabled persons by means of any drug, appliances or methods whatever, for fee or reward; or who shall append to his name the letters 'M. D.' or assume the title of 'Doctor,' meaning thereby a doctor of medicine.

Sect. 14 contains the pensity for breaking the law, which is \$200, and imprisonment for six months, optional with the court whether one or both of them, for the first off-nee; for second offence more than double that of the first."

See to it, friends, that no candidate receives your

See to it, friends, that no candidate receives your votes who is not pledged in advance to protect his constituents from the machinations of a soulless medical

Decease of Judge Ladd.

John Sigourney Ladd passed to spirit-life from his home in Cambridge, Mass., Sunday, Sept. 5th, having attained the age of 77 years 3 months in the mortal. He leaves a devoted wife and four sons to mourn their loss. The funeral services occurred on Wednesday afternoon, Sept. 8th.

He was a graduate of Dartmouth College, class of 1835. He was known as the Police Magistrate at Cambridge from about the year 1856 until the formation of the District Court-in all about twenty-five years. Previously he practiced his profession, that of a lawyer, at East Cambridge, for many years.

He began to study the phenomena of Spiritualism about 1855 or '6-specially observing the phenomena through a child medium called "Lucy"; his researches continued for some two or three years; further observation of the phenomena convinced him of the verity of a future existence, and of the intercommunion, under proper conditions, of spirits in and out of the body.

The deceased was an honorary member of the Box ton Spiritual Temple. W. A. Dunklee, Secretary of that Society, informs us that he has visited Judge Ladd many times during his last sickness, (which extended over four months,) and ever found him intelligently relying on his knowledge of life and its continuity, and full of the glad assurance of soon meeting many dear friends who had preceded him to the Better Land.

MRS. A. M. GLADING of Philadelphia called at our office recently, en routs for that city, where she is to commence her season's work as the regular platform speaker, psychometric and test medium of the Spiritual Temple Association, corner Ridge and Girard Avenues, of which S. Wheeler is President. In the course of her visit she stated that she had been received with the greatest kindness and appreciation by Spiritualists everywhere since coming North .-VERONA PARK : At the Verona Park meeting (opposite Bucksport, Me., on the Penobscot River) she found all things indicative of future success. Dr. Storer, Geo. A. Fuller and herself were the speakers. Next season the meeting will continue for thirty days. It is purposed to have an addition built to the rostrum, whereby a circle-room, etc., will be situated under cover above the speakers' stand. Dr. Ware is the President at Verona Park. Nine new cottages have been erected there since last year. Thousands of people have attended the Sunday meetings this season .- ETNA: Mrs. Glading reported phenomenal interest to be awakened at this camp, and the attendance to be very large.

The latest number of Facts Magazine contains, in addition to articles by J. J. Morse, Dr. H. B. Storer, Charles Dawbarn, and others, a portrait of Mrs. H. V. Ross, the well known materializing me-dium, with brief mention of her experience. It is stated that six years ago she was told that she possessed allzation, and it was suggested that she sit for devel opment. At that time she had no idea what the term materialization" as employed by Spiritualists meant but being advised by friends she commenced to sit for the purpose designated, and continued to do so at brief intervals for eighteen months, without tangible results. At the end of that period the form of a child appeared, and from that time to this her career as a medium for the production of this wonderful phenom enon has been one of uninterrupted success.

The "Spiritual Wreath" has been enlarged one-fourth being added to its contents, with a new il lustrated cover, making the book one of the most attractive of its nature in the market. Leaders of Ly-ceums, and the public generally, should examine the Wreath" in its new dress. The added pieces are worth double the sum charged for the book, while its price is the same as heretofore. For sale by Colby & Rich, 9 Bosworth street, Boston.

Mr. Wm. Nuttall of Rochdale, near Manchester, Eng., arrived in New York on Tuesday, Aug. 81st; and in Boston Thursday, Sept. 2d. He is well known to Emma Hardinge Britten, and other of the workers in England.

Mr. Dennis B. Hill, of South Boston, passed to pirit-life Bunday, Bept. 5th. He was a veteran Spir-

leaves presented his east us this enage sectors, contacts speaking trong New York Cites, the

ALL SORTS OF PARAGRAPHS.

THE BRAVEST BATTLE. The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not;
'T was fought by the mothers of men.

Nay, not with cannon, or battle-shot,
With sword, or nobler pen;
Nay, not with eloquent word or thought
From mouths of wonderful men.

But deep in a walled-up woman's heart— Of woman that would not yield, But bravely, silently bore her part— Lo! there is that battle field!

No marshaling troop, no bivouac song, No banner to gleam and wave. But oh! these battles, they last so long— From babyhood to the grave!—Joaquin Miller.

Prof. Bell, in conjunction with Prof. Trowbridge, has reached the conclusion that the telephone may be employed at sea for communicating between vessels and as an absolute safeguard against collision. Experiments in this use of the telephone have been made on the Potomac by Prof. Bell with wonderful re-

The Fifth Annual Convention of the Wisconsin Woman Suffrage Association is to be held at Racine, Sept. 28th, 29th and 30th.

Under the pressure of the Czar, Prince Alexander has formally abdicated the Bulgarian throne, and the politics of that country have received a "new deal" in consequence. Alexander's position was isolated. The great Powers stood aloof-Germany cynical, Austria indifferent and England unable, even if willing, to assist. By his voluntary abdication he has postponed a war for the present. He will travel on the Continent for the present, and visit England, in time.

The difficulty in erecting the statue of Liberty on Bedloe Island, New York harbor, has been greater than was anticipated. It will not be dedicated for several weeks.

"Why is this hat called a 'wide-awake'?" asked a curious customer, intent upon securing information. Because it never has a nap," answered the hatter

Uncle Sam's navy is about to be armed-that is, the jack tars are - with a musket weighing eighteen pounds, which will send its projectiles of solid steel with such power as to penetrate an inch steel plate at one hundred yards, and go through a half-inch steel plate at one thousand yards. That is to say, with power to enable the musket ball to penetrate any portion of a war vessel of the class of our new steel cruisers at reasonably close quarters. Look out, when they "cut loose."

Our friends "over there" are truly agnostic. They are always ready to give us information as far as they have experimental knowledge; beyond that they admit that they can only do as we do-speculate. They all seem to believe in some great overruling power or force, but, so far as we have been able to learn, not one of them believes in the Jewish God.—The Social Drift.

In response to request we republish the following which is the famous Sun cholera cure, a certain and speedy remedy for all summer complaints, diarrhosa, dysentery, and pains in the stomach: Mix equal parts of tincture of opium, tincture of cayenne, tincture of rhubarb, essence of peppermint and spirits of camphor. A dose of from ten to twenty drops in a wine glass of sweetened water is given, until relief is felt, at intervals of fifteen or twenty minutes.

A sectarian is not necessarily a Catholic, or a Baptist, or a Unitarian. Any man, however well intentioned, who insists on making science square with his own individual notions of what it ought to be, and on forcing, notens volens, such doctrines down the throats of others, is a sectarian.—Boston Herald.

Mme. Ribart, the celebrated female physician whose remarkable success as a surgeon in Eastern lands was some time since noted in these columns, has just passed to spirit-life from Cochin China.

The sea-serpent has left his historic haunt at Cape Ann desolate, and is now disporting "hisself" in the

Now dips and aways the laden grain,
The hay-cocks dot the mead,
Through leafy shades a golden rain
Byrays fern and lissome reed;
One snowy cloud—like ormine rug—
Floats calmly o'er the scene,
While yet the sleek potato bug
Doth browse on Paris green.
— Yonkers Gazette.

At the Florists' Convention it was suggested that the orchid would supplant the rose as a fashionable ower. "Not while a woman has a nose!" was the emphatic argument of one horticulturist.

Some cases of illness require a walk before break fast. Others must be sent on a tour of Europe. How's a poor, "unprotected" M. D. to prescribe accurately for a sick man until he knows what money he is able to pay for his life?

He—They have dropped their anchor.

She—(on her first trip)—Serves them right. It has been hanging over the side all day long.—Harper's

The Labor organizations of Boston paraded last Monday with bands and banners; some seven thousand men were in line; a picnic at Downer Landing closed up the pleasant and eventful day. The date was largely observed in New York City and other

Charleston, S. C., was visited with a very slight shock of an earthquake on May 19th, 1754; by a violent earthquake, accompanied by heavy wind and considerable rumbling sound, on April 4th, 1759; by a slight shock on September 10th, 1811; by violent and repeated shocks of an earthquake, six distinctly felt, on December 16th, 1811; by slight shocks of an earthquake, January 24th, and two slight shocks. February 4th, 1812; by shocks of an earthquake, accompanied by a rumbling and hissing sound, February 7th, 1843, and by several slight shocks December 19th, 1857.

It is the decided opinion of a European physician. based on careful experiment, that the fat man who uses mait liquor as a daily beverage, deserves to be burled under cross roads at midnight, according to the ancient modes of degrading the willful perpetrators of suicide.

The fact is recalled that a New Jersey railroad. forty years ago, in refusing permission to erect posts and build a line of telegraph along its rails between Philadelphia and New York, gave the frank but absurd reason that "the telegraph would interfere with travel, by enabling persons to transact business by its means instead of using the railroad,"

It is announced that the Viceroy of Pitchill, China has concluded a contract with agents of American manufacturers for the supply of tools for a large arsenal at Port-Li. The contract calls for an outlay of The underground wires in New York will be placed

in trenches five feet wide and six feet deep at the start. At each street-crossing a temporary bridge will be built. Each conduit weighs 400 pounds, and is 171/2 inches wide by 181/2 inches deep. A writer in a French medical treatise says that re-

frigeration of the lobe of the ear will stop hiccough, whatever its cause may be. Very slight refrigeration, such as a drop of cold water, is said to be sufficient. At the recent great military retinion in California

only one man of the ten thousand veterans was dis-

covered in liquor. The growth of the temperance reform has not received a better illustration. An authentic story of a North Devon sexton illustrates the salubrity of that part of England. There had been a woful dearth of burials in his parish, and

the sexton, who was almost reduced to penury, tear-

fully exclaimed : "I haven't buried a livin' soul for

ever so long."

Movements of Mediums and Lecturers.

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

Mrs. Amelia H. Colby can be addressed for September at Maquoketa, Ia. (in care of Dr. Monroe), where she speaks during the Sundays of the month.

Abby N. Burnham spoke in Brockton, Mass., Sept. 5th, to a large and apprecative audience. Will speak there again Sept. 12th and 10th. Address 1243 Washington street, Boston, Mass.

Julia M. Carpenter has been enjoying a season of rest and recuperation at South Addison, Me. She expects to return to Buston about the middle of September, and can then be found at her new residence, No. of Burland streat. 27 Rutland street.

WJ. W. Fictoler has arranged an illustrated lecture on Spiritualism, in which he exhibits some two hun-dred views with the stereopticon. Address 385 Brond-way, Lawrence, Mass.

Mrs. M. C. Morrell has returned to her home, 155 West 26th street. New York City. Mrs. A. R. Cunningham has returned to Boston.

Mrs. H. Morse Baker was to lecture for the Saratoga, N. Y., Spiritualists on Sunday morning and evening, Sept. 5th, at the Grand Army Hall. Sept. 5th, at the Grand Army Hall.

Mrs. H. S. Lake and husband, Prof. W. F. Peck, will speak at Ofrumwa (fa.) Sept. 19th and 26th; at Stafford, Conn., Oct. 3d, 10th, 17th, 24th and 31st; at Norwich, Conn., Nov., 7th, 14th, 21st and 28th; at Haverhill, Mass.. Dec. 19th and 26th. Mrs. Lake will speak in Berkeley Hall, Boston, the first two Bundays of February. Would like engagements in the East for first two Bundays of December and for the month of January. Address Stafford, Conn.

Mrs. Mary A. Charter will be at the Queen City Park Jamp-Meeting one week, then return to the Kindge, N. H., Camp, and remain there until Oct. 1st. Home address for the present, East Jaffrey, N. H.

Mrs. Lunt-Parker will answer calls for public lectures and tests, accompanied by her daughter, the child-me-lium. Address 33 Common street, Boston. Frank T. Ripley commenced his regular engage-ment in Newark, N. J., on Sunday, Sept 5th, his re-marks and tests being much enjoyed by good audi-ences. He has a few more dates open. Can be ad-dressed at Post Office, Newark, N. J., for the month.

Spiritualist Camp and Grove-Meet-

ings. QUREN CITY PARK, V1.—The meeting at this popular resort opened Aug. 17th, and will continue to Sept.

23d.
PERINE MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J.
VICKBBURG, MICH.—A Mediums' Meeting will be held at this place, Aug. 19th to Sept. 19th.

Horsford's Acid Phosphate in Debil-14y. Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for dedebilitated state of the system, produced by the wear and tear of the nervous energies.'

My house is so thoroughly heated that when the neighbors call they immediately ask how I can get the house so warm and agreeable. It is Dunklee's New Golden Eagle Furnace.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Special Notice.

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

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MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

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THEOLIVE BRANCH: Utica, N.Y. A monthly. Price

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THE TRUTH-SEEKER. Published weekly in New York.

THE THUTH-SEEKER. Published weekly in New York, Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly, Published at Chicago, 111. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO. Published monthly in Sha-

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Bingle copy 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy. 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy. 5 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy. 10 cents.

THE FATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy. 20 cents.

MENTAL HEALTING. A Monthly Magazine. Published in Boston, Mass. Single copies 5 cents.

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Npecial Notices forty cents per line, Minion, each insertion.

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

The HANNER OF LIGHT cannot well undertake to vouch for the honcety 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. Warequet pairons 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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and always in position. All conversation and
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Broadway, N. Y. 6m* Mb8

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A Spirit Yet in the Hody Seen by Three Witnesses. Mrs.
Carrie E. S. Twing.
Seme of Edgar W. Emerson's Tests at Onset in July, 1893.
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Message Bepartment.

The Messages published under the above heading indi-sate 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 sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or ker rea-son. All express as much of truth as they perceive—no more.

son, All express as much district that those who may recognize the measures of their apirit-friends will verify them by informing us of the fact for publication.

ASP Letters of inquiry in regard to this department of the Banners should not be addressed to the medium in any case.

Lawis B. Wilson, Wastrads,

The Free-Circle Meetings

At this office will be resumed, as usual, on the 14th of September.

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

Report of Public Séance held June 4th, 1886. Invocation.

Oh! thou Eternal Spirit of Truth, thou Supreme Spirit, who art the Author of all Life and Being, we send out our supplications to thee; we aspire for more truth, higher wisdom, a keener understanding, and would become receptive to knowledge from the heavenly spheres; we would grow into nearness with the angels, who, returning from realms beyond, seek to bear the tidings of immortal joy to the hearts of men. May we indeed receive something from them which will inspire our souls to press forward in their work for righteousness and for truth. We open here a means of communication between the two worlds, that mortals may become informed of what is passing in worlds beyond, and that spirits may seek their loved friends of earth, bearing consolations or instructions to their needy hearts. We desire the divine blessing upon our work. We ask the cooperation of pure and good souls on high. We ask, oh! our Father, for thy benediction. We welcome every spirit. We trust all will receive strength and encouragement to press forward in this good work.

Questions and Answers.

CONTROLLING SPIRIT. — You may now present your questions, Mr. Chairman.

QUES.—[By J. O. M.] Can spirits give a remedy for that terrible affliction, neuralgia in the head and stomach?

ANS.—Neuralgia is essentially the pain produced by a disordered condition of the payrous

Ans.—Neuralgia is essentially the pain produced by a disordered condition of the nervous system; the nerve aura of the body not being properly distributed, not flowing freely to every part of the body. Where there is a deficiency of this nerve force, in whatever locality of the body, there will be found acute pains which pass under the name of neuralgia. We know of no medicine, no drug that will radically cure this disturbance in the nervous system. Drugs, in the form of oplates, may for a time relieve, by depressing the local part of the body and lowering the vital action, but they do not cure. We know of no remedy for neudo not cure. We know of no remedy for neu-ralgic pains better than the application of vital heat; seeking to bring up the tempera-ture of the body to a normal height, and at the ture of the body to a normal height, and at the same time giving entire rest to the system. The victim of neuralgla will find that while he remains active, employing his muscular power and exercising his brain-force, the pain continues; but let him cease from activity for a while and retire within himself, cast out from his mind all anxious thoughts and seek repose if possible or at least lie quietly down so that if possible, or at least lie quietly down so that the system may be in a quiescent condition, and he will find the pain gradually growing less. In order to be cured thoroughly of neuralgia an individual must seek to increase the nerve aura of the system, thus vitalizing the entire body. Electricity is but as an adjunct in a remedial Electricity is but as an adjunct in a remedial course, but this will not be properly applied unless the body is given a period of repose, and the brain also; this, with the application of vital heat to the affected parts, will rarely fail to yield relief and in time to work a cure.

Q.—[By John G. Arnold.] I would be pleased to have the controlling spirit give an explanation of religion such as individuals seek through prayer, and think they have been converted by Divine inspiration.

A.—Religion, properly understood should are

A .- Religion, properly understood, should ap A.—Religion, properly understood, and adjunct to every human heart as the means of finding the right way of living. Right or righteous living is essentially religion. Religion elevates the spirit of man and develops the best moral faculties of his being. Religion will unfold in the mind a devotional aspect which deare the arrivit to a contamplation of higher raws the spirit to a contemplation of higher duties, of grander planes of thought than more care and attention to physical existence will do; thus the man who possesses the religious as he knows how; to live in harmony and fellowship with his brothers and sisters of the human family; to live in accordance with perfeet justice, and encreach upon the rights of none, but concede to all those privileges an rights which he demands for himself. The rights which he demands for himself. The man of religion, pure and simple, undefiled by the world, cannot possibly live a selfish life—his first thought must always be for the welfare of his associates, his neighbors. This plane and mode of life will engender a devotional spirit; not one that bows down to the worship of idols or objects of clay, or to any man-made image of a Deity, but a spirit that calls out the best aspirations of the soul, causing it to seek for a higher and diviner conception of the purposes of life; a devotional spirit that leads man to look forward to the future. that leads man to look forward to the future. and to question, what of life now and here-after. Sometimes, under a strong pressure of mental excitement, of religious fervor, a sus-ceptible person on entering a church where the psychological atmosphere is so engendered as to cause the exaltation of one's mental power, he will be drawn into an expression of re-ligious conviction, will even feel stirring with-in him thoughts and emotions which have been strangers to him. He is, for the time, merged in this great sea of excitement and enthusiasm, or psychology, whichever you prefer to call it, and feels himself a new creature; he gives expression to his emotions, and is claimed by the church as a new convert to religion, and is urged to unite in fellowship with the church. But throwing aside all the outward forces and influences that have caused this condition of feeling, there yet remains a residue of spiritual power and emotion which may prove to the thinking mind that within the soul of man is stirring a force, an element, or emotion, that calls upon him for a consideration of his own cans upon him for a consideration of his own life, his interests, and his spiritual welfare, and the pressure of this emotion, together with the influences which he has found in his connection with the church, has imparted to him the state of mind called conversion to religion. We are not hostile to religion, pure and simple, for that means merely, in its true same with for that means merely, in its true sense, right living: This we advocate for all mankind. Ever strive to live purely and righteously; that is, always live up to the highest standard of right implanted in the human soul. By doing this the spiritual faculties of the soul will unfold and grow until they put forth new power

to ruide him on. THANKS FOR FLOWERS.

and thought, and the man of religion may become not only an example of right living to others, but a pure soul, who will draw from the angel-world invisible teachers and helpers

The Controlling Spirit said: Before we retire, we desire to most carnestly thank the kind friends who have so lavishly provided the circle-room this afternoon with flowers, and also cle-room this afternoon with flowers, and also all those who have generously bestowed their floral offerings upon our circle during the season that is soon to close. The spirit-world, as well as those present who are engaged in this work, appreciate the kindness and generosity of their friends in this direction. We assure tham that these floral tributes are indeed of priceless worth to many returning spirits, who,

curtain falling over his eyes, as he approached the grave and discovered no gleam of light be-yond; he has feared the unknown future, and youd; he has feared the unknown future, and shrank from approaching its portals, because his faith in a loving father was so small that he could not trust himself to the tender provisions of a wise guardian and friend; but when he reaches the immortal state, and finds that a life has been prepared for him similar to that which he has passed on earth, that a world is open to receive him very much like that from which he has stepped higher, he discovers that God's ways are really in advance of his own; because God always foresees the needs of his children, and provides in exact accordance with the deand provides in exact accordance with the demands of the human soul. This I have learned and thought over in the few months since I was summoned to the other world.

was summoned to the other world.

How strange it all appeared when first my eyes opened upon the great world filled with wonderful objects and with people moving to and-fro, intent upon their duties! I stood silent, unable to speak a word, trying to take up in my mind all which this meant for me, and when the truth burst upon my understanding and I knew really that what I dimly hoped and longed for was a divine reality, that life ever flowed on continuously, that man retained his faculties, his energies and his powers after the death of the body, and that, after all, this "death" was only like casting off a worn out covering that could be of no further use, I indeed felt rejoiced in spirit, and not at all unwilling to let go any thought or opinion I had cherished, which I found could not conform to the reality and the general order of things in the reality and the general order of things in

the spirit-world.
My friends may My friends may feel surprised that I speak thus in coming back, but I feel that I cannot be silent, and must express my thoughts, for I desire them to know that I am not dead; on

desire them to know that I am not dead; on the contrary I enjoy the faculty of thinking and possess active consciousness.

I have friends in Boston. I am familiar with the streets of its city, having trod them often. I was a member of the Produce Exchange, and associated with good men and true in that board and with whom I would again like to pass a few words, if possible, when I return in this way to mortal life. I was engaged in various activities on earth, so that I feel I have a right to be here and to be heard—as though a ous activities on earth, so that I feel I have a right to be here and to be heard—as though a part of my life belonged to this community, and that it is my duty to come from the unseen world and speak to friends and former neighbors. There are those in the Bunker Hill District to whom I would send my most tender greetings and affectionate regards; there are those in that district and in near places who hold me by gentle ties, and for whose good I come, hoping to be useful to them in some way. I seek to impart to them some knowledge, some word of truth that will produce good results. I am anxious for an opportunity of reaching dear friends and neighbors and bringing them my good will and best wishes, and speaking of the immortal world which has opened for me with its duties and its joys.

I have stood face to face with myself. I have read the past as it is really written. I have seen all that it has to convey to my mind. Much of it has served to stimulate me to press on to other efforts and to grander results; the shadother efforts and to grander results; the shad-ows lie quietly, the sunbeams come to brighten my life; the past has gone with all that it con-tained, but its memory rests, which will be as a guide board for my future work. I beg your pardon, Mr. Chairman, if I have encroached, but I felt drawn here this after-noon. I am Joel W. Randall.

Mary S. Batchelder.

In a very tew weeks it will be four years since In a very lew weeks it will be four years since I passed to the spirit-world. During these four years I have studied much, and I have seen many things. I do not think as I did when on earth, for I have seen more clearly and understood better; yet there are some things which I cherished here, ideas and thoughts, which only burn brighter now for me, because I have been sale to the truth been able to study them and get at the truth. When I passed from the body, weary with the years that had fallen upon my head, I left very dear friends on this side, and I sought to comfort them when I passed from earth. I did not

fort them when I passed from earth. I did not understand just how to work for their best good, but I always desired to help them, and my thoughts and affection drew me back constantly to watch over their lives.

I come here to-day to send my best love to those who remain on earth, who care for me, and for whom I also care. Tell them that I am not sleeping, that I am not unconscious, but that I live, and am in a state of wakefulness. Tell them, please, that all things are bright around me. I have a home that is congenial and pleasant, and dear friends to make life. and pleasant, and dear friends to make life companionable. I am happy, but I have a work to do, which I try to perform day after day.

I would like my friends at home to know these things, to seek an understanding of spiritual life, and to give those who have passed away an opportunity of coming and talking in private with them. I am from Greenville, Conn. I was the wife of Jacob B. Batchelder. My name is Mary S. Batchelder.

J. F. Baker.

I wish to tell my friends in Springfield that I have been watching their movements. I have seen the directions or lines of thought that their minds have taken, and have been highly interested in them. I feel that good will be evolved from the perplexity that is manifested in the minds of some I have known. I believe they will reach the truth through an agitation of this thought, and that by exercising their minds on these subjects, coming together and discussing them and bringing out different opinions, knowledge will be obtained. They need not fear that the glorious sun of truth can need not fear that the glorious sun of truth can be obscured for any length of time; they need not feel faint and weary, because the ultimate good is sure to come, and sure to settle in the hearts of the people.

That is my opinion, and it is the opinion of many spirits who are working for the best good of humanity. I have seen in our Spiritualism some clouds arising. I have seen differences of opinion as maintained on earth. We must exopinion as maintained on earth. We must expect something of the kind among spirits, and so, if two or three coming back from the other side give different ideas on one subject, we need not feel at all disturbed; we can gather the truth from each mind, and if we scan it closely can arrive at some sort of a conclusion,

and in general approach the truth as it stands. I tell my friends to be patient, take courage and press on in their investigations in their desire for knowledge, and it will be brought to them steadily but slowly, from time to time, and they may pick up the nuggets of truth that are spread before them by angel hands. I am satisfied with the spiritual life; it affords to me much that I looked forward to before I found it; it has brought to me the realities of

my dreams or my ideas concerning it.

I know now, as I knew when here, that I must work for all that I would reach; that I must earn the possessions which I craved; that avery spirit finds its loitiest height and grandest unfoldment through its own personal endagors.

deavors.

I have kindly feeling for all friends, those who were in sympathy with me, and also those who could not understand my position. I would help every one in every way possible. I bring them friendly greetings from the spirit-world. Those who are with me on the other side of life unite in the same kind greetings. I am J. F. Baker. I have friends in Springfield, Mass. I also wish to say that in Northampton I find one who is possessed of strong medial qualities. deavors. one who is possessed of strong medial qualities, whom I hope by and bye to use for my own purpose. I think by coming to him I can make my individuality felt and known among those who knew me in the past, and perhaps work some good for Spiritualism and for humanity. I passed from the body s year ago last winter.

Terence Gorman.

priocless worth to many returning spirits, who, anxious, lonely and sad, or in some way depressed, and healtating whether or not to enter, are cheered and encouraged by the flowers which meet their gaze.

Joel W. Handall.

Clearly I perceive that God's ways are not as the ways of man; Man, in the past, has youn ceived certain ideas of death and of the higher life, which have filled him with terror; which have thrown his mind into estate of timesais not seen to reduce Gorman.

Terence Gorman.

[To the Chairman, Be gorra! what koind of a place is this, at all? Have yet got a meetin here? What's 'tt for? But who be yet? Yet do n't. Are yet the praist? [No, be me sow! I was thinkin' yet did; and on't. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould the properties of the chair was a gort of a shure. I was tould the properties of the chair was a gort of a shure. I was tould that this was a gort of a shure. I was tould that this was a gort of a shure. I was tould the properties of the chair was

Do yez want to know who I be? Well, me name is Terence Gorman. 'T is called Terry, I am—for short, yez know. Shure it's a good plain name. Do yez find any fault with that? Where be I? [In Boston.] Oh! yes. Well, I was in Boston before, an'it's in Boston I wants to be. So thin that's all right, is it?
What koind of a flower is that? [pointing to a large poppy in a bunch on the table.] [It's a poppy.] It seems to pop its head up pretty good. Shure I niver did see anything loike that same.

good. Shure I niver did see anything loike that same.

What are yez doing? [Writing down what you say.] What for? [Some of your friends may want to know you've been here.] It is some of me frinds I'm looking afther. Well, thin, I lived in Boston for a while, an' I lived in East Boston for a while; yez know where that is, across the water. Well thin, can yez tell me what happened to me? I will tell yez, so far as I know meself. Shure, I'd bin at me work, an' I jist stepped out for a whiff of the pipe, yez know, an' while I was takin' it sort of aisy loike, there came a crash, as of soomthin' fallin'. Now I think of it, it must have bin timber, an' soom of the bricks, but I didn't know, at all, at all, what it was all aboot. Well, it coom down on me, and it sort o' floored me, yez know; an' I suppose I was taken home, because the next thing I remembers I was in me bed, an' when I looked roond I couldn't see much, because, do n't yez see, one eye was all bunged up, an' the other was sort o' cut, loike, an' the head had all sorts of plasters on it, an' swathin', yez know so I couldn't see up, an' the other was sort o' cut, loike, an' the head had all sorts of plasters on it, an' swathin', yez know, so I could n't see much that was a goin' on; but I did see I was in me own home, an' there was the ould woman. I tried to ask what it was all aboot, but I could n't talk much, an' so I jist laid there for a while, a sort o' swimmin', loike, in me head. I do n't know how long it was, but afther a while it seemed to go off, an' I found meself—be gorra! I do n't know where I did find meself, at all, 'pon me honor.' There lay the ould hulk, all battered up; an' there was me, Terry Gorman, loike as though he had a bran new sult on! But I could n't understand it at all. Whin I called to the ould woman, she niver so much as looked at me, nor woman, she niver so much as looked at me, nor said: "Are yez wantin' for anythin'?" She ilst set roond, an' hung her head, an' seemed to be in the clouds. I did n't loike that at all.

said: "Are yez wantin' for anythin'?" She jist set roond, an' hung her head, an' seemed to be in the clouds. I didn't lolke that at all.

Now what I wants is to get to me folks, do ye see? Shure, now, it must be a good bit of a while since this thing coom to me, but I'm sort o' mixed up yez know; sometimes I can see as clear, an' thin agin I gets into a cloud an' do n's see; everything is all mixed up, an' I don't know what the folks are doin' at all, at all; an' so I sort o' drifted round to this place. They tould me it was a koind of a confessional where yez can go sometimes an' make a clane breast of it, or do somethin' to sort o' get made over. What do yez do to me? I thought yez was goin' to put me through some sort of a mashane that turns yez out bran new.

Do yez know me ould woman? Well, now, yez ought to. [She may see what you have said; we shall print it.] Yez will! I niver got into the papers before! Well, now, if yez goin' to put me in the papers yez must fix me all up straight. Yez must say I'm an Irish gintleman, I am, an' I've coom to find me own. Aint that right? An' yez can say that I've coom straight over from across the border. It's a pretty fair sort of a coontrie over there, afther all, if yez only get ye're moind straightened out. But yez can get into the dumps there aboot as quick as yez can get into the dumps there aboot as quick as yez can get into the dumps there about as quick as yez can get into the mere.

What is the lady doin'? [Taking down what you say.] I'm much obleeged to her. An' shure I'd loike to pay for the throuble. I have n't got a shilling to me name—have n't got a cint. [Everything is free here.] Yez do n't have to pay anything for absolution? Yez pretty koind, an' I'll remember yez forever.

Shure yez will like to know me woman's name? Well, thin, it is Catherine Gorman. Shure she may have changed it by this time. Such things

Shure yez will like to know me woman's name?
Well, thin, it is Catherine Gorman. Shure she may have changed it by this time. Such things be. I do n't think she has, because she used to say, be gorra i if she was as free as she once was she niver would bind herself again. I think loikely she has kept herself free from the men. She was able to do all she loiked.
Well, now, I don't know aboot coomin' here to this meetin'; yez seem to be a purty nice lot of folks an' I hope yez don't think I've coom without me best coat on. I've got it shure. I looked afther that before I coom in. Says I to the gintleman here, who looks so much like a praist, only he hasn't got on any gown, I says to him: What sort of a place is it? and he says: Ye'll find it a very good place; it will help ye. So I says: I must put on me best coat; and yez will excuse me if I don't do jist right, wont yez?

(Looking again at the promise he said) Be

(Looking again at the poppies he said:) Be gorra! I niver did see the loikes of that same. Shure, they sas big as pumpkins. I'd loike to see one of the swells that goes up Washington street with one o' thim things in his button-hole. I would, shure!

hole. I would, shure!

Be gorra! now I've got in an' 1 do n't know how to get out. What do yez do? I've got sloh a hould of this box, or whatever yez call it, shure, I do n't know how to let go the hould. What do yez do? [Just the same as you would do if you were going to walk out of this room.] Thin I'll go. (Whereupon the spirit takes the medium to the door and tries to open it.) [You must leave the body you are in possession of.] Shure, yez tould me to walk out of the room. Fa'th, thin, I'll get out of the window. (The spirit takes the medium to the window and stands some moments looking into the dow and stands some moments looking into the street, and finally comes back at the Chair-man's request.) Will yez tell me how to get out? [Take the hand of the one that let you in here, and he will help you out. The ould chap? He's lookin' at me, but he looks purty good. I don't think he manes any harm. (He put out his hand as if to grasp that of a spirit, and passed out.)

Sarah Elizabeth Jackson.

Please excuse me, Mr. Chairman, but I have been here many times, eagerly seeking an opportunity of saying a few words to my friends, and at your last meeting the gentleman in charge said, "If you will try to come next time, and be in an even frame of mind, not over anxious, not filled with care and perplexity, but just in a calm state, we will assist you to accomplish your wish"; and I came.

I could not help feeling a little anxious, especially when I saw the other spirit take the

I could not help feeling a little anxious, especially when I saw the other spirit take the medium away, and I feared I would be unable to come, but I am so happy to speak, to send my love to my friends and to tell them that I have many, many times tried to manifest, tried to give them some little word of love and sympathy, to show them that I really do remember and love them in the spirit-world.

I have no desire to return to earth and live, because earth-life to me had many trials. It had its shadows, and sometimes they seemed greater than its sunbeams, sometimes they brought to me only darkness, but they have all

greater than its sunbeams, sometimes they brought to me only darkness, but they have all disappeared; the pain, the weakness, that prevented me from trying to do as other girls do in life, have all fied, and I am strong and active. I am not confined to one little spot now. I can go from place to place, learning the leasons of life or participating in its enjoyments, untrammeled by material weakness and disease. Harry sends his love with mine. He, too, is glad to be freed from earth; not that he has laid down his cherished plans and ambitions, they are still his, but he sees now opportunities and facilities for outworking them, such as he did not see on earth. We know that all has been for the best. We ask our friends to think of its as living, conscious beings, happy in our work and in our life, but not so happy that we dan afford to neglect our friends of earth, who are so near to us; we come to them every day, has ring for the read of the parting to warre and to the parting to warre. can anora to neglect our friends of earth, who see so near to us; we come to them every day, bearing our influence, and trying to make it felt. Father and mother are with me in the spirit-life, and they too, send their greetings. We are a united band, and have the joys and comforts of a true home. My name is Sarah Elizabeth Jackson. My friends are in Brooklyn, N. Y.

Report of Public Seance held June 8th, 1886. Questions and Answers.

QUES.—[By A. L. S., Newark, N. J.] What specific experience is meant, when it is said that unless the experience of earth-life is complete, the spirit, released from the body, will be dompelled to remain in proximity with the earth-until such experience is attained?

Ans.—We are taught that every spirit requires a specific or special line of experience, according to the organization of the individual, the temperament of the spirit. One specific line of experience will not apply to all spirits. One person on earth may pass through a certain experience, another individual of the same family may find his life-discipline entirely different from that of the first; yet the experience of each is needed for the unfoldment of the spirit, the rounding out of the character, and the building up of the man himself. One of these individuals may pass to the spirit-world before his needed discipline is acquired; he may find his tastes, tendencies and inclinations bearing him earthward; he does not put forth a strong desire to study, to understand tions bearing him earthward; he does not put forth a strong desire to study, to understand and to adapt himself to the spiritual life and its laws; he prefers to assimilate with physical life and its environments, thus proving that he has not reaped that experience in earthly matters in connection with external life that his soul must have before it will have done with matter; consequently we teach that such a spirit remains in connection with earthly life, seeking opportunities to express himself, to acquire that which he feels belongs to him, but which he has not found. Passing through various experiences, reaping a certain degree of discipline, he continues his hold on the physical, whether he manifests himself to mortals ical, whether he manifests himself to mortals or not, until his soul becomes satiated, so to speak, with external life; until he has found and adapted to his use all that he possibly can acquire in connection with mortal life, and then he finds his hold loosening; his attention is turned toward spiritual things; his desire is turned toward spiritual things; his desire for a higher understanding of another life grows upon him, and he rises to a higher altitude of being in the spiritual world, there to press for-ward to new planes of unfoldment, to other grades of discipline, to the attainment of grander studies and the accomplishment of more lofty labors.

Q.—Are some individuals conscious every moment during the change called "death"? If

so, what are their experiences?

A.—Yes, some spirits in passing from earth to the other life are thoroughly conscious of their surroundings and of all that is taking place with them; yet the experiences of one spirit may be of a certain kind, and those of another—fully as conscious of its conditions as the first—may be entirely different. One spirit the first—may be entirely different. One spirit may only know fear, apprehension, and may be trembling before the uncertainty that it is about to meet; another spirit may feel perfect. about to meet; another spirit may feel perfectly calm and serene, conscious that it is passing to another stage of unfoldment and of being. Physically the condition of such a spirit is that which one feels when letting go his hold of something he has long clung to; there is a loosening around him of material support, a certain sensation of sinking, and as though the spirit or the real man was drifting away from that which he had held on to; and it is not a disagreeable sensation, although at first it may startle the spirit, because, although it finds itself drifting away from its port, or hold, it soon discovers that it is not in reality sinking, but is buoyed up by some kind of a magnetic current which inflates and fills the soul with exaltation; and while measuring the experience and marveling upon it, it forgets all fear and pain and sorrow, and only endeavors to learn something of its new condition. Many spirits, in passing from the body, being thoroughly conscious of their surroundings, do not suffer pain in the slightest degree. It may be that the friends standing around the form will perceive contortions of the face, movements of the muscles and other indications of a struggle, yet these do not necessarily produce pain that can be felt by the spirit; it is only the effort of nature to loosen the spirit's physical hold upon the body, and the spirit soon finds itself able to shake off the encumbrance and rise above it, free from pain and suffering of any kind. We have seen a spirit, filled with the any kind. We have seen a spirit, filled with the sensation of freedom, with the exultation that dawns upon him in the moment of release, marvel at the sorrow of its friends—marvel that they should think it is suffering. It does not realize, perhaps, that the form it is about to leave gives these indications, because, in reality the contortions belong only to the physical, and have nothing to do with the mental, the spiritual nature of the arising soul.

The Controlling Spirit.

We will undertake this afternoon, to give messages, or whatever the spirits who approach us have to express for their friends on earth.

Ella M. Baker.

We see a young woman present, who has only been a resident of the spirit-world a little time. She passed away, as we understand it, in the latter part of the winter, or in the very early spring-time. The spirit appears to be about twenty-eight or twenty-nine years of age. She is very anxious to reach her friends, and tell them of her new condition. The spirit-life seems as real to her as did the earth-life, and she is rejoiced to find friends who give her kindly attention, who are never weary of replying to her questions, and of pointing out to her the wonders or the beauties of the spirit-world. She is happy to be free from the body. We can see there are circumstances why she should be, although she sends her love to her friends, and would like very much to come to them and would like very much to come to them personally, and voice the sympathy she feels for them. We get the name of Ella M. Baker. The spirit comes from Newburyport, Mass.

Mary Ann Shales.

Here is one who has been in the spirit-world over ten years, and has never succeeded in over ten years, and has never succeeded in manifesting herself in this way before. She gives the name, Mary Ann Shales, and says her friends live in Boston. She left a young brother here, who is now in the flush of early manhood. She has tried many times to guard him, and to direct his movements. The spirit takes a watchful interest in this young life, hoping to make it useful; hoping to guide it in the paths of right living. She would like her friends, and especially this brother, to know that she can come from the other world to watch over and care for them. She was a young spirit, but knew something of the trials and bitter experiences of earthly life. When she arose to the higher condition she was glad to be free. She does not feel that she is tied down to earth by any care save the love she bears for her friends. She would like very much to communicate with she would like very much to communicate with them, and has been for years seeking an oppor-tunity for doing so. She was a hard-working shop-girl when in the body; we can see that she wore her life away by the heaviness of the work entailed upon her. Now she is strong and active, a good working spirit, eager to help along all those whom she approaches.

Henry Savage.

A tall man comes before us, broad-shouldered, with a high forehead, and a trick of throwing the hair back from the brow with his fingers. In connection with him is given the name Henry Savage. He has many friends whom he would like, to reach, and he brings them his greetings and regards. He was a man of energy when on earth, and is one now. He wishes his friends to understand that he has not been idle during the years that he has not been idle during idle during the years that have passed since they laid his body away; on the contrary, he has visited various places and come in contact with many persons. He had a disposition to travel when here, which, however, was not induged in to any extent; since his physical decease, however, he has traveled from place to dease, however, he has traveled from place to place; and at one time, he says, he manifested himself as a spirit to a friend in Scranton, Pa, but the friend could not understand the purport of the message, or realize that it was from one whom he had familiarly known, yet, there was enough in it to attract attention, which caused that person to investigate Spiritualism. The spirit tells us that he has friends in Philadelphia, and also in other parts of Pennsylvania, but his nearest relatives are in the City of Brotherly Love. Brotherly Love.

John Wyman.

John Wyman presents himself, and wishes to John Wyman presents himself, and wishes to identify his work and his movements with that of parties in Boston and in Chelses. He has for a long time been moving in a certain direction inpling to accomplish good results. Some of his friends know of Spiritualism. They are interested in it; and they have come into communication with him in private ways. He has never presented himself at this circle before.

but feels it important to get a few words before the eyes of those friends to whom he refers. He wishes to say that the object they have in view he acknowledges to be a good one, but he is not so impatient to have it accomplished as they seem to be. He can foresee it will be better to defer this work a little, because now there are conditions existing detrimental to its best success. If they wait patiently for a few months they will find the obstructions falling away and it will be very much better then to labor than it is just now. He is in sympathy with them, and desires to help them all in his power. He knows they feel that he or some other spirit has been holding them back, but it is only for their own good. He trusts they will see the wisdom of his ideas, and be willing to work in accordance with them. but feels it important to get a few words before

James Severance.

James Severance.

James Severance sends his greetings and words of cheer to friends in Majden. He is a bright spirit, a man who gained much experience on earth, passed through trials of fortune and of the heart, yet kept on in the even tenor of his way, and rounded out a good character, so that after years had pressed upon his head, when he was called to the spirit-world those who heard of his decease felt sad, knowing that a good man had gone out from them. He does not express himself in this way, but that is a good man had gone out from them. He does not express himself in this way, but that is what we read psychometrically in coming into connection with the spirit. He desires to send his love to friends, and to tell them he is in harmony with their work and with their ideas; he wishes to see them grow in thought and spirit, and he will help them all in his power to that end. He is quite happy in the higher life with the dear ones of his home who passed on, but not so happy that he can afford to lose but not so happy that he can afford to lose sight of those who remain on earth with whom sight of those who remain on earth with whom he once associated, and over whom he has exercised a tender interest and care. Coming to them with his heart all aglow, he feels he will be received, and he knows he can bestow upon them an influence for their good. While the spirit turns in the direction of Malden, his thought also goes to the granite hills of New Hampshire, where there are dear ones to whom he sends tender greetings and words of love. There is much that the spirit would like to speak of concerning certain changes in his life when here, but he does not desire to do so in public; sometime he will be able to accomplish this wish; at least he thinks so.

Cora Bell.

We constantly see a little one coming up before us, of whom we must speak before going further. She is a bright child, from six to seven further. She is a bright child, from six to seven years of age, with waving dark hair, and eyes which appear almost black, but we think they are really blue. We get the name of Cora Bell. The child's arms are laden with flowers, which fall around her, and which seem to have a significance for those to whom she comes. The child approaches and then recedes, it is almost impossible for us to get anything definite concerning her, only there is some one who is yearning for a word or a token from this child; some one who sends out a strong thought in this direction, hoping to get a response. We will do all in our power to bring the little one to the platform, on some other occasion, that will do all in our power to bring the little one to the platform, on some other occasion, that she may give her message, as it is desired, but we would request the friends, whoever they are, to refrain from great anxiety of mind, as it affects the child, it comes over her like a shadow; when she would almost reach the medium here, and probably mediums elsewhere, this great anxiety comes like a barrier between her and the object of her quest, it draws her back to the point from which she started, and prevents her from making the manifestation desired. If the friends can but be calm and wait patiently, feeling that their little one is under the guidance and protection of a divine power, we have no doubt that in time they will receive all that their souls demand.

John Sherman.

We see before us a spirit clothed in regimentals, who departed from the body many years ago while in the service of his country. This man was shot through the breast, but did not die immediately from that wound; there seems to have been some other difficulty which carried him from the body. Ever since the time of his decease, he has been seeking an opportunity of returning to his friends, and he has many of them in this city, or at least he did have when he passed from earth. Some of them he has lost trace of, others are still here. them he has lost trace of, others are still here. He gives the name of John Sherman. There seems to have been some difficulty of the hand, the left hand; it is drawn up in a strange man-ner. The cause of this came to him after enlistment, but he was allowed to remain at his post, and he served faithfully to the end of life. post, and he served faithfully to the end of life. We hope the man will be identified by our description, for he certainly has spent years in seeking communication with his earthly friends. He wishes them to know that he is happy in the spirit-world; he has not been standing still, but has been pressing forward, and feels himself in a position to intelligently communicate with them concerning the environment of the with them concerning the experiences of life if he can only find an avenue through which to

Emma Turner.

Emma Turner is the name coming to us at this moment from a young woman, who is anxious to reach her friends in San Francisco. She has a sister Lizzie in that city, and an aged mother; the mother's name being Mary. The spirit is especially earnest concerning her aged parent, as that lady seems to be ill, and will probably soon pass from the body. She is not altogether satisfied concerning the immortality of the soul, or at least concerning the immortatey of the soul, or at least concerning what she will find after death, and this spirit-daughter is attracted to her constantly, hoping in some way to reach her mind and to assure her of the reality of the future life, and of the presence there of her loved ones. The spirit has long been absent from the body, and is not often attracted back to again only when she feels. tracted back to earth, only when she feels a strong desire to reach the dear ones who are here. She has duties and employments in the other life which are essential to her happiness. She feels it was well for her that she passed from the body at the time she did.

Mary Churchill.

Mary Churchill.

We behold an aged lady, at least she was aged before passing from the body, and so she presents herself to us to day—but in spirit-life there are no marks of weariness and age upon her. Her name is Mary Churchill. She sends her love to friends in Lynn, Mass. She has relatives over whom she exercises a watchful care. She was really surprised at the spiritual life when she entered upon it. She had heard something of it, but she did not realize what it could be. She feels now that the teachings of her lifetime were not such as to prepare her to understand life as it really is beyond the tomb. She would like to have all her friends learn of these things before they pass from the body, because it will be far better for them to begin their education here than to defer it until they reach the other life. She is a very intelligent woman, and seems ready to accept the truth when it appeals to her, and anxious to give it to those who have it not. to those who have it not. The professor shower any

Honry Clayton. 1 . 1 3869 . 66

We now see a spirit who when on earth lived to be very old; a man of many years, and bowed down not only by age, but by the trials of life. He has been in the spirit world nearly a dozen years, but never communicated before to his friends. He tells us that he has sons and other relatives in earth-life. One very near to him causes the spirit some anxiety; there are shadows connected with the life which reflect upon the father in the spirit world, and he is eager to reach the side of that son and convey to him some knowledge of his presence. The carthly experience of this spirit was a very peculiar one; he has passed through many dail earthly experience of this spirit was a very peouliar one; he has passed through many dangerous scenes, and yet it seemed almost as though he bore a charmed life; for passing through them all safely, he remained on earth; as we have said, to a ripe old age... Coming with this spirit is a temale who, we should judge, passed away at about the age of fifty years. We can see that she was his company, ion; and passed to the spirit life many system before he did. Together they work together, they come to their riends on earth, anxious to meet and to assist them. The spirit comes, earthly speaking, from New York City, He gives the name of Henry Clayton. The wo-man's name is Martha. She seems to feel that in coming here they will accomplish some ob-ject they have in view, and that by presenting these few words, they will be able to get nearer to those for whom they work.

Carrie Long.

Carrie Long is the name we get from a spirit, young in years, tall and slender in person, full of bright ideas and very cheerful. She seems to get the power to approach from some one in the audience. She has friends here to whom she brings her love. She says the reason she has not communicated before has not been from neglect of those she loves, but because she found no opportunity; every day she has approached them with her influence and bright approached them with her influence and bright flowers from the spirit-world; thoughts of them have been with her constantly, and rememberaces of their kindness and love have cheered her in the spirit-world. The young lady seems to be very studious, and bent upon giving her mind to some special study, the nature of which we have not yet learned. She has great hope of giving her friends some manifestation that will convince them of her presence and her love, for she says she has been visiting various mediums and attending different circles with the hope of doing that which shall prove to all the world that she still lives.

Blue Cloud.

We are always glad to speak a good word for the Indian, and we have associated with us in our work many Indians belonging to various tribes or bands, but all united in the grand purpose of pursuing a course for the benefit of humanity, either in imparting some healing force, giving some spiritual strength needed, or expressing some message which will connect the two worlds. To-day there standsbefore us an Indian chief, tall and powerful, with two feathers surmounting his brow. We describe him that the party to whom he comes may be satisfied that it is he. He gives us the name of Blue Cloud, as that by which he is known by those to whom he comes. He wishes to express a few thoughts to a certain medium whom he influences, and to others connected with that

to whom he comes. He wishes to express a few thoughts to a certain medium whom he influences, and to others connected with that medium. We cannot tell who the medium is, being a stranger to us. This Indian has for a long time been manipulating this person and bringing influences which would be of service to mankind. The spirit has controlled the medium and given healing power, also messages, which, if heeded, would be of great benefit to those for whom they were intended.

He desires his medium to feel encouraged. Just now that person is not in a hopeful frame of mind, but rather disheartened and tired out with the season's work. Rest will be brought and comforting influence that will restore the weary frame and build it up for future work. There seems to be some labor pointing toward Washington, in which this spirit and his medium are engaged and interested. That work is to be fulfilled, but not at the present time; not until another year has rolled away will the conditions be completed which will enable the spirits to accomplish that which they desire, but it will be essential for those in the body connected with it to be patient and hopeful, not to repine because the work is of slow growth, not to cast any reflection whatever upon the spiritual world for its lack of slow growth, not to cast any reflection whatever upon the spiritual world for its lack of haste. Those who are guiding the work from the unseen side understand what is best, what will be well.

Blue Cloud brings a grand influence, and those to whom he comes should feel that he is a sustaining power, and with his band is able to accomplish all that he promises, for he does not have a "crooked tongue"; he will not prom-ise anything which he does not feel competent to undertake and to fulfil.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK,

June 11.—S. B. Brittan; Charlotte Day; Caroline Jeffers;
Henry L. Spear; Mary Weston; Thomas Howard.

June 15.—Lotela, for Frank J. Winship, Elizabeth Murray, William H. Aspinwall, Calista S. Harding, Samuel Woodman, Timothy Fletcher, Sarah Ryan, D. S. Lathrop, William Wood, Charles W. Dupont, Lizzie Kenney, George Hale, Hattle A. Black.

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

Adbertisements.

May be Addressed until further notice.

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BOSTON, SATURDAY, SEPTEMBER 11, 1886.

The Earthquake at Charleston, S. C. -Graphic Description of the Dreadful Scene.

Ful Scene.

Description of the Control of the United States, and affected gratest area. Origin along line of post quaternary dislocation on eastern flanks of Appalachians, especially where it crosses central North Carolina, Slight premonitory shocks felt in the Carolinas for several days, moderately severe shock occurring near Charleston, Aug. 27th and 28th. The principal shock, causing great destruction in tharieston, originated in central North Carolina, Aug. 31st, 1950 p. M., 78th meridian time. Thence the shocks spread with great rapidity in all directions, with velocity varying from twenty-five to sixty-lay miles a minute over an area of 1900, (e0) square miles, one quarter of the United States, embracing twenty-right States, from the tonit of Mexico to the Great Lakes, and Southern Now England, and from the Atlantic scalboard to the Central Missishpit Valley. In the Carolinas it was accompanied by land-alides, crevasses and great destruction of property. Half of Charleston in ruins. More than forty lives lost, "The above sententious despatch was sent by Prof.

missistiph valley. The hard destruction of property. Half of Charleston in rules. More than forty lives lost. The above sententious despatch was sent by Prof. Powell, from Washington, D. C., Sept. 3d, in reply to a request from Secretary Tapley of the British Association for the Advancement of Science at Birmingham, Eng. It conveys a general sense of the widespread nature of the terrestrial convulsions of which it treats, but gives no idea of the vast amount of mental terror and bxily suffering which in their train visited the stricken inhabitants.

The details of the heavy pocuniary loss in goods, buildings, etc.—estimated at from \$8,000 000 to \$10,000,000—shared in by many who were unable to bear it, have already been published far and wide by the daily press. It is estimated that at least three fourths of the city will have to be entirely rebuilt if the houses are to be inhabited; and that \$5,000 000 will hardly defray the cost of such rebuilting, Milles of seamed and tottering walls threaten the people, and the streets are choked with fallen masonry. \$50,000 for the relief of the sufferers had been sent to Charleston up to Sept. 7th, from various points, Boston contributing \$5,000 of the amount. Shocks still continue to be fell, and all parties concerned are far from feeling that matters are yet settled in the stricken district. The following description of the disaster and its at tendant horrors is by a writer employed on the Charleston News and Courier, and is a strong pen-picture of the terrible upheavat:

While engaged in his usual duties in the second story room of the News and Courier, and is a strong pen-picture of the time of the

forgotten when once it has been witnessed, and when the witness has shared all its dangers and felt all its agony.

The first shock occurred at 0:53, as was indicated this morning by the public clocks, the hands on all of which had stopped at that fateful hour, as though to mark the end of time for so many who had heard the preceding hour pealed forth by St. Michael's chimes without a thought but of a long and happy life. The second shock, which was but a faint and crisp echo of the first, was felt eight minutes later. As it passed away the writer started homeward, to find the scenes enacted on Broad street around the Newsand Courier office repeated at every step of the way. St. Michael's steeple towered white and high above the gloom, seemingly uniplured. The station house, a massive brick building across the street, had apparently lost its roof, which had fallen around it. A little further on the roof of the portice of libernian Hall, a handsome building in the Grecian siyle, had crashed to the ground, carrying down part of the massive grantle plilars with it. All the way up Meeting street, which, in respect of its general direction and importance may be called "the Broadway of Charleston," the roadway was plied with débrits from the tops of the walls. In passing the Charleston Hotel, which, to carry out the comparison above indicated, occupies the position of Stewart's up-town store in New York, the third shock was felt about ten minutes after the second, and of course caused the greatest alarm in the neighborhood as elsawhere.

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At Marion Square, New York, a great crowd had collected, as even the edges of the wide spasse embraced in the could not be reached by the nearest buildings in the event of their fail. From this crowd, composed to the count and the square inmediates after the strend, course of the carliquake may be most fully appreciated perhaps, when it is ead that with these citers and lamentations, while the square inmediates after the first shock, and had now wholly enveloped several buildings in flames. In three other quarters of the lown, at the same time, small strings of the count of the course of the carliquake may be most fully appreciated, perhaps, when it is said that with these tremendous fires blazing up all at once of the square inmediates after the first shock, and had now wholly enveloped several buildings in flames. In three other quarters of the lown, at the same time, small understand by the measure growth and spread most fully appreciated, perhaps, when it is said that with these tremendous fires blazing up all at once of the carliquake may be made to the count of the count of the count of the count of the count

square just described, as though it had been indeed a charmed circle and life depended on passing within its grassy bounds...

Arrived at his home, the writer found the same scenes of distraction and wreck which marked nearly every home in the city. All the houses in the neighborhood had suffered severely, and streets, yards and gardens were filled with the fallen chimneys and fragments of walls, while the walls that were left standing were rent asunder, in many cases from top to bottom, and were badly shattered in every instance. Women and children, roused from sleep or interrupted in their evening pursuits by the sound of the ruin being effected above and around them, rushed out into the streets and huddled together, awaiting the end, whatever it might be. Invalids were brought out on mattresses and deposited in the roadway. No thought was given to treasures left behind in the effort to save the peculiar treasure of life liself, suddenly become so preclous in the eyes of all—the invalid woman and the robust man alike.

Until long after midnight the streets were filled with fingitives in sight of their homes. Through the long hours that followed few were the eyes, even of child-hood, that were closed in sleep. Charleston was full of those who watched for the morning, and never in any city in any land did the first gray shades that mark the appreand of dawn appears so beautiful and so welcome to eyes as they appeared to the thousands of people who halled them this morning from the midst of the countless wrecked homes in our thrice-scourged but still hopeful city by the sea.

Summer Camp-Meetings.

Queen City Park, Burlington, Vt.
At the conference in the morning of Tuesday, Aug. sist, the question of materialization was discussed. Mrs. Carrie E. S. Twing gave an account of the appearance to her of a dear friend who died in her arms. This friend not only made herself visible, but presentand stream and only made nerself visible, but presented to Mrs. Twing her own baby girl who died when six months old. Mrs. Twing hugged the child in her arms, but it melted or faded away and in three minutes was gone. Mrs. Noyes of Hardwick sang "Shall We Meet Beyond the River?" with a pathos that was affecting. Mrs. Maud E. Lord spoke of the mediumship of her daughter Maud, and of her playing with "Snowdrop." her spirit companion.

enter yet the caust of such reconstitution. States of seamed and tottering well, increase in the special ground in the relative product of the sufferers and been such to the relative product of the sufferers and been such far from from the relative to the fall, and all parties some need sare far from from the relative to the fall, and all parties some need sare far from from the relative to the fall, and all parties some need sare far from from fall, and all parties some need sare far from from fall, and all parties some need sare far from from fall, and all parties some need sare far from from fall, and all parties some need sare far from fall, and the fall parties for the fall parties from fall parties

the occasion enjoyable. President Smith occupied the chair.

At the morning service Miss Hagan delivered a poem and Mrs. Juliette Yeaw of Leominster, Mass., discoursed on "Liberty." The work of the past, she said, has been the breaking of chains. True liberty is of the soul, and a divine pilot. It prompts one to love this great humanity more than himself. K-ep open the pathway between yourself and the Infinite. The door of Liberty is the only door into the light. Without fear of man or God, pursue your investigation of life with love.

Mr. Baxter was the speaker of the afternoon. He took the Bible for his platform, claiming it to be full of pure, unadulterated Spiritualism. After the discourse, Mr. Baxter gave tests as usual, and after the services at the grove, Mrs. Maud E. Lord gave tests at the Pavilion before a large audience.

Dr. Milis of Saratoga also gave tests in the Pavilion. George Dutton, M. D.

Parkland (Pa.) Camp-Meeting. Since my last letter J. Frank Baxter has given us three lectures, on Aug 21st and 22d, and we had the largest audiences of any since our camp opened. Mr.

Those who would make us feel must feel themselves.

we shall have a day set apart for our children, during which they will sing and give recitations. This is what we need; we must get our children interested in our meetings, that they may receive auch instruction as shall fit them to become true and honest men and women when they shall be called upon to assume the duties which we must soon lay down. Parents, see to it that you do not permit your children to grow up in ignorance of our beautiful philosophy; it you do, you will regret in the future having done so.

Our eighth Annual Camp-Meeting and the first year on our new grounds are concluded. Have we grown any? Have we, by coming together, advanced any? Have we seen the necessity of living truer and more devoted lives? Have we endeavored to love one another better? Has our charity for others been more extended and sympathetic? and have we, by precept and example, tried to exterminate evil from our own natures and plant therein those virtues which make up the true man and woman? If we have done this, then well done; our labors have not been in vain, and we shall see and rejoice in the fruit which must surely spring forth from these meetings.

At a meeting of our trustees this day it was agreed that we hold Sunday meetings at Parkland during september if the weather prove suitable. A unanimous vote of thanks was given to Mrs. Allyn for the entertainment gotten up by her and the children.

J. S., Cor. Sec'y.

Cassadaga Lake.

The month of August, 1886, has been the most successful and harmonious session of the Cassadaga Lake cessful and harmonious session of the Cassadaga Lake
Free Association, which now stands on a firm financial basis. Improvements for the coming year are
provided for, and the outlook is that the Camp will endure as a monument to the untiting efforts of the
faithful few who some years ago, in the face of a
frowning world, kindled the first flame of interest
here when they unfurled the white banner of the
Spiritual Philosophy on the shore of Cassadaga Lake.
To be a Spiritualist is no longer to invoke the condemantion of the so-called "religious classes," for
they now come to listen and approve this comforting
truth that floating "around us like a cloud" is the
land where our loved dead are watching and waiting.
Memorial Day was full of sweet, sad thoughts. Mr.
A. B. French gave an extended memorial of the late
William Denton, scientist, geologist and author, who
lost his life while exploring the wilds of Oceanica.
In the afternoon Mrs. R. S. Lilliegave fitting tributeto the arisen and glorilled of the Camp, and Mr.
Edgar W. Emerson followed by describing and giving
messages from these dear ones. Mr. Emerson las
been wonderfully successful this summer. Some ladies, strangers to Mr. Emerson, received wonderful
tests last week and after they left camp Mr. Emerson
received from them a beautiful testimonial - a bouquet
of chole hot house flowers. Ladles of the Episcopal
and Presbyterian Churches of Dunkirk also contributed to the rostrum fine floral decorations.

Dr. Dickson of Chicago, Ill., is one of the wonders
of this season here; he seems to be a human magnet.
Placing the palm of your hand on his open hand he
will draw you across the room by the simple contact.
A kentleman of perfect reliability states that the mere
passage of the Doctor's hand across a diseased portion of his body filled the hand with diseased matter,
and a moment's pressure of the palm of the hand on
his back raised a blister. The Doctor says that he Free Association, which now stands on a firm finan-

passage of the Doctor's hand across a diseased portion of his body filled the hund with diseased matter, and a moment's pressure of the palm of the hand on his back raised a blister. The Doctor says that he experiences no loss of power, even after a day of constant treatment.

Sunday passed off with the usual cclat. Mrs. Lillie spoke with great brilliancy, and A. B. French in his valedictory gave a fine tribute to the coming America. He says we are developing a new and typical nation; that America is a camp-kettle in which all nationalities are being boiled down to make a new man with the attributes of all; and this man of to-morrow will develop a new government, a new social science and a new religion.

Mrs. S. E. Warner Bishop of Wisconsin has been with us the past ten days. She is a powerful speaker, and a woman of large sympathy, pir asant to know; she grows on you as you become acquainted with her. There has been a large amount of "folding your tents like the Arabs," but no silently stealing away. The hubbub is general, and from it we send our farewell till 1887.

Niantic, Ct.

The Niantic Camp has been rapidly drawing to a close the past week, many of the campers going home and closing their cottages for the season.

and closing their cottages for the season.

Mrs. Mills, agent for the BANNER, has been quite ill for several days.

Mrs. Loomis is confined to her cottage on Broadway, by a serious sickness, and fears are entertained as to her recovery.

The dining hall and Pavillon close tomorrow, the 6th. Bunday, the 5th, services were held at the Pavillon. Pdesident Whiting read an essay in the morning which was well received. In the afternoon closing services were held. Mrs. Tooker read a poem and gave a short address. Poem and remarks also by Mrs. Scranton. An exercise of mediumship by Dr. H. F. Merrill, with many messages and tests. Remarks by Mr. Clark, Mr. George Richards and President Whiting closed the exercises.

The season of 1886 has been one of the best in the history of Niantic, and the Association is looking forward to '87 with far brighter prospects than any previous year.

The article in the BANNER of last week, algred

ward to '87 with far brighter prospects than any previous year.
The article in the BANNER of last week, signed "E.," is worthy of the highest praise, and the writer is spoken of in terms of gratitude by every Niantic camper.
The BANNER OF LIGHT is being highly appreciated in our midst.
And now we say farewell to the beautiful island camp. The failing leaf, the fading flower, the song of the cricket tell us that the summer is gone and the winter will soon be here. Our camp grounds will be left alone and dreary. How many dear faces we have looked upon the past month may pass from our mortal view before another year shall roll around, we know not; but in that Spirit-Land where beauty never fades nor sorrow dims the eye we shall all meet again.

Etna Camp-Meeting, (Me.)

We are in receipt, at the hands of our special correspondent, of a full report of the proceedings of this meeting-which opened Friday, Aug. 23d, and closed last Sunday-and shall put them before our readers

last Sunday—and shall put them before our readers next week.

The services were largely attended; "Fact" and "Social" meetings were much enjoyed; good music and singling added to the pleasures of the season. A. A. Wheelock. J. J. Morse, Mrs. A. M. Glading, Dr. H. B. Storer, Joseph D. Stiles, George A. Fuller, were among the many speakers and mediums present.

On Saturday last the services comprised a Fact meeting at 9 o'clock A. M., an address by Mrs. Abble Morse at 10. and a discourse by A. A. Wheelock at 11, another by George A. Fuller at 2 P. M.—the exercises concluding with a social meeting in the exercises concluding with a social meeting in the evening, in which the Packard family and others participated.

On Sunday morning, 5th inst., a Fact meeting, and eloquent discourse by J. J. Morse in the morning, and and an address by George A. Fuller in the afternoon, rounded out the time. The Camp-Meeting closed with a social convocation in the evening.

Lookout Mountain.

Sunday, Aug. 29th, was the closing day of the Lookout Camp-Meeting, and the exercises throughout were of great interest, Mrs. S. A. H. Talbot, Miss Zaida Brown and Mr. A. C. Ladd contributing to them addresses, tests and music. In the evening Mrs. Wells held a very satisfactory materialization seance. This lady is reported by Light for Thinkers to have given great satisfaction during her stay upon the grounds, and of having awakened a great interest in the South in the phase of materialization. Mrs. Clisana gave several successful physical scances, but an accidental injury prevented her giving, as she anticipated, materializing scances the last nights of the camp.

Great improvements in hotel facilities and other matters are in contemplation for next year's meeting. of great interest, Mrs. S. A. H. Talbot, Miss Zaida

Onset Bay.

The people are in no haste to leave this charming spot-it being estimated that some two thousand persons are yet residing at the pleasant hotels and cot-

Last Sunday Rev. Mr. Larkin of Iowa (who had held services at times during the week at the stand) ad-dressed good audiences morning and afternoon—his remarks being with a view to present the Bible evi-dences in favor of Spiritualism; also in reply to a dis-course delivered in the West by Joseph Cook.

Mt. Pleasant Park. In.

Sunday, 5th lust, was the closing day at the Park, The success of the Camp-Meeting, this year has been entirely satisfactory to the management of the Asso entirely satisfactory to the management of the Asso-ciation. A large floating debt has been wiped out, and additions have been made to the permanent fix-tures and conveniences for camp life. Next year the grounds will be opened for campers on the 1st of July, and all who feel disposed may come and pitch their tents, preparatory for the regular session that will open on Aug. 1st, 1887.

entitled "An Apostle of Spiritualism," a Biographical Monograph of J. J. Morse, appended with an abstract of one of his inspirational lectures, "Homes in the Hereafter," for sale by Colby & Rich, Boston, Mass. We have read every word of it, and deem it of interest to every one who ever saw or heard of this grand instrument of the spirit-world, whose cloquence as an orator and scholar is of the first order, and whose teachings are compatible with the highest and beat there is in Spiritualism.—The Eastern Star, Glenburn, Mc.

Spiritualist Meetings in Boston:

Boston Spiritual Temple, at Berkeley Hall.— Services from Oct. 3d to June 1st. every Bunday at 10% A. M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunk-

ice, Treasurer.

College Hall. 24 Easex Street.—Sundays, at 10%
A. M., 2% and 7% P. M., and Wednesday at 2% P. M.
Eben Cobb, Conductor.

Easex.—Sundays at 2% and 7% P. M.; aslo Thursdays at 3 F. M. Able speakers and test mediums. Excellent music.

Prescott Robinson, Chairman,

Enlighted Phanomana Association. Berkey.

Spiritualistic Phenomena Association. Herke-ley Hisl.—Meetings Sundays at 2% F.M., from Oct. 7th to June ist. Addressal communications "Spiritualistic Phe-nomena Association, 1031 Washington street, Boston, Mass." II. J. Ricker, President.

Children's Progressive Lyceum No. 1, Painte Memorial Hall.—Bessions Sindays at 11 A.M., from Sept. 12th to June 17th. Seats free. All invited. Benj. P. Weser, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

Chelsea.—The Ladies' Social Ald Society meets every other Friday afternoon and evening in the parlors of Mrs. E. H. Pratt. Academy Block. Mediums and triends are in-vited. Mrs. M. A. Dodge, Secretary.

Spiritual Lyceum .- The first Lyceum Association meeting of the season was held at Paine Hall recently. The attendance was quite large, and much cently. The attendance was quite large, and much important work was accomplished The board of management has leased "Investigator Hail" for a schoolroom, with the privilege of using the large hall on extra occasions for exhibitions, etc.

The sessions for the season of '86 and '7 will open Sept. 12th. Through the kindness and liberality of Boston Spiritualists, this Association is out of debt, and has a small amount in the treasury.

As the Spiritualists of this city and vicinity have shown by their acts and words that they appreciate what we have done, we resume the work encouraged and hopeful.

and hopeful.

Members of the Association, and all interested in the Lyceum and its work, are invited to meet at 45 indiana Place, Friday evening, Sept. 10th, at 8 P. M. FRANCIS B. WOODBURY, Cor. Sec.

College Hall, 34 Essex Street.—The meetings at this hall, under the management of Mr. Eben Cobb, were fully attended last Sunday; harmony prevailed, were fully attended last Sunday; harmony prevailed, and tests and psychometric readings were given which proved satisfactory to many persons receiving them. In the evening Mr. Jacob Edson opened the services with appropriate remarks upon Spiritualism, declaring it to be progressive in its tendency. He also paid a high tribute to the work that Mr. Cobb is performing for the cause in holding these meetings. His speech was short, but expressive, after which Arthur McKenna gavereadings, followed by tests by Mrs. Odiorne, Mrs. French and others.

Dr. J. C. Batdorf.

We cheerfully publish by request the following testimonial in his favor:

Dr. J. C. Batdorf, Jackson, Mich.:—Nearly two years have elapsed since I wrote to you for a diagnosis of my disease. I received in reply an accurate description of my ailments, which were numerous; but that which I sufply an accurate description of my allments, which were numerous; but that which I suffered most with, was pain in my breast and between my shoulders, and incessant coughing, and an occasional hemorrhage of the lungs. I had been doctored by the physician of this place until nearly all my means were exhausted, and I was about to despair of ever getting well, and had just given up all hopes. While feeling this way and trying to make up my mind what course to pursue regarding my three little girls, I heard the low sweet voice of an angel say, "Cheer up, cheer up, there is still health for you." Soon afterward, while reading in Light for Thinkers, my eyes fell on your advertisement and my first impulse was to write to you. One month's supply of your remedies cured me, and to day I am strong and well; weigh about one hundred and fifty pounds. When I commenced taking your remedies would scarcely weigh one hundred. You may think that I have been ungrateful in not writing to you. I do not like writing, but I have been showing my gratitude in another way. I have sent several other patients to you by telling how and by whom I had been cured. Oh, that I could persuade all who are suffering to write or to go to Dr. J. C. Batdorf; for if there is relief on this side, they will get it by using his magnetic remedies. May angels ever bless thee.

MRS. Geo. Broughton.

Apalachicola, May 22d, 1886.

The Spiritualists are the only religious body in Wareham who pay a tax upon their house and place of worship. Wareham assessors tax the Temple and land upon a valuation of nearly \$6,000; the headquarter building and lot—used wholly and exclusively for its purposes—for several hundred more. The tax has been paid, and Wareham is entitled to credit for its liberality.—Onset Bay Dot.

Opening of the Cleveland (O.) Lyceum. The Children's Progressive Lyceum No. 1 will resume its sessions for the fall and winter at Weisgerber's Hall Sunday, Sept. 12th, at 10:45 A. M., on which occasion an extra programme is arranged. Friends of

THOS. LEES, Conductor.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Poo-ple's Spiritual Meeting overy Sunday at 2½ and 7½ P.M.; atso Thursday atternoop, at 3 °clock. No vacation for warm weather. Frank W. Jones, Conductor.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 1/4 P.M. H. M. Vreland, President.

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TION.
THAT FEELING OF BEARING DOWN. GAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PAIN.
MANENTLY CURED BY ITS USE.
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