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Original Essay.

DR. BUCKLEY ON FAITH-HEALING, ETC.

To the Editor of the Banner of Light :

It seems to me that the remarkable treatise of Rev. Dr. Buckley, entitled, "Faith-Healing and Kindred Phenomens," published in The Century for June last, has hardly received the attention from the Spiritualist press to which it is entitled.\* Dr. Buckley is a prominent light of the Methodist Episcopal Church in this country, and has been for many years editor of the Christian Advocate, of New York, a leading journal of that denomination. In his editorial and clerical capacities he has been, as may be supposed, a vigorous opponent of Modern Spiritualism and its claims. Yet he has been indused to undertake a somewhat extended inquiry regarding alleged cases of healing by spiritual, mesmeric, mental and supposed miraculous methods, such as "faith" and "prayer," the laying on of hands, visits to shrines, drinking consecrated waters, etc. The admis sions that he has been compelled to make, that "most extraordinary recoveries have been produced, some of them instantaneously, from diseases in some cases generally considered to be incurable by ordinary treatment," are worthy of note; while the "inductions" he presents from a survey of the evidence largely accord with the views of intelligent Spiritualists as to the therapeutic potency of mental and spiritual forces, and the absence of "miracle" (in the theologic sense) in any case—though he obviously fails to apprehend the chief source and the higher possibilities of healing energy. The following are the more important of Dr. Buck-

"INDUCTIONS" : 1 Mis. to his "That subjective mental states, as concentration of the attention upon a part, with or without beilef, can produce effects either of the nature of disease or ours. That concentrated attention, with faith, can produce very great effects; may operate powerfully in acute diseases, with instantaneous rapidity upon netyons diseases, or upon any disease capable of being modified by direct action through the nervous of

ley's

circulatory system.

"That cures can be wrought upon discases of accommission, such as dropsy and tumors of various kinds, with great rapidity, where the increased action f the various excretory functions can eliminate the accumulations from the system.

"That rheumatism, sciatica, gout, neuralgia, contraction of the joints, and certain inflammatory conditions, may disappear under certain mental states suddenly, so as to admit of helpful exercise, which exercise by its effect upon the circulation, and through it upon the nutrition of diseased parts, may produce s

permanent cure.
"That the 'mind-cure,' apart from the absurd philosophy of the different sects into which it is already divided, and its repudiation of all medicine, has a basis in the laws of nature. The pretense of mystery, however, is either honest ignorance or consummate

"That all [healers] are unable to dispense with surgery, where the case is in the slightest degree complex and mechanical adjustments are necessary: also that they cannot restore a limb, or eye, or finger, or even a tooth which has been lost. But in certain dis placements of internal organs, the consequence of nervous debility, which are sometimes aided by surgery, they all sometimes succeed by developing latent energy through mental stimulus."

It is further worthy of note that Dr. Buckley finds no evidence that the prayers and anointings of one class of healers, or the so-called "Christian" and "Mind-Cure" methods of another class, have been any more or less successful than the manipulations and "magnetic" processes of others, or that Protestants have any precedence over Roman Catholics or Russo-Greeks in this matter of healing disease.

A MOST IMPORTANT FACT. Now, granting all Dr. Buckley's "inductions" to be true, and that nothing beyond them is true-that is, that "concentrated attention," especially when coupled with "faith," is capable of working cures in all the specified forms of disease-is not this fact one of immense import and value to suffering humanity? If it be true, then the common people are, to that extent, emancipated from dependence upon the medical profession and materia medica for the removal of disease, and have this healing power literally in their own hands. And if this be a fact, is not a vast debt of gratitude due to Spiritualism-to the spiritual healing mediumship of modern times—for bringing this fact into public notice and recognition? For no one will pretend that a knowledge of this important power of curing disease by "concentrated attention with faith" was ever prominently taught, if even hinted at, in our medical schools, much less imparted by physicians to suffering patients, or preached from our pulpits by learned divines, until the wonderful successes of our healing mediums rendered it ne cessary that some theory should be gotten up to explain away the idea of spirit-agency Then it was discovered that in certain musty medical, books are to be found authentic

this reverend, Doctor, of Divinity, and all the and often, plaimed a personality and intelli-Banner of Light at Ropes 11-12-0 per as a refuge from the theory of Spiritualism—

ders of healing as are admitted to doour in modern times follows:

Austral and the property of the same view long to be same view on the same view long to be same view on the same view of the view of the view of the same view

if they do not do this dial we not be justified in the inference that either they have no faith in this theory (it being adopted only as a theoretical fence against Splift yallsm), or that they are willing humanis. Splift yallsm in Ignorance for the benefit of the medical profession?

18 IT WHOLLE DEBJECTIVE? But there is one important point on which Dr. Buckley has not been so explicit as desirable. He speaks of "subjective mental states," as if the "concentration attention, with or without faith," which is so potent, were wholly on the part of the patient or subject, rendering the services of any outside healer, physician or operator entirely undecessary. And yet he cites the wonderful pures attested as being wrought by or through healers of various per-suasions and modes; of operation, as substan-tiating his theory, and says "they all sometimes succeed by developing latent energy through mental stimulus." If the latter be a fact, then the process is not wholly subjective, and the presence of influence of a healer may be necessary, in many cases, to impart the requisite "mental stimulus." Besides, there are on record numerous cases of the cure of children too young tand of sufferers too far gone, to be capable of either concentrated attention or faith on their own part. If these are exercised at all in such cases it must be by some one else in their pehalf.

argument to an intelligent person, that every one distributes in some degree to all about him such forces as are active within himself, whether mental, moral, vital, religious or spiritual diseased or healthful and that these tend to "develop latent energies" of the same character in all whom they reach. This is the common dootrine of injuence—the influence of associations, good ar evil—of contagion, whether of health or disease; for health is equally contagious with disease. And there would seem to be no question but that special positiveness, will, or concentrated direction, on the one part, and special negativeness, receptivity, or "faith," with "concentrated attention," on the other, facilitates the process, and increases the effect. Thus there is neither mystery, miracle nor marvel in healing by any of the various methods practiced by either mediums, manipulators, mesmerizers, mind-ourers, prayer cur-"Christian-science" healers, Catholic priests, Mormon elders, or Mohammedan der- ing Mesmerism and its phenomena, he found, the development in the patient of latent energies through impartation of vital force, accompanied no doubt in most cases by more or less of "mental stimulus."

SOMETHING BEYOND.

But is this the full explanation? Is there nothing beyond the subjective healing force, stimulated in some cases by a human healer?

Dr. Buckley, in one part of his paper, narrates at some length various mesmeric phenomena of which he has been a personal witness, and in which he has been to some extent an operator. including trance, induced insensibility to pain, speaking in various characters, the cure of disease, etc. He came to the conclusion, however, that, as with faith-healing and the rest, all mesmeric phenomena are "subjective. arising from the concentrated attention, 'expectancy and reverence, of the persons trying the experiment." "Neither the will of the operator," he says, "nor any 'magnetism' from his body, nor electricity, nor the influence of the candidates upon each other, had anything to do with the result." This hasty conclusion was arrived at through the accidental discovery by himself and others that the subjects would at times go into the mesmeric state and exhibit the various phenomena unexpectedly, unintentionally, and without any exercise of will, and even without knowledge on the part of the operator.

This same discovery was made, I may remark, and the same hasty inference drawn by the late Dr. Sunderland, who made it the basis of his theory of "Ideology," and the chief ground of his long-continued warfare against Spiritualism.

But is this inference well founded or conclusive? I think not. On the contrary, it is a mere assumption, unsupported by facts, and against most significant facts. It by no means follows that there was no operator, or mesmerizer, because no one was visible, was the SIGNIFICANT MESHERIC PHENOMENA.

All, or most, intelligent experimenters in mesmeric phenomena have found that their anbjects, usually supposed to be under the control of their own wills, have been at times taken out of such control, and made to do and say and see things which they (the operators) did not will them to do, say or see. In other words, these modern times follows: " subjects, have, evidently passed under the con-Furthermore if all this be, true, ought not trol of other wills, wills, too, which manifested gence distinct from that of the subject or of any one visibly present. Who or what are these

prejudiced and open-minded mesmeric experimenters have become convinced that these interfering wills or minds are real invisible beings -spirits-who are doubtless always present where such experiments are being enacted, and ready to exert their power if occasion favors.

Prof. Cadwell, one of the most experienced mesmerists in America, says: "That they [spirits] take an active part in all that pertains to mesmerism, I believe; and there is no intelligent man on earth who would doubt it, if he had had my experience." . . . He adds: "The mesmerist is liable at any moment to have his subject controlled or influenced by an unseen intelligence, which claims to be a human spirit." And further: "I presume that five hundred of my subjects have been controlled or entranced by spirits. . . . many of them at my request, and many when I made every possible effort to prevent it." ["How to Mesmerize," pp. 17, 21, 59]

Dr. Buckley himself gives in a note an interesting account (written by Prof. Fuertes of Cornell University, who was present on the occasion) of a mesmeric subject, a young lady, on whom he (Dr. B.) was experimenting, of whom the following is stated:

"Another subject was a young lady who had recent ly lost a friend. The mother of her dead friend had also recently arrived from Europe, and was present in the room; and after the young lady affected had ex-This admission that healers "sometimes succeed by developing latent energy through mental stimulus" is fatal to the wholly-subjective theory. And if mental stimulus may be imparted from one to another, why may not vital stimulus also—that vital or recuperative force which overcomes disease, and promotes health? In fact, it is a proposition that hardly needs and the companies of the companies of the companies. In fact, it is a proposition that hardly needs are the companies of the companies. In fact, the was made till by this circumstance... Her follows the companies of the companies. In fact, the was made till by this circumstance... Her follows the companies of the companies of the companies. pressed her ability to go to heaven, [rather, to the friend had been buried but a few days."

Dr. B. declares that these facts regarding the young lady's friend were unknown to himself at the time, consequently the subject's behavior could not be attributed to any action, intentional or otherwise, of his own mind or will as mesmerizer. His easy method to get rid of the obvious significance of the facts is to dogmatically assert, "the whole was imaginary" How can he know this? In view of the common experiences of like nature by mesmerized and entranced subjects, such a theory would imply that the Creator has implanted in some people a faculty whose special function it is to mislead and deceive on one of the most important subjects ! A fuller acquaintance with these phenomena, in a teachable spirit, would lead to different conviction.

The suggestions of the late Professor Gregory, of the University of Edinburgh, are far more reasonable. In his careful researches concernvishes—the essential element in each case being as others have done, that subjects often passed into the condition termed "extasy," of which he says: "The ecstatics flid themselves (and this is said by all, whether educated or not, and, so far as I can see, not only without prompting on the part of the mesmerist, but very often to his great surprise, and sometimes contrary to his belief) in communication with the spiritual world. They held long conversations with spirits," etc. And he adds: "Now, certainly such visions as these, whatever be their real nature, are not ordinary dreams. It is idle to reject them as altogether imaginary, and illogical to do so without inquiry. And I repeat. that all those who believe in the existence of a aniritual world must feel that they may possibly contain revelations of it." ["Animal Magnetism," 2d. Ed., pp. 84, 85. Italics mine ]

INVISIBLE OPERATORS EVER AT HAND. Thus the phenomena of Mesmerism, recognized as real by Rev. Dr. Buckley (though he ignores their full significance), are found by those best acquainted with them to corroborate the central idea of Spiritualism-namely, that we are ever surrounded, or at least approachable, by spirit beings capable of acting upon and conversing with mortals under suitable conditions. In this these phenomena but confirm the general belief of mankind, and the undeniable teaching of Christianity, of which Dr. B. is a professed champion.

If, then, this be true—if Christianity be not false in this particular-it follows that these unseen beings ever about us may have, the power, under the general law of influence-intensified, no doubt, by "concentrated attention" on their part, and assisted by the same with faith and prayer (which is earnest desire) on the part of human sufferers (and either with or without the cooperation of human healers) -to impart such "mental stimulus," or rather vital force, as under suitable conditions to effect notable cures of disease. There is surely nothing irrational or incredible about this; on the contrary, it is reasonably to be expected—if it be true that benevolent spirits exist and have access to us.

But, further, if this be true-if there is even a possibility that such a source of beneficent power is at hand (which surely no one can disprove)—then the claim put forth by Dr. Buckley and others, that mesmeric phenomena and the healing power are wholly of a subjective nature (that is, arise entirely within the subject), cannot be maintained. It is an unproved and unprovable assumption, contrary to the indisputable facts in the case. Hence, wherever reasonable evidence exists that extra-human intelligent wills that sometimes interfere in power has been experienced—whether among

physical diseases to which it is subject? And | tive action of the subject's own will and per- | on the evil and on the good, if, they but put sonality in such phenomena. But the more un- themselves in a position to receive it. It'is ever and everywhere ready to bless all whom it can reach. And no doubt the chief reason why it is not more universally experienced is to be found in the general lack of "faith." which is confidence and receptivity—that same "unbelief" which Jesus is said to have encountered in a certain locality, and which limited his "mighty works" there. (Mark vi: 5.) Unbelievers do not put themselves in a state of receptivity to such influences. And this unbelief is engendered and strengthened by such writers as Rev. Dr. Buckley, though he claims to be a "Christian Advocate."

"A MARKED DIFFERENCE."

But while this reverend divine, is willing (to concede that "most extraordinary recoveries have been produced by extra medical methods in modern times;" through the agency alike of Spiritualists, Mormons, Roman Catholics, Magnetizers, Mind Curers, Faith-Healers and the rest, yet he insists that there is "a marked difference" between the power exercised by them and that exhibited by the Christ and his apostles eighteen hundred years ago. The latter, he contends, was without limit or liability to failure, while that of all modern healers is confessedly subject to limitations and failures. In proof of this he naïvely cites the New Testament records, which assert that Jesus "healed all manner of disease, and all manner of sickness." "Not only so, but he restored limbs that had been cut off." (Here are quoted the statements that Jesus caused the "maimed to be whole," and that he healed the servant of the high priest whose ear Peter had cut off; but the proof fails in that the word maimed does not necessarily mean that limbs had been cut off, but merely disabled, and the record does not say that the ear was restored, but only that the man was "healed.") Further, " Notone word of failure on the part of Christ to cure any case that he undertook, nor of the apostles failing after the ascension of Christ, can be found in the record." He cites also instances in which "the dead" are stated to have been raised, while nothing of the kind, he says, is claimed of modern healers. (This last is hardly correct, since instances of restoration from apparent death-probably not real-have been reported.)

In reference to such proofs it is sufficient to quote the doctor's own words regarding certain testimonies to modern cures which he deems extravagant and incredible. He says, "In all such cases it is obvious that the written testimony is of little value; indeed, it is seldom that a published account in books supporting marvels of this kind shows any signs of being written by a person who took the pains, if he possessed the capacity, to investigate the facts accurately."

Such is his estimate of modern testimony, and he consequently claims that large deductions should be made on the score of possible exaggeration. But why not the same as to the ancient marvels? Distance seems to lend a wonderful enchantment to his view. No question is raised concerning either the "capacity" or the "pains taken" by the old-time writers to. "investigate the facts accurately." Here is "a marked difference," surely, in application of the laws of evidence.

As regards raising the dead, it is well known that in recent times persons are frequently supposed to be "dead" when they are not. Instances of burial alive now and then come to light. Hence a case of resuscitation from actual death, in these days, could hardly be established to the satisfaction of Dr. Buckley or any reasonable person, without at least the certificate of a competent physician or some person of known "capacity," to the reality of death. But have we anything of the kind in the New Testament cases? No one pretends it. In fact, the records are all anonymous.

Dr. Buckley seems to have some appreciation of this inconsistency; and he makes an effort to justify it by urging that the New Testament writers are to be fully credited in regard to these marvels, because they at the same time convey to us valuable spiritual truths, such as the Sermon on the Mount, the parable of the Prodigal Son, the Golden Rule, the sublime and spiritual doctrines taught by Christ," etc. But it is surely no unheard-of thing that persons may be very good, very religious, very spiritual even, in one sense of the word, and may mean to be very truthful, and yet be very credulous, particularly in an unenlightened and unscientific age. They may accept and appreciate high spiritual truths, and yet may credit and repeat without oritical examination exaggerated statements concerning matters of fact, especially when these statements tend to glorify an object of high veneration. The literature of the world, and especially of the Church, is full of examples of this.

In view of this fact, the rational and safe way plainly is to interpret those ancient narratives by what takes place under the same laws to-day. It is more reasonable to accept so much as is paralleled under our own observation or by credible modern testimony. and leave the rest in abeyance, than to either swallow the New Testament statements whole. as do our literalist Christians, or reject them in toto, as does the "infidel" world.

LIMITATIONS NOT ADVISABLE.

At the same time it is well to remember that if there be a realm of benign spiritual beings and forces in contact with our world, or in any unlimited extent, and, so far as we know, of

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this, under appropriate conditions. They can be limited only by laws of which we as yet know but little. It is not for any of us to set bounds to what is possible in this direction. We may well say, with Arago, "He who, outside of pure mathematics, pronounces the word IMPOSSIBLE, wants prudence." It ill becomes any of us to treat with incredulous sneers any respectable testimony to healing power received from extra-mundane sources. It specially ill becomes a "doctor of Divinity" -a professed follower of the Christ who is reported to have said, "He that believeth on me, the works that I do shall he do also; and greaterthan these shall he do"-it specially ill becomes such an one to labor to discredit the spiritual and divine source of all similar works of healing done in our own day, and to accuse (as he does) a highly successful modern healer (Dr. Newton) of blasphemy because he sometimes healed "in the name of Jesus Christ"! It were far better that he and all should earnestly seek to know and teach to a suffering world the necessary conditions of receiving this power-the true nature of that "faith' which was anciently, as now, requisite to its highest efficiency. And we may be sure that the energy which really heals and uplifts, whether by impartation of force from without or by arousing latent forces within, is truly divine in its essence and source, through whatever channel, human or angelic, it may reach us. And the purer the channel, physically, morally and spiritually, the more potent may we expect the force to be.

TO SUM UP.

We may regard it as sufficiently established-1st, That many diseases of humanity may be healed, often instantaneously, by means of subtile forces (either mental, vital or spiritual), and without material medicines, as conceded by Dr. Buckley:

2d, That an extra-human source or reservoir of these forces is ever at hand, as affirmed by Christianity and proven by Modern Spiritualism and by Mesmerism—the supply being un-

3d. That the availability of this healing energy is restricted mainly by human conditions, in which want of faith or confidence is a chief factor.

SOME SINGULAR OBJECTIONS. This review is already quite too long, but I cannot well bring it to a close without noticing two or three of Dr. Buckley's singular reasons for regarding "faith-healing" as harmful, notwithstanding the remarkable cures which he confesses have been wrought by faith with "concentrated attention." One is:

"It greatly injures Christianity by subjecting it to a test which it cannot endure."

This is a very frank confession that modern Christianity-for that must be what he meansis not only very frail, but something quite different from the primitive kind; since the latter, according to its records, was established and caused to flourish largely by this very instrumentality! (See the whole New Testament for the proof.) As much as to say to a sick person, "You may be healed by faith with 'concentrated attention,' no doubt, but do n't try it, lest you throw discredit upon modern Christianity, which can't claim to do anything of the kind!" Enough on that point.

Again, he says: "It directs attention from the moral and spiritual transformation which Christianity professes to work."

Why so? Doubtless if faith-healers, or the faith-healed, choose to occupy themselves solely with the wonder and the marvel of the thing, making no effort to understand the true philosophy and source of the power, and thus fail | rushing into the kitchen one morning, her eyes to see that its highest success depends upon ele- almost starting from their sockets with excitevation of moral and spiritual conditions, they ment, while between her gasps for breath she will be little likely to seek improvement in char- told us of the horrid murder and burglary fault of teachers and practitioners. At all | Van Dorn's house on the hill. Every one in events. Jesus and his apostles seem to have had no such objection to healing the sick through faith and the laying on of hands. On the contrary, the records show that they relied largely on the "mighty works" wrought in this way to arouse attention and produce receptivity to the moral and spiritual truths they had to teach. (See Matt. x: 1, 7, 8; xi: 4, 5; Luke xi: 20, and many more passages.) True followers of the Christ, if there are such, will do the same now: and true Spiritualists, whether they claim to follow the Christ or not, will, by giving due attention alike to physical, mental, moral and spiritual culture, seek to promote that complete "transformation" which rational spirituality

Lastly, Dr. Buckley declares:

"It destroys the ascendancy of reason in the soul, and thus, like similar delusions [he had before in effect pronounced it no delusion, but a reality!], it is selfperpetuating; and its natural, and in some minds its irresistible tendency is to mental derangement."

This can be true only of those who, like most Christian believers, suppose "faith healing" and kindred processes to be something "miraculous," in the sense of contrary to law, or above law. But to the intelligent Spiritualist, who downward on my bed. After a while the apprehends their rationale, as set forth above, to come and one sweet voice which and sees them to be entirely in accord with known law, their recognition maintains the ascendancy of reason and promotes mental soundness. It is belief in "miracles" in the theological sense, whether modern or 1800 years old, that destroys the ascendancy of reason and tends to mental unsoundness. Let the Rev. Dr. Buckley and all his co-bellevers take warning from his own words ! A. E. NEWTON. Arlington, Mass.

#### HELEN OF TROY,

Long years ago he bore me to a laud beyond the sea,
Te a city, fair and stately, that renowned must ever be,
Through all ages yet to follow, for the light shed there
by me.
I am Helen: where is Troy?

They have told me not a roof-tree nor a wall is stand-That o'erthrown is the great altar where ten thousand once did bo While on high to Aphrodite rose the solemn hymn and

Yow, I am Helen: where is Troy? Do they deem that thus the story of my life will pass

away?
Troy betrayed, and all who loved me slain upon that fatal day.
Shall but make the memory of me evermore with men I am Helen: where is Troy?

Fools! to dream that time can ever make the tale of Troy grow old. Buried now is every hero, and the grass green o'er the But of her they fought and died for every age shall yet
(the told)

Find I am Helen where is Troy?

Find Florence Padepak, in London Specialor....

A newly loymed church among the Zujus has the fol-lowing known its regulations: No member shall, be permitted to with the white man's gree of native boor, more restance is with his hope of the con-comments to the most beauty of the source.

Literary Department.

Written for the Banner of Light. SPIRIT-VOICES.

BY CARABEL CROZIER.

"Say, grandmother, do you believe in spirits ?"

Grandmother's knitting fell from her hands to the floor. "Believe in spirits! Ruth Allen, what do you mean?"

"Just what I say, grandmother. Do you be lieve that after we are dead we can come back in our old form and talk to our friends?"

"Well, Ruthie, I am glad you asked me that abominable question, for I do not know what our neighbors would think if you should ever take it in your head to ask them such a thing. No, I do not believe in such humbugs; and if I hear you speak of any such nonsense again, I'll not buy you a new dress this summer," and she reached after the knitting, which in her excitement she had forgotten; while I, not a bit better convinced of the "humbugism" of spirits, went off by myself, knowing full well that by doing so I should hear the voices of

those whom I could not see or flud.

For a month previous to my asking "Grannie" this question, I was never alone; I could hear voices, feel the pressure of hands in mine. and at times little waves of cold air would blow across my face. What was it? At first I was weak with fright, but later on I had grown used to it, and in a vague way enjoyed the pleasant voices, which were most of the time with me. This was the first time I had spoken to grandmother about it, and as she was the only one I had in this world to speak of it to. and as she had scoffed at me, why, what could I do? I had often read in the papers which came once in a while to our house of the "goings on " (as "Grannie" called them) of Spiritualists; how friends that were dead came back through people on earth, and talked with their living friends. But grandmother said no such things ever happened, and I suppose I more than half believed her at times. What a state I was in I I could not commit my studies at school, for the incessant talking of these invisible people. When I went for a walk in the fields thinking to gather flowers, of which I was so fond, I would find myself after a time sitting on some rock or stile, listening to the stories of these wonderful friends. Sometimes my mother, sometimes my father, would talk to me. I had never known either, both having died of fever within a month of each other during my infancy. I grew thin and troubled, and wandered around the house like a shadow. 'Grannie" imagined I was sick, and sent for old Dr. Ward, who said I needed a good dose of blue pill, and straightway prepared a large quantity of the medicine, which I took, and thought I should die from the effects.

Well, the summer had passed. I do not think I realized much about anything: my achool friends had grown tired of seeking me out for a companion in their pleasures, for I was such a silent, absent minded playmate, I presume they thought me a disagreeable, peevish girl; but I know now that I was not, and to this day I have always thought those invisible companions of mine were with me for a purpose, and that I am going to tell. While I know all of this to be a fact, still I am positive there may be many intelligent people who will not credit

any part of this story as true. It was the last week in September. How well I remember it! One of our neighbors came But such a result must be largely the which had been committed at the old "Miser" the village called him "Miser," for he was supposed to own a mint of money, all locked up in his well-guarded house. Many a poor starving soul had been turned from his doors with a harsh "begone." The one minister of the village knew better than to call at the Van Dorn house for aid of any kind. The old man had always been the same; as far back as I can remember he was always old, always a misor, and never had any family that I ever heard of. I can see him now in my memory. The bent and misshapen form, light gray eyes devoid of the same way, through the table, with my wife soul, strong feroclous teeth, which were as yellow as his jaundiced skin, his long, talon-like peared to be always reliable; but still three fingers, which were always clutching an ugly knotted stick. When we girls used to meet him in his walks his only salute to us was a glare from his ugly eyes. And now Mrs. Chapman had told us he was dead, murdered, and all the precious money gone. Even then, in the midst of that awful tale, which had almost made the serving girl and "Grannle" faint, I was indifferent to her story, for those voices were telling me about the same thing, telling me-oh! horror! how the old man was killed. I rushed from the room, up the stairs, and threw myself

came to me plainer than the others began to sing some soft pleasant air, which caused me after a time to fall asleep. When I awoke I was myself, for there were none of those sounds in my ears, and I went down to grandmother.

"Well, Ruth, I am just down sick to think of old 'Miser' Van Dorn being murdered in his bed, and all of his money gone. Do you know, Ruth, I feel real nervous, I have so much money in the house, and only we three women. I really think I shall have James remain here nights after this."

afraid of his own shadow now." You see grandmother had quite a snug for-

I was the only child of her only child, my mother. and "Grannie" had often told me all about | Christian churches. her money affairs. "For," said she, "'t will all be yours some day, and you had better know all about it." But old women always have some hobby, and "Grannle" had one—it was this: she thought that sometime she would have occasion to use lots of money at a mo- tianity does not consist in a belief and faith in ment's notice, and therefore she always kept a large amount in her old mahogany desk in the dependence on his forgiveness and devotion to dining-room. I have often seen her take it out, him as the last of the sixteen ornelifed Saylors. her small white fingers holding the shining then I confess I do not know what Christianity gold pieces; sometimes she would say: "When is. If other systems of sectarian religion are I am gone, Ruthie dear, always remember that not, similar, then I mistake them! If there is your grannle was wise, and made good use of her | no religion without a personal object of wor gold ; and, my little girl, if in the long years ahip, then I have no religion; and yet I have which are yet allotted you to live, you should desire to do an unwise thing, let the thought of this I never ridicule. It what seems to he your old grandmother, and what her sorrow, bose many testing the white many of the policy of the poli

life, but I am sure that never as long as memory lives shall I ever be able to do a deed that is not right in the eyes of that dead grandmother, who was to me father, mother, sister and brother. But I have wandered from my story. "Grannie" and I talked together a good deal about the possible robbing of our house, and my unseen companions were uncessing in their demands for me to go away. One of them, the one with the tender voice, kept repeating to me to take my grandmother and go away. "Away." I could hear that word floating in the air, now in my ear, now fainter and further off. Then a unison of voices would repeat the word, "Away!"

[Concluded next week.]

### Free Thought.

UNRELIABLE SPIRIT MESSAGES.

To the Editor of the Banner of Light: In the BANNER OF LIGHT of the 20th of last

February I find the following question and answer:

February I find the following question and answer:

QUES.—(By W. E. W., Pittston, Pa.) At a private circle recently held here, while sitting at a table, a communication was received, by alphabet, from a person, giving his full name, plage, presidence, and professions of the town (Weish), and a difficult name for a person who is not a Weish scholar to pronounce, stating that he died March 8th, 1886, when upon inquiry by letter an answer has just been received wherein it states, Father, I am glad to say, is still in the enjoyment of very fair health, and I hope may be with us a rew years yet. "I would like to know, through Miss Shelbamer, why such untruthful, nay, mischlevous communications are given, even, as in this case, when the person was not known to any person present but myself, and residing in Europe, three thousand miles away?

ANS.—It is difficult to tell why such a misstatement should be made by a returning spirit. Undoubtedly in this case some mischlevous spirit, understanding the facts of the case concerning the gentleman whom he represented, determined upon a little marquerading for his own enjoyment. You must remember, Spiritualists, that we have coming to our world constantly spirits who are undeveloped, and ignorant of them are mischlevous; they delight in perplexing others, and, to an extent, misleading them. Some such intelligence as this may have come in contact with the mind of your correspondent, and learning from it or from some one of his spirit friends of his acquaintance with the mind of your correspondent, and learning from it or from some one of his spirit friends of his acquaintance with the party represented, may have determined to mislead in this manner. We cannot tell why this should have been done. Each case of spirit deception has its own solution, which should be ferreted out by those in the mortal to whom it becomes known. It seems to us that your correspondent might question the spirit never attempt to deceive a mortal in any way: if they prefer to remain silent, and do not a

I have had experiences similar to the one above described. When I first began to investigate Spiritualism, some eight years ago, a spirit came to me while I was sitting at the table with my daughters who said he was a friend of mine from Germany. He spelled his name by calling the alphabet, and said he had died about a week ago, and I would receive the news of his death in about two weeks. In my inexperience I took this for absolute truth, and waited patiently for the news. No news came; but about a month later I received a letter from my friend, then about seventy years old, stating that he was hale and hearty. This staggered me; and if I had not meanwhile received other proofs of the truth of Spiritualism, I might have thrown the whole subject overboard as a delusion. Shortly after, the spirit who had simulated my friend came to the table, and I uppraided him for his deceit. He then said that he was from the same town, and knew of the friendship between my friend and myself; that he had been afraid. if he had stated his own name, he would have been sent off, and would not have had the onportunity to progress in our society, and begged

our pardon. About two years after, a spirit appeared at our house, professing to be my friend—the same one who was personified before. He told me the day of his death and other particulars, which I noted down, but kept silent about it. About two weeks after I received a letter from his son-in-law, telling me that the old gentleman died on the exact day his spirit had told me. Later on I had several more cases of the same kind, seven in all, and of these four proved true to the letter, while three, including the one above related, proved to be falsehoods, although we never found out why the spirits had told us a lie on the subject, except in the first case related above.

The matter remains still a mystery, in spite of the very lucid answer to the question in the BANNER. All these seven spirits manifested and daughters and myself at the table, and apout of seven were not truthful, as we afterwards learned when we received the news from Europe. F. MELCHERS.

Charleston, S. C.

RELIGION: WHAT IS IT?

BY WARREN CHASE. To the Editor of the Banner of Light:

I have no objection to my younger Bro. A. E. Newton having the last word in any controversy between us, if he will not forget that James Russell Lowell in his "Idyls" says, "The feller that fust gets mad 's most allers wrong." My brother is younger in years, and much younger in Spiritualism and its advocacy than I am, and hence I do not think he is qualified to teach me on that subject; but as he has been a Christian, and I have not, he may be qualified to teach me in that. Hundreds of times in my lectures I have declared that man is by nature a religious being, but he is not by nature a Christian, although some may be psychologically stamped with it before birth, or trained in it soon after. The Persians, the Hindus, the Chinese and other nations are as religious "Oh! nonsense, grandmother; what could as the Christians, and it is yet to be decided by that stiff-jointed old stable man do? He is impartial judges which religion is the best that may in time be decided by the other world, and we had better wait for it, as we cannot detune, which was all to be mine at her death, as cide, being interested parties. At least Bro. Newton is, and all who have been trained in

A mere fraction of the race are Christians, and it is no more proper to judge and decide religion by Christianity than it is to judge and decide Christianity by Mormonism, as they hold about the same comparative relations. If Christianity does not consist in a belief and faith in the superintens of sins, real or imaginary, dependence on his forgiveness and devotion to him as the last of the sixteen crucified Saviors, then I confess I do not know what Christianity has If other systems of sectarian religion are not similar, then I mistake them! It there is no religion without a personal object of worthly, then I have no religion, and yet I have supposed I inherited a material religion, and supposed I inherited a material religion, and surface strata.

as we call it, "dyed in the wool," and consequently have fast colors. I think much less could one, or ten, half-fledged Spiritualists, whose pin-feathers have but just started, do it.

I think all the religious phases of the world cannot be harmonized until we know much more of the other life than we now do, nor until we learn that there is no more of a personal God or of a Saviour there than here. I think it best for each one to enjoy his and her own religion, and not try to fix up a procrustean creed to cut and stretch us to.

Those who feel the need of a Saviour can find one offered by the churches, and those who feel a need of help to be moral, or pure, or to do right, and do not feel strong enough of themselves, should join some society and get the help, as all drunkards should join a temperance society and get help. Those who would set themselves up as teachers, guides and professors, and who think they are morally aud religiously strong enough to save and guide society, often have a beam in their own eye when they offer to take the mote out of a brother's eye. I have my own religion and I enjoy it, but it would not suit Talmage or Moody or Sam Jones. Col. Ingersoll has his, and I think it better than either of the others named, but probably that is because it is nearer my own, although not the same. To me, seeking for a common religious belief or standard for Spiritualists, at this time, is like the old alchemists seeking for the philosopher's stone or the elixir vitæ. It would take something more potent than "the blood" which our churches say has such power of cleansing and changing hearts to make our teachers of Spiritualism harmonize. or even our papers. There are some of us speakers who are as far apart in religious sentiments as are icebergs and a torrid zone sandbank, and no power in this world could bring them together in a creed or religious belief.

Local societies can be formed with or without articles of religious belief, and work to good purpose in educating and extending knowledge, and some may even go into a church and do some good there by private conversation on Spiritualism, but it would be no place for mehence I shall not back into one, nor join in any association that hampers my religious freedom of thought.

I should not have added this to what I had already said on this subject, and which I deemed sufficient to express my views on a religious organization for the Spiritualists, which of course would put out its authority to decide who are and who are not qualified as teachers. as each sect of Christians does, had I not received many letters approving in the strongest terms my articles in the BANNER OF LIGHT and Spiritual Offering on this subject, and I did not want those friends to think I had been bushed, or gone into the shade. Even Bro. Newton ought to have learned by this time that the spirit-world does not sustain those who attempt to mix the Christian religion with Spiritualism, as such papers from the effort of Bro. Ambler with the Spirit Messenger after the retirement of Bro. Apollus Munn, and that of Bros. H. H. Day and Toohey, and down to the Two Worlds, were witnesses on our side, as well as the scores of Christian Spiritualist societies with moral and religious articles of belief.

I heard a Unitarian sermon not long ago, and at the close, being introduced to the preacher, I told him I endorsed his sermon entire, and that it was what I had been teaching on that subject for years, and he said he knew it, and yet I could not join his church nor he mine if I had one, but we can both preach, and he will reach some I could not, and I will reach some he could not, and we need no association to force or invite us together, as we should not come, voluntarily nor involuntarily.

Saratoga, N. Y.

THE RECENT EARTHQUAKE, AND ITS CAUSE.

To the Editor of the Banner of Light:

The advent of autumn brings to us the fearful news of what will be recorded in history as the great earthquake. The statement that it covers an area of 900,000 square miles is hardly sufficient, for if reports are true it was felt on the other side of the Atlantic, and from South Carolina to Ontario, Canada.

This startling phenomenon has called forth many opinions from the scientific world, chiefy noticeable for the wide difference between them: "Volcanic eruption," "The slipping of the rook strata far beneath the earth's sur-face," etc. One thinks the shocks were more face," etc. One thinks the shocks were more violent on sand, instead of rock formation. Another thinks the trouble arose simply from Another thinks the trouble arose simply from the expansion and contraction caused by heat and cold, drouth and moisture. Again it is suggested that "the earth's crust has settled one-tenth of an inch." A negative prophet is "quite sure electricity has had nothing to do with it." And the last authority to date suggests the "seaward slip" theory—his opinion being founded on the fact that "about one hundred miles at sea there is a sharp depression" and this "slip" is to fill the gap, so to speak. The readers of such varied opinions may naturally ask: Do any of them account for the phenomena witnessed?

phenomena witnessed?

If Pluto's caldron has bubbled over, why was the disturbance felt at the several places, so widely apart, and where is the evidence of

the volcanic eruption? Would it be possible for the rock strata to allp, and cause such commotion, from Ontario to Carolina, and thence under the Atlantic to Europe, leaving at the same time large inter-

mediate spaces without a tremor?

If the shock was "more strongly felt in sand instead of rock formation," how could the un-dulations be carried so far, having only yielding sand as a medium of communication, and leave large tracts unmoved?

If a particular substratum has sattled one tenth of an inch, was it the same one in Europe, Carolina and Ontario?

Is there any evidence of a "seaward slip," and how could it overcome the natural friction caused by the pressure of the surface matter upon the strata that remained intact?

Are any of the above theories tenable?

Are any of the above theories tenable?

No evidence of a volcano has been reported.

Much has been thrown down—nothing up.

A rock stratum extending from Europe, under the Atlantic, to Carolina, and thence to Ontario, would have a certain dove tailing process that it would require a vast amount of vasaline to lubricate sufficiently to overcome the friction.

the friction.

The "slip-rook" and "sea slide" theories.

this I never ridicule. It is which seems to me taken place on the earth's urface that the seems to me taken place on the earth's urface. Williams the seems to me taken place on the earth's urface. Williams the seems to me taken place on the earth's urface. Williams the seems that Tridicial process contains and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place and including all divisions one west that Tridicial place are the second of the medium, who is the medium who, is the medium who,

immense bodies of water have been removed to places far distant from the original reservoirs, and large reservoirs created where none existed before. Numberless icebergs have drifted from their moorings to warmer climes; the sea has levied upon the mountains, and the rivers have collected and delivered the tax; cities have been built of material brought from distant places. from distant places.

from distant places.

If you attach even the slightest weight to one side of a toy-balloon it will turn on its axis. Attach another a little way from the first and it will change its axis. So it is with the earth's axis—it must shift to meet the requirements of changes on its surface.

A shifting of the earth's axis causes an unusual strain upon certain parts of the earth's surface or crust, readjustment becomes necessary and the earthquake adjusts the earth's

sary, and the earthquake adjusts the earth's surface in accordance with the demands of

the shifted axis.

On this continent I noticed that the earth-quake followed substantially the isothermal line.

Regarding the assertion that electricity had

nothing to do with it, I would say that I regard electricity as a crude manifestation of a more potent and universal power called magnetism. While the earth's magnetism may not be the cause of the earthquake, it is nevertheless true that a change of the earth's axis must necessative that a change of the earth's axis must necessative the cause of the earth's magnetism. rily cause a disturbance in the magnetic currents.
In at least one case a sensitive in Boston ap-

parently without cause became violently agi-tated at the moment of the great shock, and

parenty without cause occame violency signated at the moment of the great shock, and the agitation continued, though with less violence throughout the remainder of the night. Doubtless thousands of other sensitives were similarly affected. Thus it will be seen that fear was not the sole cause of the mental excitement which accompanied the physical phenomena. Erratic magnetic currents would cause similar excitement even without the knowledge of the earthquake.

All talk about volcanoes in New England is sadly out of place at the present time. There is not the slightest danger of any serious disturbance here; and groundless fears should not be aroused. The great shock has passed—the new dispensation is in force; climates will slightly change, but the green old earth will continue to roll on substantially as heretofore, and in my opinion a long period will elapse ere another earthquake will disturb any considerable portion of the earth's surface.

Boston.

F. L. K.

F. L. K.

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

Materializations at Lake Pleasant. To the Editor of the Banner of Light:

On the first day of April last my wife's mother passed to spirit-life. She had been for many years a firm believer in the Spiritual Philosophy, and for the last twelve had lived with us, and had given us assurance that, if possible, she would materialize to us as soon after passing to spirit-life as she could gain the necessary strength.

During my vacation my wife and myself spent a week at Lake Pleasant camp, and while there it was suggested that we attend Mrs. Huntoon's seance, which we did on the evening of Aug. 22d. We had never met the medium before, and were entire strangers to her in every way. The séance commenced at eight P. M. We took our seats, and a gentleman and lady were chosen from the circle (the gentleman being a skeptic and reliable man from Keene, N. H.,) to hold the hands of the medium. They sat in front of the cabinet, in plain sight of us all. In a very short time musical instruments began to be played upon, and then thrust out of the cabinet, and hands were pushed out between the curtains, four feet or more from the medium, who was having her hands held. Soon a hand came, and in an audible whisper my wife's name was called. She and myself went forward. The light was sufficient for us to examine the hand and clasp it, which we did, and we found it had the same large joint on the index finger and the same moist feeling which her hand always had in earth-life. We were anxious to know from whence the hand came, and found, on opening the curtains, there was nothing tangible beyond the hand and

We now had an intermission of a few minutes, during which time my wife was chosen to examine the medium, as to clothing, before she entered the cabinet for full-form materialization. This she did thoroughly, and says she knows she had nothing on which was white. She took out her white handkerchief, and removed her collar, and had nothing white about her when she entered the cabinet. The cabinet was also examined by four of five men before she entered it. The light was adjusted, but remained strong enough for us to see a form across the seance-room, and to recognize one three feet from us. Soon a man, much taller than the medium, came out of the cabinet, and several female forms came, dressed in pure white, and dematerialized in front of the cabinet. There also came a girl, in white, apparently five or six years old. Then an old lady, dressed in dark clothes, and slightly bowed over, came forward, and in an audible whisper called her daughter's name, Mary, several times. My wife started forward and met her, and the spirit came forward, showing quite a lameness in her right hip. She put her arm around my, wife's neck, and kissed her three or four times, in her peculiar way, on her cheek, and said in a whisper, "This is your mother, Mary; this is your mother. I am so glad you come, so glad you come," and then turned partly round and dematerialized in front of the cabinet," Previous to her coming out a strong smell of liniment was noticeable by myself and wife, and all who sat near us, and this I regard the greatest test of the whole. We all know that when our friends show themselves in forms they bring forward the things they wore in the earth-life as much as possible as a help for us to identify them. This liniment had precisely the same odor of the liniment we used on her, hip for months, by direction of Dr. Charles Sweet, who set her hip, Of the many proofs given of her identity were the following: The she was with us in earth form; in this life she was left handed, and she used only her left hand every time she spheared to us her right hip was broken; and the lameness okneed thereby was strongly shown at this time. Here hair, her form, her manner, and everything about her were exact, and the liniment the greatest proof of all that in truth my wife a mother stood before and spoke to lier daught

## Banner Correspondence.

Ontario.

PIQTON.-W. Arnold writes: "The present age is ties of the purchaser. For instance, a glass of water to three different persons may be of different values; the plano. Mrs. Scott Briggs was to address the one may not care for it, another may like it much, the meeting on the evening of Sent. 12th. third, if he does not get it, may die. The usual practice in selling to the last is to get from him all he has. A sharp business man would conceal a well near by, and compelling the stranger to come to him, striphim. But If the water was sold according to the cost of producing it, this would be so trifling probably no price would be charged, and it would be impertinence of the seller to try to discover how much it was wanted, as that was the purchaser's concern only.

I am wearled, as other Spiritualists are, of as-pirations. Wishing to do good we see opportuni-ties enough, the query is, how can we best do it? Words move, but actions draw. Let us surround ourselves with conditions that will develop our better natures. Our first requisites are shelter, food and clothing. These and many comforts ought to cost no human being a moment's care, they might be so abun-

You are opposed to organizations, and rightly so, because the liberty of the individual is likely to be thereby interfered with. Josiah Warren in his 'True Civilization' clearly points out the course to be pursued. A child, he says, may be a leader in erecting a log house by beating time. One may be a leader in one department, and wholly unfit in another. There can be but one leader, and he must attract volunteers by serving

My proposition is, that some person after consulting with intending cooperators as to what is needed, give it form and appoint a head of each department who should be responsible for the harmonious working of the department ; each cooperator to have a separate and distinct interest, and make his own arrangement with each department. The estate when paid for by the products of labor, would represent so much storedup labor, each contributor's share being registered.

In equitable exchanges, time and repugnancy would be the principal elements to be considered. Surely the intelligence of the cooperators could arrive at some approximation of the cost and comparison of different, kinds of labor or its products. It need not be very close to raise the producers of wealth out of the present slough of despond. Every one being interested in having things done in the simplest way and shortest time, every suggestion of the sort would be promotive of good will; rather different from the autagonism the present mode of buying and selling

To simplify matters, let some one in easy circumstances buy a place, furnish and stock it, the cost to represent a loan, or lease one with right of purchase, and appoint some whole-souled individual to superintend it : a woman, I suggest. Men have made a sad mess of things; let women be at the head of all the departments. A district in England has been handed down for generations to women only, no man being allowed to hold any interest in it, and it is said it has always been the best managed part of the coun-

The only restriction on the individual to be, he must not encroach on another, and arrangements should be such that this could be avoided, except when willfully done. It should be clearly understood, with the exception of encroaching, every one had the right to conduct himself in his own way. Some foolish ones might seize him by the hair of his head and drag him into their way, but let the wiser ones look to the conditions, for the outworkings of man's better nature : some might suggest a superintendent with whom all reasonable persons might work. I live on others with. out doing anything for it, save in a limited degree, as my income from interest is small, but I would be delighted to enter into some arrangement as proposed, and become an equable exchanger, for I have an abiding faith in the harmonious workings of justice, and that all other things would then be added unto one."

#### Oregon.

TALENT. -- John Beeson writes, under a recent date, renewing his subscription, and saying: "I prize the BANNER highly, not only because of its advocacy of Spiritualism, but for its faithful defense of the Indians (a work to which I have for many years devoted my energies) and its persistent protests, against legalized monopoly in the interests of the M. D.s. We have here a nice hall upon the land now owned by my son, which I took possession of thirty-six years ago. This place of assembly is dedicated to universal mental liberty, and services occur there every Sunday.

Before this reaches you I shall be in my eightyfourth year. I have had hard labor in the past, but I now see light shining on my pathway. President Cleveland, and many other leading minds in the nation, are adopting the views which we have so long advocated for the treatment of the Indians, and victo-

Referring to a meeting held in the Talent Hall, on the 29th ult., for the purpose of ventilating the M. D.s and their reprehensible courses, and for the advocacy of a wiser treatment of the sick, our correspondent says: "Doctorcraft is as fatal to human interest as priestoraft, and the times call aloud for every lover of his race to unite in resistance. If every school district in the country would have similar meetings there would soon, in my opinion, be vastly less suffering, smaller doctors' bills, and fewer premature deaths."

#### Verment.

SOUTH WOODSTOCK .- A correspondent writes: "I see by recent issues of the BANNER OF LIGHT that the Regulars in Connecticut and Maine will make efforts before the next Legislatures of those States for the passage of laws favoring them in a most unjust and arbitrary manner. If one will but think for a moment what more belnous law could be placed on the statute books of a State than that which refuses to its sick (mayhap dying) citizens the peculiar class of aid which they specially desire to secure at that to them trying hour, and virtually condemns them to die -if some diploma bearer of the ancient school cannot cure them with his antiquated methods?" Vermont has such a law upon her statute books, and our correspondent thinks there was some plan quite strongly bordering on a "plot," whereby it was gotten through the Legislature at the time of its passage. He states that sey, eral practitioners who had been successful beyond those of the Old School as "bone setters," prescribers, of effective medicines by and through clairvoyant and psychologic powers, etc., have been severely persecuted in their labors by the M. D.s since the Vermont law was passed. He trusts that the Green Mountain; State, which was and ever has been foremost for him. man freedom in our country's darkest days, will orb long abolish this doctors' law, and the slavery to the old-fashioned M. D.s. which it enforces upon her otherwise free oltizonerskip and oil distalve

#### Washington Territory.

WALLA, WALLA ... J. Plaquet writes : " My household and myself cannot be deprived of the weekly Visits of the BANNER OF LIGHT. The spirit-messages and the answers from spirit-sources to questions are lead and re-read with interest. The subjects treated upon! in the lectures are of the highest import ance to all, and we read with great pleasure and profit such as the three of recent date : 'God,' 'Spirit,' Matter, and many others which we can call rich mines for the investigator. The reports, correspondence, home and foreign notes keep us posted in the general Work of spiritual progress. All this leads us to say

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1 to expelled. For firm, ofc., see advoitfely eplicates."

Harugari Hall on the evening of Sept. 5th. The meeting was opened with appropriate remarks by John C. Rowe, jr. [Chairman]. Samuel Robards gave his experience at the camp-meeting of Spiritualists at Lake Pleasant, and Dr. Dager followed with interesting remarks, enjoining the Spiritualists of Utica to unite, one of injustice, mainly brought about by the mode of buying and selling things according to the necessilievers. John C. Rowe, ir., followed in exhortation, and the congregation sang. Prof. Case presiding at

COMMUNITY .- Laura B. Smith writes : "I very deeply appreciate the great good the BANNER OF LIGHT has done and is doing for humanity. Its Message Department is of great value, giving us such vivid views of the spirit-world. How can people doubt the goodness of God, and the need we have to reform

while on earth, if they believe one-half the spirits say? I wish I could attend some of your Banner Circles, and hear the different communications as they come to mortal ears. It appears to me as if the atmosphere must be so filled with good spirits that it would seem like being on hallowed ground to be there. I know God's blessings are resting upon it, for I feel it every time I get the BANNER."

#### Mississippi.

EUDORA .- A correspondent writes : "Several writers for your columns having contributed instances of the intelligence and faithfulness of dogs, horses and other quadrupeds, that lead one to suppose they possess germs of soul faculties akin to those of human beings, I avail myself of a leisure moment to give you a few items regarding a similar case recently reported in one of our papers. It appears that a two year old girl, daughter of a train-master at a railroad depôt, was very fond of her father's Newfoundland dog, an affection which the animal reciprocated by constant devotion. On a certain day not long since the dog was observed to be acting strangely. He went from oue room to another until he found the mother of the child, when he rubbed himself against her hand, and pulled at her dress. The lady took no notice of him, and the dog persisted in his efforts to draw her toward the door. 'Go away,' said the lady, 'go and find Nellie.' The dog went away whining. A few minutes afterward the mother went to look for her little daughter, and found her lying asleep so close to a large fire that her clothes were scorched. They would have blazed had it not been for the dog, who had crouched down between her and the fire, taking care to protect her well. Marks on the child's clothing showed that the dog had tried to drag her out of danger. When he failed he interposed his own body, and the mother found him in that position whining, while the hair was being singed from his back. The child was sleeping peacefully."

#### Maggachusetts.

NORTH ADAMS. - James M. Rogers writes: Christianity teaches that man has fallen from a pure condition; Spiritualism tells us that man has not retrograded from the plane upon which he was created. but has advanced. Christianity presents a blan of redemption? to rescue man from that condition into which he 'voluntarily' plunged; Spiritualism holds redemption as impossible, inconsistent with the attributes of an All-wise Creator. Christianity offers a hope of immortality and happiness through the sufferings and death of the Son of God; Spiritualism denies vicarious sacrifice and claims that the sufferings of the innocent can never be a cause of joy to the guilty. Christianity is vague and indefinite regarding man's condition after he passes from earth; Spiritualism is clear, definite and rational, appealing to every man's reason for the correctness of its conclusions."

#### Texas.

SAN ANTONIO.-Eliza Sellon writes: "I am now eighty-three years old; have taken the BANNER OF LIGHT twenty-eight years, and feel that I must continue to receive its weekly visits as long as I remain on earth. If any medium or speaker would like to pass the winter here, we will gladly give such a cordial welcome to our home, 417 San Pedro street."

#### Illinois.

VILLA RIDGE.-Esther Dille writes that she would be pleased to have a good materializing medium —a lady—visit her home during the fall and winter. She will pay all expenses, (including traveling) and give all receipts to the medium. Parties interested can address her as above.

> Written for the Banner of Light. THE DAWN OF A NEW DAY.

BY BELLE BUSH.

Swiftly toward the dusky zenith Mounts the bright auroral ray; Downward o'er the western shadbws Soon shall shine the naw-horn day.

Lo! man's ancient faith is waning, And his iron rule of might; Woman, from her slumbers rising, Struggles upward to the light.

Unto noblest deeds aspiring. See, she flings away her toys: By a holy aim ennobled, Seeking more than gilded joys.

In the colden fields of labor She shall prove she hath a soul. Worthy soon to be man's equal, Traveling to the selfsame goal.

But not his the strongest fetters That have crushed her holy trust : Fashion and the love of pleasure-These have bowed her to the dust.

Rust of ages eat the chain, Break the antique links in twain; In our minds and from our hearts Now a nobler worship starts.

Let the old dominions fall, New ones rise upon each wall; In the broad, bright fields of youth Scatter wide the seeds of truth;

Then, when fall the autumn leaves. They will bear the golden sheaves For the poor and the distressed, For the weak and the oppressed.

Ignorance and darkness bring In their path each loathsome thing; Only truth can set us free! Giving joy unceasingly.

Let us seek in love and duty Pearls to deck the brow of beauty; when we break the gilded chain Binding heart and soul and brain,

Fashion, ease and pleasure—all, When the old dominions fall, Then may We in justice claim With our brothers equal fame. Nobler then our work will be In the fields of destiny. Woman, waken | crush your fears, Freedom was not won by tears.

Years of toll for heart and brain, Toll alone will break the chain. Waken I see the auroral ray Now foretells the coming day. Ply, ye flends of hate and scorn Tis the gray dawn of the morn! Belvidere Seminary, New Jersey.

with of spiritual progress. All this leads us to say work of spiritual progress. All this leads us to say work of spiritual progress. All this leads us to say work of spiritual progress. All this leads us to say work of spiritual progress. All this leads us to say work of spiritual progress. All this leads us to say the the sun, whose rays reach the low, dilton to the more familiar, designations such its probabily as comfortable a leavenly arrangement as the great, in this world occur the sett names of Advents, Apostolics, leavenly for poor alon; truly like the sun, whose rays reach the low, Baptiste. Sandemanians and Peculiar People, occur the sett names of Advents, Apostolics, I angement as can be devised, especially for poor alon; truly like the sun, whose rays reach the low, Baptiste. Sandemanians and Peculiar People, occur the sett names of Advents, Apostolics, I angement as can be devised, especially for poor alon; truly like the sun, whose rays reach the low, Baptiste. Sandemanians and Peculiar People, occur the sett names of Advents, Apostolics, I angement as can be devised, especially for poor alon; truly like the sun, whose rays reach the low, Baptiste. Sandemanians and Peculiar People, occur the sett names of Advents, Apostolics, I angement as dan be devised, especially for poor alon; truly like the sun, whose rays reach the low, Baptiste, Baptiste, Baptiste, Baptiste, Composition, I angement as the great comfortable as heavening as the sett name and recreation of the low, Baptiste, Baptist In a list of English religious denomina-

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September Magazines.

THE QUIVER. - New illustrated chapters of "The Heir of Sandford Towers," and of "The Stranger Within the Gates," are given; the author of a serial story recently concluded, contributes the opening chapters of a new one, "Mrs. Scott's Daughters." A complete story, "Only Her Little Temper," several fine poems, a page of music, and minor articles of in-

terest complete the contents. Cassell & Co., New

York.

The frost bell is doubtless the means of saving many tons of grapes in the northern portions of California, where the frost sometimes does so much damage. It consists of a wire running from different parts of the vineyard to the house. On the vineyard end of the wire is an apparatus that rings a bell at the house when the thermometer descends to a certain degree. When the bell is let off the occupants of the house know that their vines are in danger, and immediately repair to the vineyard and light fires in different quarters, and thus prevent, through the agency of this ingenious electrical device, the loss of tons of the most luscious fruit grown on the Pacific slope. FREETHINKER'S MAGAZINE .- "The Myth of the Great Deluge." is the title of the leading article. Mr. A. B. Bradford's address to his Orthodox friends is concluded, the topic considered in this portion being "Morality-Right and Wrong." H. Clay Luse, of Waynesburg, Pa., is announced as having assumed the position of Associate Editor. Mr. Luse closes his introductory by saying that the mission of the publication is, in his view, not to teach agnosticism, athelem, thelem, or any other ism, but to present the varied thoughts of able writers, from which the reader may form his own conclusions. Salamanca, N. Y.: H. L. Green.

THE HOMILETIC REVIEW.—The third of a series of discourses upon "Probation After Death" opens the "Review Section." Prof. Morris, of Lane Theological Seminary, is the writer, and the conclusion he reaches is that death ends all, so far as any hope of happiness for those who do not believe as he does can be had. In the course of his remarks he says, referring to the time of the early Protestant creeds : "That many Calvinistic divines of that period, and of the century following, affirmed the damnation of infants not elect, must of course be admitted." This admission does not harmonize very accordantly with the affirmation of Talmage, and others, that such a belief was never held by their church. May it not be that a few years hence, divines" will declare that the fact of probation after death was never denied by the evangelical clergy? The usual variety of sermonic literature and discussions fills the remaining pages. Funk & Wagnalis, New York.

THE PHRENOLOGICAL JOURNAL contains portraits and brief biographical sketches of "English Parliamentary Leaders"— Chadstone, Marquis of Hartington, Chamberlain and Hicks-Beach. Henry Kiddle contributes an article entitled "Orthodox Christianity and the Religion of Jesus." Fowler & Wells Company, New York.

THE FLORAL CABINET publishes Pres. Thorpe's address to the Society of American Florists and a pleasing variety of articles, including "Old-Fashioned Gardening," "A September Day's Outing," "Hybrid Roses," etc., and useful suggestions in "Home Keeping" and "Home Decorations," with "Notes and Comments" on matters of interest to cultivators of flowers. Published at 22 Vesey street, New York.

THE HERALD OF HEALTH.-In No. 15 of a series of papers entitled " Health and Working Habits of Busy Men and Women, as Described by Themselves," James M. Peebles, M. D., describes those particulars of his daily life. In a letter to the editor, Red Cloud, the Sloux Chief, gives an account of the health conditions of his people. Closing his recital, he says:

tions of his people. Closing his recital, he says:

"I am growing old, and my people cannot much longer have the counsel and advice of their old chief. Before 'passing over the river' it would be so good to me to know that my people were contented, prosperous and happy, with good homes, little farms, plenty of ponies and happy families. For myself, I am not selfish enough to have much thought for the little while I have to stay. Any sacrifices I can make for my people will be a pleasure; but it would be a great consolation to my spirit, when it takes its flight to its Fathers, to carry with it the intelligence that all the Sloux people were comfortable, happy and contented."

New York: M. L. Holbrook, M. D., 13 and 15 Laight

THE ELECTRICIAN.—The leading editorial reviews the relative abilities of the electrical and gas companies for producing a good and cheap light, the rivairy between the two interests being at present intense. The placing of wires underground in New York City is a matter of speculation as to who it is to most benefit. Practical articles upon electric science, abstracts, correspondence, news and notes, make up the contents that follow. Electric Publishing Company, New York.

THE KINDERGARTEN AND PRIMARY TEACHER. The injustice of and the evils resulting from much of the punishment of children are shown in the opening article by W. E. Partridge. The departments, "Mothers in Council" and "Teachers in Council," contain much that is of great value to those classes. Fowler & Wells Company, New York.

### Funeral of Hon. John S. Ladd.

The services over the remains of this veteran Spiritualist were held at his late residence, 2 Frost street, Cambridge, on Wednesday, Sept. 8th. Rev. Mr. Holland (Unitarian) officiated. He read, as introductory, the truly inspired poem, by Edwin Arnold, entitled "He who died at Azan." After reading selections from the Scriptures, he then referred to the deceased as having been at one time a Superintendent of his Sunday School; "and," said he, "I have had many since, but found none to excel him in his devotion to his work: none more reliable or faithful." This was some thirty. five years ago. He spoke highly of him as a citizen, neighbor; and in his capacity of Judge of the Police Court he was the friend of the poor-having always a tenderness of feeling toward the unfortunate, and a desire to put them in the way of conditions for reformation as far as possible to him. "Although," said the speaker. "in later years the deceased had some ideas of a future life different from many of us, he was conscientious in that belief, and through his many weeks of severe suffering this was a support that made him a patient bearer of all to the last. It was an example that few Christians could surpass. His was a life of honesty, integrity and purity-a worthy example for the young to follow."

After a few remarks to his bereaved companion of forty years, and to the family, Mr. Holland closed with

The burial was private—the remains being taken to the family lot at Mt. Auburn. W. A. D.

### A Spiritual Pamphlet.

Our friends, Messrs. Colby & Rich, of the spiritual BANNER OF LIGHT, are very kind in furnishing us with a full supply of their peculiar literature. They are far more generous in this respect than the church people, from whom we never get any books, but perhaps we suffer no great loss by the omission, as we have got a sufficiency of theological volumes, such as they

The last book, just received from the Spiritual depot, is entitled "An Apostle of Spiritual-ism : A Biographical Monograph of J. J. Morse, Trance Medium," with a description of "Homes in the Hereafter." We learn from the book that Mr. Morse, who at first was an unedulated young man, was taken possession of by spirits, and made to become, under their power, an able writer, and quite an orator. If this is true, he has been very lucky, for it has saved him much reading, thought and study." Could the spirits of some of the great departed Liber.

true, he has been very lucky, for it has saved him much reading, thought and study! Could the spirits of some of the great departed Liberals—say Voltaire, Paine, Hume, Gibbon, and others—only take possession of us, so that they would edit this paper, what a grand journal the Boston Investigator would be lead to the Concerning the 'Homes in the Hereafter," Mr. Morsa says, or rather his "spirit guides" say that they will be satisfactory, peaceable and happy—far superior to what the church promises, and free from all objections. This is encouraging, and if those "Homes." and the people who live in them are exempted from all expenses of rent, taxes, provisions, clothes, etc., it is probably as comfortable a heavenly arrangement as can be devised, especially for poor people who receive little or no heaven upon earth. Further, particulars may be, obtained from the pamphilet, which is for sale by Colby & Rich, No. 9 Bosworth street, (formerly Monty gomery; Place,) Boston—The Boston Investigator.

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Verification of a Spirit-Message. GRORGE WILSON.

on the Pacific slope.

After reading in the BANNER OF LIGHT of Sept. 4th the spirit-message of Geonge Wilson of Providence, R. I., I proceeded to hunt up proof of its identity and correctness, and succeeded satisfactorily, His remains were deposited in the cemetery in this WM. G. WOOD. Providence, R. I., Sept. 9th, 1886.

The frost-bell is doubtless the means of

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Omro, Wis., Aug. 17th, 1888.

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utterance.

We do not read anonymous letters 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 ink 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 Pight.

BOSTON, SATURDAY, SEPTEMBER 18, 1886.

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

#### Volume Sixty.

The BANNER OF LIGHT opens its Sixtieth Volume with the present issue. That means an unbroken existence of thirty years, or within three years of the life of a generation. No boasting is called for over such a consummation, but there is every reason for congratulations. After thirty years, the BANNER is in a position to review the field and even to forecast the future of Spiritualism as no other publication can. Beginning near the dawn of the new light on the modern world, it has proceeded steadily, in full faith that that earlier ray was to lead in due time to the brightness of the noonday. The past at least is secure; the future can be no other than the child of its acknowledged parent. At the present time it may look cloudy and dublous to many souls that have known their own trials, but the result fortunately is not directed by human wills nor reached by human power alone.

The outlook for the truths of Spiritualism, which have been sown broadcast for nearly forty years, is in the highest degree encouraging. Even in the face of obstacles which its professed friends have put in its path, both knowingly and unknowingly, it is making its way triumphantly in the minds and hearts of mankind. At times, it may appear as if it had come to a standstill, and waited for a fresh impulse; but behind and through all obstructions it is found that the invisible intelligences are tainty. It does not take charge of the indidoing their work upon earth, which is—as the late Mrs. J. H. Conaut's spirit-guides remarked in the early days of the movement—to spiritualize existing conditions of Church, State, and School, not to overturn and destroy them. Spiritualism aims to influence human life in the individual, to affect personal conduct and character, and that is its chief office. Its work is going on everywhere, upon single and individual hearts in every department of human life, and would not be aided, but would rather be impeded (so at least it would seem by the light of the past experience of the movement) by the establishment among Spiritualists per se of any distinctive organization or Association based upon and confined by crystallized articles of presumedly-conjoint belief.

This is a point deserving at once of the widest and most special attention at this stage of its progress. The more clearly it becomes settled in the mind, the more effectually will Spiritualism perform the high work to which it has been appointed. When it comes to the point where the believers in a new and general revelation think it not merely expedient but absolutely necessary to drain off its free current for power to operate necessarily limited organizations, they may as well conclude that the larger is included in the less, and that all has been given for only a temporary and private advantage. But this would be taking a narrow, if not a conceited, view of a matter that relates to the welfare of a world rather than the magnification of individuals, however worthy.

As Spiritualism clearly came to reach the individual, it is for the individual to associate himself as he will, obeying always the law of spiritual gravitation; but that by no means implies the deliberate and mechanical construction of a fabric of which form is the essential feature. In natural association the law of the spirit is first obeyed, to which all structural progress inevitably conforms itself. Hence the existing forms will be as various as are the controlling motives of association. If anything is to be specially avoided in advancing the great work of Spiritualism among men, it is the methods that have been employed by the organizations which it is called to supersede. But it will never accomplish its work by doing as the Church has been doing for weary centuries of suffering. Being a new revelation, it must of necessity have methods of its own, and they cannot be other than the free methods of the spirit. They must obey natural laws only. They are not compressible in the hands of men. They work from within outward, and never contrarily. The forces are central, and not on the circumference.

A recent trance discourse of that gifted medium, Mrs. Cora L. V. Richmond, on this very question, "How does Spiritualism treat Church, State, and other Institutions and Professions that Deny It?" touches with so much fresh power and such searching pertinency upon the several points included in it, that we feel sure we shall satisfy all truly spiritual-minded read- are taken in by the Bible just as they are by platform tests.

of the State, and of Science, are not compelled sufficient answer of her control is, that truth

it. The history of all new expressions of truth shows that established formulas refuse to re- spiration" regards the studies of scholars in cognize the new. The Established Church has ancient manuscripts, Eastern manners and always insisted that its standards are the high- customs, the great religious of the world, and est, and its authority complete and perfect. There can be no church that has established forms of belief without this, and it is this that closes the door to any further inspiration. When a new revelation comes, there is an inevitable seceding from these old forms in order that there may exist the privilege of recognizing the new. All religion is not in the Church, any more than all truth and justice is in the State. Nothing has been more conclusively demonstrated than the power of man's religious nature to continually express itself in new forms, and the power of inspiration to reveal itself continually and successively to man.

With the Church, as such, Spiritualism has nothing to do; theology and Spiritualism have nothing in common, while Spiritualism has to do with the religions of all ages. When a truth appears in the world, they who are so spiritually constituted and endowed as to perceive it may be blest by the knowledge of it, while those who are not are certainly not under its dominion; nevertheless, the truth itself is not to be held responsible because they do not receive it. Some trees retain their leaves so tenaciously that it is not until the new spring buds appear to push them out that the old dead leaves let go their sapless hold on the boughs, and fall to the ground the lifeless and useless things that they are. And so the old leaves of truth cling to the ancient boughs of human faith and error, refusing to yield to the tempest blasts of winter; but if, by the coming of new buds and new expressions of truth, the leaves are forced to fall as of no further use. Spiritualism is not to be blamed for the result, since it is the new growth that brings life with it, and not death. It certainly will not promise, either, to cease its growth, or to despoil itself for the sake of preserving lifeless forms and images, thereby repressing the appearance of the fragrant buds and fair flowers of spring. Out of the dead forms the new life springs.

Spiritualism says to the Church, "I am alive; I am here; I have not come by your permission or favor; whatever my work is, that I will do; if you dread that work, then seek to include it in your faith; if you fear it, then cast out whatever may beget fear, for fear is born not of truth but of error; and if you find there is something that supplies what has never been found in the teachings of past theology, then accept this truth." If, said the controlling intelligence, it is true that evidence of the future existence is fully established by the testimony of those who dwell in spirit-life, then the clergy of all others should be aware of it, and instead of bending over the grave with doubt upon their lips concerning the fate of the departed, they should be prepared with certainty, that certainty being in the world.

Spiritualism wages no war with any man's faith or belief, but only gives to each individual the liberty to think, choose and believe according to the highest spiritual evidence offered him, under the constant direction of his conscience. Hence it holds no attitude whatever toward the Church. We neither decry nor denounce, but simply say that Spiritualism is here, a fact, a token of life, not of death, a knowledge and not a faith; that it is fulfillment instead of a prophecy; realization instead of a promise; offering to those who conscientiously accept it that security and strength in relation to immortal life which can be found in no other faith or belief that the world affords, because it is an established cervidual conscience; it dictates no mode of worshiping God; it declares no formula of utterance to be either right or wrong. It denounces only what is unreal and untrue, and is a foe to hypocrisy in all its changing forms and various

Its great work in the hearts of men goes steadily on, though it may at times seem slow. It cannot be hastened or precipitated to suit the impatience and impulsiveness of any. As soon and as fast as men are prepared to receive the light of truth, it will be given them to possess and to profit thereby.

#### Woman and the Bible.

For not a little time past the pulpit men have sought to make matters still more smooth and velvety for themselves by delivering discourses and writing books on "The Women of the Bible," "Woman in the Bible," and such like topics; but they have never as yet come out with an avowal that woman was equal to man in that book, or a demand that the matter should be looked up, de novo. They dealt with her in the usual dollish way, seeking to make up by sentimental flattery what she was denied by simple brute superiority. The consequence is that in this latter day woman is taking up her case for herself; and at the present time there is a joint committee of English and American women raised for the express purpose of revising the Holy Scriptures so far as they deal in any manner with their sex. They discover that they are restricted on this side, and hampered on that, by the passages that are always ready to be quoted from the Bible, and at last they are determined to find out whether that much quoted and more worshiped book does indeed treat them as inferior and subordinate oreatures, whose rights are entitled to but

secondary respect. Inasmuch as woman is practically enslaved according to certain Bible texts, the committee referred to think they will be engaged in a worthy service if they can clearly show to such of their own sex as accept these texts to the letter that they do not live according to their tenor, nor indeed can they possibly so live. That | being the case, of course the obnoxious texts go to pieces as they now stand, and an entirely different interpretation has to be supplied. We are informed that the work to be done by this new committee comes under the heads of Selection and Interpretation. One of their number states that the selection will comprise from one-tenth to one-twelfth part of the Bible. Next, each passage will be taken up for interpretation, just as it stands in plain English.

Frances Lord writes respecting it in the Index, that only the unoritical spirit in which the Bible is read would leave room for the work upon it that is about to be attempted. "No cultivated man or woman doubts," says this writer, "that the Bible has such power over millions of minds, precisely because they are so uneducated, so unoritical, so ignorant. They

ers by citing somewhat freely from it for their an imposing fraud of any kind, a clever newsbenefit: Spiritualism being true, the wonder paper, an ill written book, an injurious cuswith many is that the great lights of the Church, tom." After women shall have once fairly seen this proposed collection of Bible utterto receive and acknowledge it. The ready and | ances on woman there will arise a general demand for some explanation of the book, its hisis impelling only when one is able to recognize | tory, and how it came to be compiled, or made up. The thorough believer in "plenary inso forth, as but so much sheer "infidelity," and refuses to listen to a single word more on the subject. The function of the committee referred to will partly consist in showing women how to regard the Bible in which such enslaving words are used about them, and for which absolutely divine authority is claimed. A trained scholar remarks of sundry utterances of the Bible: "These strange sayings are not what they seem to be, nor is their source what it claims to be. The book has no power over me." But the necessity is to show the minds that are neither scholarly nor free that the Bible has no right to hold women in bondage in the way it undeniably does. It is claimed that women are now the only class in society against whose progress and well-being the Bible is still made to work as an opposing force.

The progressive morality of the Bible is a point of which much is to be made. What the Old Testament teaches the New Testament rejects. The former clearly upholds slaveholding, while the latter declares that there is neither bond nor free. This understanding of the collection of writings stretching over a number of centuries, is certain to lead one to broader views. And yet, while the Old Testament, with all its savagery, records that a woman, Deborah, judged Israel, the New Testament forbids a woman to teach, but commands her to keep silence. Here is an illustration of the variance, to be found in countless texts, with the plain fact of the progressive morality of the Bible, and women will see that such questions cannot be settled without investigation and inquiry, and that the inquiry is to extend beyond the bare letter of the English Bible. Popular ignorance must no longer be deferred to and respected; the freshly roused intelligence of woman will be satisfied with nothing less than serious research.

According to the statement of the writer already named, the committee will summon the assistance of any and every scholar and linguist, every anthropologist and mystic, and present the evidence upon which the selection of writings called sacred and known as the Bible was made. It will aim to focus advanced and recondite scholarship for the benefit of women who are anxious to face their Bible foe. The object all through will be, not to destroy the Bible as it exists for most readers, but to endeavor to connect them with the higher realms of truth and knowledge. The labors of the committee are expected to be very effective in freeing people from Bible bondage. Besides the literal meaning and the historical or other explanation, there will be a thorough account. however brief, of what women are and are doing in our own time, of the potent forces of evolution which are constantly at work, and of the outlook as it appears to the foremost minds among women. "The contrast between old Jewish ideas of the female creature and any happy, hearty, modern woman's idea of herself, will doubtless be pointed out," says the above writer in The Index, "in a very edifying way." 'Erudition is much, for it is voluminous; but evolution is more, for it is irresistible." The world is now to be informed of what women say about themselves.

#### Materializations in Tennessee.

A correspondent informs us that when the Camp-Meeting on Lookout Mountain commenced this season the local papers would not favor it to the limited extent of notifying their readers of the fact. As the sessions pro gressed the pressure of public opinion was such as to change somewhat their bearing toward them, until at length they reported what took place, and opened their columns to reports of what reliable persons witnessed. We gave some mention of this in a recent issue of the BANNER OF LIGHT, and alluded to the séances of Mrs. E. A. Wells, of New York City, for form materialization. In the Chattanooga Times of a later date a representative of that paper gives an account of what he in company with sixteen gentlemen witnessed; and though he does all he can to convince his readers that he is an iron-clad skeptic as to the spiritual origin of the occurrences-probably in deference to the preconceived opinions of a community ignorant of such truth-he is obliged to admit that Mrs. Wells "bears the reputation of being an honest medium"; that from one corner of a room across which was suspended a simple curtain—the walls and ceiling having been carefully examined and found intact-upwards of a dozen forms of men, women and children appeared. To this he adds: "As a convincing proof that the medium was seated in a chair during the presence of the objects, at one time the curtains were thrown wide apart, showing distinctly Mrs. Wells seated in a chair, and a woman and a child on each side of her; three faces and three forms, one apparently sleeping.... Hardly had the curtain hid these three from view than there appeared a sailor boy, in true sailor costume."

THE SPIRIT MESSAGE DEPARTMENT will be found of marked interest—as to contents-the present week. S. B. Brittan (in the course of the séance of June 11th) devotes much space to the answering of questions by a correspondent anxious to obtain his (B.'s) views in spirit-life regarding the materialization phenomena, etc.; and also goes over the ground to added extent in a message following; Charlotte Day of Utica, N. Y., is desirous that her friends should realize that a land of sunshine lies "across the river"; Caroline Jeffers brings kind remembrances to friends in Boston; Henry L. Spear wishes to reach a friend in Portland, Ore., in fulfillment of a promise made before his decease; Mary Weston, of Lowell, hopes to find her son John; Thomas Howard, of Hartford, Ct., wishes all who know him to know. also, that he is "very well situated in the spiritworld"; questions are considered June 15th, bearing on the central fact of "consciousness"; and Lotela interestingly voices messages for thirteen decarnated ones who needed her aid in appealing for recognition to their friends on

Mrs. Isa Wilson-Porter (daughter of the late E. V. Wilson) can be addressed from Sept. 18th to Oct. 15th at 409 West 19th street, New York City, where she will hold evening seances and give daily private sittings, also engage for Re-opening of the Banner Circles.

At 3 o'clock on the afternoon of Tuesday, Sopt. 14th, the Public Free Meetings which have been for so many years convened under the joint auspices of the publishers of the BANNER OF LIGHT and the world of unseen intelligences, were resumed for the fall, winter and spring at the scance-room in our building, with which Boston Spiritualists and visitors to the city are now so familiar.

Mr. Lewis B. Wilson, Chairman, supervised the exercises from the mortal side; Mrs. Nellie M. Day, as in years past, tastefully contributed vocal and instrumental selections; the audience joined in singing "Nearer, my God, to Thee"; Miss Emily Chace, the skillful reporter, was at her post, and the medium, Miss M. T. Shelhamer, proved in excellent condition for the services-the following decarnated intelligences manifesting at this opening séance through her organism: Lillian A. Oakey, Silas Underwood, Fanny A. Leavitt, Ellen Cain. Samuel Thompson, Mary Ann O'Brien. Spirit ohn Pierpont made the opening remarks.

Thanks, friends, for the floral display so generously donated for the occasion.

These meetings will be continued weekly. on the afternoons of Tuesday and Friday, at three o'clock. Public invited.

#### Decease of S. B. Nichols.

Just as we go to press a telegram from Hon. A. H. Dailey informs us that Samuel B. Nichols -who has for years been prominent in the management of Spiritualist meetings in Brooklyn, N. Y.-passed to spirit-life from that city on the morning of Sept. 14th, from the effects of pneumonia, after an illness of but four days.

Among the buildings damaged by the late earthquake in Charleston, S. C., was the one occupied by the publishers of the Deutsche Zeitung, our enterprising German contemporary. Notwithstanding its severe "shaking up," the paper appeared promptly on time, containing a graphic account of the devastation wrought. The proprietors (F. Melchers & Son, well-known Spiritualists) announce that the owner of the building "has great hopes for the future of Charleston," and proposes to immediately repair that structure, as well as all the others of which he is the proprietor, and they hope his example will be followed by the citizens generally. We trust the bright anticipations of our friends in this regard will be fully realized.

"Cousin Benja."-This writer for the Ban-NER in its early days, whom many will recall to mind as the Cape Cod poet, paid us a friendly call, in spirit, through the mediumship of Mrs. Carrie E. S. Twing, while we were at the Lake Pleasant Camp — his written missive running thus:

"My Dear Brother—I will just resurrect from the memory of the past the name of Cousin Benja. I trust it will not be quite forgotten."

We should be pleased to hear from this worthy gentleman by way of our Public Free Circles.

J. M. Young, our representative at Lake Pleasant Camp-Meeting this year, has won golden opinions on all hands for his excellent judgment and indefatigable zeal in the discharge of his duties. He will please accept our thanks for his good work.

We desire at this time to return our grateful thanks to those ladies and gentlemen who in different parts of the country so kindly responded to the call of the BANNER for reports of Camp and Grove Meetings during the past summer.

We would earnestly request all those parties who may have occasion to write to the editor-in-chief on other than purely business matter connected with the editorial department, to add the word "personal", to the address.

Mrs. H. B. Fay, the materializing medium, has removed from 156 West Concord street, to 62 West Newton street, Boston. Notice will be given when she recommences her séances.

Col. W. D. Crockett of Boston will please accent our thanks for choice specimens of the luscious fruit grown at his garden in the High-

Read the announcement made by George T. Albro on our fifth page.

#### The Maine Medical Law.

Do not forget, BANNER readers in Maine, that medical bill, proposed in the Allopathic and allied interests. was laid on the table by the last Legislature, and that it is to be acted upon the next session. The main object of this proposed medical monopoly

law is to prevent clairvoyant and magnetic physicians, as well as all others who, under various names are successfully utilizing, for the benefit of the slok. the subtle forces in nature and human life, from practicing, within the limits of Maine unless they can pass the gauntlet of a rigid "Regular" inspection, etc. We trust the remonstrance petitions will be thoroughly circulated for signatures, and that when the matter comes up for action, at Augusta, the friends of

freedom in medical practice in the State will show themselves awake to the exigencies of the hour.

#### J. J. Morse

Will be in New York City in October, speaking there, also, in December ('86) and February ('87); during November he lectures in Brooklyn ; in January ('87) he will be in Springfield, Mass.; in Washington, D. C. in March; Providence, R. I., in April; starting West in May, taking Cleveland, Chicago, St. Paul and Minneapolis en route to San Francisco, Cal., where he will speak at the camp meeting during June, and for Mrs. Watson's society during July, August and Sep tember, spending the remainder of the year in San Francisco and vicinity. Arrangements are pending for his departure to Australia in January, '88.

"FACTS," in its September number, gives a portrait of Madame Diss Debar, brief mention of her early life, and some particulars of the remarkable phe nomena produced through her mediumship, together with statements by various persons of what they have witnessed in her presence, and received through her agency, all which is of great interest. Mrs. Dawley concludes her translation from the German, and other writers contribute toward making this issue one of the best. Facts Publishing Co., Boston. Colby & Rich, wholesale and retail agents.

J. Wm. Fletcher will deliver his illustrated lecture on "Grant and the War" at Haverhill Oct. 1st. Will also speak in Providence Oct. 8d, at Low's Grand Opera House. Engagements for October in Newbury port, Portland, Me., and Norwich, Ct., to follow. Mr. Pletcher is open to engagements West to deliver illustrated lectures on Spiritualism, and other subjects Address 885 Broadway, Lawrence, Mass.

The many friends of Mrs. A. R. King, 377 Shaw mut Avenue, Boston, will be pleased to learn that she has resumed her business sittings, her son having en tirely recovered from his late severe iliness. See advertisement on seventh page.

Mrs. Augusta Dwinels, the excellent test med um, is located at No. 20 Common street, this city.

A Chapter from the Life of a Medium,

To the Editor of the Banner of Light:

Allow me, in behalf of the many mediums in the land who will appreciate his just remarks, as well as from my own sense of gratitude, to thus publicly convey my thanks to Mr. Eben Cobb for his article in the last number of the BANNER upon the "North American Indian." Every true medium, whose life has been

blessed as mine has been by the spirit-presence and magnetic support of one or more trusted Indian guides, will feel an emotion of pleasure and thanksgiving on perusing the noble defense of our invisible, dusky friends thus presented by Mr. Cobb in the essay mentioned. While the writer has said much that is brave and true, yet of necessity he has left a great deal unsaid, for it would take volumes to adequately present the claims that the spiritual world of Indian life has upon our hearts for sympathy, appreciation and gratitude due for services rendered suffering mortals in presenting hope, cheer and magnetic and physical vitality, as well as in giving convincing proofs of the immortality of the soul. In my own experience I have found our spirit Indians anything but uncultured, rude and unclean. For eighteen years I have served the invisible world as an instrument of communication between its inhabitants and mortals. For the first six years of that period I was subjected to the personal influence of such spirits as pressed around me eager to reach their earthfriends with a word of comfort and love, but entirely ignorant of the laws of mediumship or how to protect their medium.

Being a very young girl-but a child in stature as well as years—the tax upon my physical system by these exhausting forces was such that I gradually lost health and strength, until it seemed to my anxious mother that I must fill an early grave. All this time I had never felt the influence of an Indian spirit, and in my skepticism and short sightedness I laughed at the idea of other mediums having such controls, and rather doubted the fact.

I had never been personally acquainted with Mrs. J. H. Conant, of the BANNER OF LIGHTnor indeed with any member of that establishment which has since grown so dear to meand it was therefore a matter of surprise, and almost of doubt to me, to be suddenly controlled by the spirit of that lady, a few months after her physical decease, and to be told by her that she had been attracted to me by certain elements existing in my organism similar to those which had marked herown former useful mediumship: That I had a future work to do for the public good, but in order to accomplish this I must be supplied with such vital force as only the Indian element could give, and she had come to bring me a personal guide, who would remain always as my protector and friend, even though I should receive no external token of his presence. The gentle spirit then introduced to me "Half-Moon," calling himself a Little Crow, who took possession of my organism, giving certain advice to my mother and others present, and bringing to my wasted frame a feeling of exhilaration and strength such as had long been foreign to it.

About this time a new band of invisible guides was formed for my protection, and for the pursuance of spiritual work with my mediumship: John Pierpont (who had influenced me but a few times before), Dr. John Warren (coming to me for the first time), John Critchley Prince (the English poet)-each one of whom has performed characteristic and, I believe, useful public work through my organism-announced themselves with other gracious spirits as attendants upon me. This band has been added to from time to time as my labors have increased, until now it would occupy too much space in your columns to enumerate its members of the white race alone-not "ignorant, crude or disappointed "spirits either.

While I have the highest respect and love for the dear spirit-band I thus mention, my esteem in this quarter is not more great th that other band formed for me by "Half-Moon," consisting of twelve spirit Indians, brave and true, from as many different tribes and tongues, who have proven to me loyal, honest and helpful to mind and body. Of this band there is "Red-Wing," a noble Sioux, whose gentle magnetism and kindly cheer are given to the weak and suffering. As I write he is near, ministering to the wasted form, and stimulating the weary spirit of a loved friend who for years has battled bravely with an insidious disease, using his loved "medy as a battery." and performing his useful work with unceasing devotion. There is "Swift-Foot," honest, but stern, representing himself with drawn tomahawk, a runner, always ready to chase away the shadows-or "snakes," as he terms them-in the shape of annoyances, from the life of his medium or that of her friends; there is gentle "Harebell," winning and sweet, silently bearing good cheer to the hearts of the comfortless. and her sprightly pupil, "Lotela," to whom the readers of the BANNER need no introduction.

With the attendance of these and others I am daily blessed and encouraged. Do I not have reason to thank Mr. Cobb for his good word for our Indian guides? the BANNER or LIGHT for its constant defense of the poor, despised and misunderstood race? and Spirit Fannie A. Conant for her presentation to me of as noble a company of friends and protectors—though unseen, and of dusky brow—as ever blessed the life of a human being? M. T. Shelhamer. Aug. 29th, 1886.

Mr. J. W. Seaver, of Byron, N. Y., has retired rom mercantile life, in which, he has been actively engaged upwards of fifty-seven years, and postmaster at Byron thirty-five years. The Democrat and Chrontole of Rochester, alluding to his being the oldest merchant in that part of the State, and to the high estimation in which he is held by all, says:

mation in which he is held by all, says:

"Since the summer of 1851 he has been actively engaged much of the time in promulgating the truths of Modern Spiritualism, having taken a deep interest in its establishment aimost from its first advent at Rochester and vicinity, and now he counts any success he may have achieved in other departments as but secondary in comparison with those of this new dispensation. He feels competent to speak in the premises, as he was brought to a knowledge of its truth under test conditions, when he was alone in his own counting room thirty-five years ago, since which time he has constantly been favored by the gifts of personal mediumship of various phases of manifestation."

Dr. Donald Kennedy, of Boston, arrived home last week from the other side of the water. His health has much improved the last year. He is now, as for many years, deeply interested in Modern Spir-itualism and progressive thoughters for 1900 in the The

Mrs. H. V. Ross, the well-known and excellent materializing medium, is to become a permanent resident of this city. Due notice will be given in our advertising columns of her location and time of holding se ances.

The spiritualistic experience of Mr. John Wetherbee, in book form, may be had at this office. The vol-ume contains much interesting matter in regard to di-rect spirit communion which investigators will do well to examine. For price, etc., see advertising columns.

#### Now is the Time

For those who have not already subscribed for one of the best and most readable papers in the world-containing as it does the thoughts. clothed in appropriate language, of some of the ablest writers—to subscribe for the BANNER OF LIGHT, as, with this number, a New Volume commences.

There are millions of Spiritualists, both on this continent and in Europe, who should bear in mind the important fact that the literature of Modern Spiritualism should be extensively circulated among all classes of people, to the end that knowledge shall take the place of ignorance and superstition, and the fear of death thus be banished from the minds of earth's people.

Mrs. M. E. Williams, materializing medium, has returned to New York, and resumes her séances on Thursday evening, Sept. 16th. at her residence, 232 West 46th street. Mrs. W. reports that during her vacation she had the pleasure of meeting many intelligent, pleasant, cultured people, and was surprised to find the absorbing interest manifested on the subject of Spiritualism by all classes and conditions outside the ranks of the Spiritualists. She reports that the prospects in New York were never more encouraging.

#### Australian Items.

The Harbinger of Light of Aug. 1st, just at hand, remarks that "the mind-cure excitement which has prevailed for some time past in America, and to some extent in England, is subsiding, and the public are rapidly losing faith in its efficacy." This, it says, is not due to its unsoundness as a system of cure, but to the abourd pretensions of some of its leading votaries. who by their metaphysical vagaries and failures to produce predicated results, have destroyed the faith of many who were inclined to give the system favorable consideration.

The Richmond Progressive Lyceum, at its session of July 25th, elected the following officers for the ensuing six months : Conductor, Mr. Devine : Secretary. Mr. Walton; Treasurer, Mr. Naylor; Assistant Secretary, Mr. W. Clemesha; Librarian, Miss E. King; Watchman, Master W. Clemesha; Organist, Mrs. Walton: Guardians, Messrs. Chipperfield and Manners: Guards-Masters J. Campbell, E. Fielding, Williams, F. Devine and A. Roberts. Leaders-Messrs. Sharpe, Spencer, Lovell, McLaughlin; Mesdames McLaughlin and Adkins.

The Melbourne Progressive Lyceum, continues its meetings with increasing attendance at each session. On a recent Sunday Miss Pride performed a violin solo, and Mrs. Lane delighted the assembly with her singing. Of the occasion the Harbinger says: "The Golden Chain recitations and responses were choice and elevating in tone, the musical calisthenics were well executed, and the whole service was both instructiveland enjoyable."

From a letter received by Herr Christian Reimers from Count Henry Emile Wimpffen, the Harbinger learns that the latter has been acquiring land in South America with the object of forming communities on a fraternal and spiritualistic basis, model colonies of religious and political freedom.

Mrs. Ballou is continuing her Sunday evening services in Melbourne, supplementing her lectures, in which great interest is felt by the public, with names, descriptions, etc., of spirits. One gentleman, who had two spirit friends described, said that the descriptions could not have been more accurate had the persons been there in mortal form. July 15th Mrs. Ballou lectured on the "Intellectual and Social Status of Women in America." giving many illustrative instances of the capacity of women to fill important professional positions with credit to themselves, and advantage to the community.

#### The First English Spiritualist Marriage.

In a copy of the Preston Guardian, of Preston. Eng., recently to hand, we find the following interest. ing item, whereby it will be seen that our English cobelievers are advancing upon the lines of spiritual and practical liberty in regard to the matter indicated in the above heading. The item proceeds as follows:

the above heading. The item proceeds as follows:

"A marriage took place in the meeting-room of the Blackburn Psychological Society on Monday last, July 26th, which is said to be the first marriage ceremony ever performed in a Spiritualists' place of worship in dreat Britain. There are about 150 registered members of the Society, and services are regularly held in the public hall, which has within the last few days been licensed for marriages. No other Spiritualists' meeting hough there are many registered as places of public worship. The 'following' of the Spiritualists' meeting hough there are many registered as places of public worship. The 'following' of the Spiritualists' meeting drawn away Stunday after Sunday by the attractions put forward by the Stunday by the attractions put forward by the Sunday services in the public hall is about 800 throughout the winter months. Last Sunday, at the flower-services, there were 800 people present in the afternoon and i,100 in the evening. Mr. Rd. Wolstenholme, photographer, who is the President of the Society, Performed the first marriage under its auspices on Monday morning. The bride, Miss Jane Ann Farmery, is the daughter of the Secretary of the Society, Performed the first marriage under its auspices on Monday morning. The bride, Miss Jane Ann Farmery, is the daughter of the Secretary of the Society. There was a musical service, Mr. J. Ward presiding at the harmonium and introducing Mendelssohn's immorrial 'Wedding March' at the proper place. Mr. Wm. Tyrell, Registrar, of 13 Simmons street, was present, to make the Official forms the first was been been defined with much of introducing to the first foreign courts positive profess of a transcendental world. He was one of the public mediums who never experienced an attempt at a so-called exposure. All services in the first foreign courts positive proofs of a transcendental world. He was one of the public mediums who never experienced an attempt at a so-called exposure. All services in the first foreign courts posit

#### English Items.

Mr. Eglinton was to return to London on the 12th

Mrs. Hardinge-Britten's lecture at Newcastle on "Ancient and Modern Freemasonry," was a great success. The Leader of the next morning published a very full and complimentary notice of it;

A sharp thrust is given to correspondents who indulge in a redundancy of details, by the Medium and Daybreak, when it says: "Our correspondents constantly tell us that the audience was 'spell-bound. We confess we do not know what spell-bound is like; we never saw an audience in that state that we are aware of. We presume it means that the people sat still and listened. . Well, what else could they be expected to do?. There is no use in occupying space with details which must be taken for granted."

The work of readjustment goes on in Charleston S. C. Nothing of a serious nature has occurred there since the disaster chronicled in our last issue. Pecuni ary ald continues to flow in from various quarters, the Boston contribution having already gone above \$50,000. The Associated Press has bestowed a girt of \$500 to the reporters of the Charleston News and Courier, in token of appreciation for their indefatigable efforts amid the general depression to bring out all the information possible regarding the earthquake and its sad work. Experts have examined the channels leading into the harbor, and report that no change in the soundings has been effected by the earthquake. Commerce proceeds, therefore, as before.

"THE CARRIER DOVE" gives in Clasue for the current month portraits and biographics of Mrs. Cora L. V. Richmond, Mrs. Sarah Seal, Col. VD. M. Fox and Mrs. Nettle Pease Fox, all of whom are well known to Spiritualists as a molent workers in the field. There, is also a picture and sketch of a son of Mr. and Mrs. Fox. Morton Peace Fox, who, though but in his thirteenth year, gives promise of doing good service in the temperance reform. A lecture by Mr. Colville, a new chapter of Miss Shelbamer's story, and a variety of other instructive and entertaining articles are also given. Published at 861% Broadway, Oakland, Cal.  Foreign Notes.

[Translated Expressly for the Banner of Light.] FRANCE.

La Revue Spirite opens with an article by A. Laurens upon "Mediumship in Harmory with Reason." Upon this important subject he says, "What is a medium? It is an intermediate agent, chosen or accepted by the spirits for their moral or physical-manifestations. Must the medium be a passive instrument? Without doubt. That is to say, he must substitute for his thoughts, will or action the thought, will or action of the spirit who wishes to manifest. But does not the medium take a personal part in the phenome na which are accomplished by him? A medium has oftentimes been compared to a musical instrument whatever may be the talent of the artist, it does no follow that the instrument is worthy of him. Suppose one string of a violin is missing: the musician cannot play what he desires to. So the medium must perfect himself morally, develop by instruction, and thus become worthy to serve as an instrument for the spirits. Failing to do this, he will be useless and incapable, and cannot be used by superior intellects.

Materializing mediums whose physical organization alone is required cannot escape these moral obligations. If they are dishonest or disloyal to their families they will lose them little by little. What happens then? The phenomena that the spirits have ceased to produce through them certain other mediums will en. deavor to fraudulently produce. These mediums cease to be respectable. Then it is the task of the sincere Spiritualist to unmask them, instead of waiting until others not Spiritualists feel it their duty to denounce them.

As you will perceive, this is a grave question. My object is to attract the attention of Spiritualists to the manner in which spirits act.

Mediumship is sacred when its object is to elevate the moral level of humanity; those about to become mediums must not enter thoughtlessly the field of experience which awaits them : they must study the fundamental points of our doctrine, in order that they be prepared to act in its defense against the swarm of jeering, sensual, ignorant and victous, who pollute the sphere of spirits as well as that of earth. Intuitive writing mediums, in particular, I know by experience, must redouble their efforts by repelling perfidious advice which is oftentimes given them.

Earnest and truthful spirits manifest themselves when we have taken care to pluck all weeds that grow in us : pride, arrogance, frivolity and egotism.

Spiritualism is a superior light sent us by God, to teach us our task and our destiny. It is a religious free-thought whose temple is Nature, and its altar our conscience.

We must not forget that the mission of spirits is to ameliorate man's condition, to establish upon earth the reign of justice and of love."

Both La Revue Spirite and Le Messager contain obituary notices of Daniel Dunglas Home.

Le Messager reprints an article from the BANNER OF LIGHT describing one of Jesse Shepard's séances. It also contains a number of testimonials given by learned men acknowledging Dr. Slade as a wonderful medium. They are printed for the reason that for some time past Dr. S. has been greatly annoyed by socalled investigators, who attack him in public, doubting his wonderful power. These are followed by a concise letter from Dr. S. in answer to two rather insulting articles in L'Etoile Belge the early part of July. It is astonishing with what amount of antagonism and jealousy he has to contend.

Le Moniteur. In "The Instinct of Conversation," the writer, Mathilde Ras, says :

the writer, Mathilde Ras, says:

"Spiritual theories not having been known until today, man did not know what to expect after this ille, so he suffered and continued to suffer, without giving a thought to the end of his terrestrial existence, thinking or believing that the one he was acquainted with was preferable to an unknown one. All feared death; some by the dread of hell, which filled them with terror, others because the idea of heaven left them with a feeling of coldness and indifference. Death was thought to be ugly, horrible! In order to arrive at this conclusion they passed in imagination through all its agony, together with the infirmity that old age brings, feeling life about to leave them, to be separated forever from those dear to them and all that gave a charm to their existence. Their feelings were those of a man who, ignoring the future that awaits him, is looking forward with pain to the moment when he shall vanish from the social scene."

At Rome the "Board of Health" has prohibited M.

At Rome the "Board of Health" has prohibited M. Donato from mesmerizing in public, though he is not probibited from doing so in private. The pretext given is, that mesmerizing is injurious as regards the health as well as the morals of the public. It is needless to say that M. D. left Italy. Captain Volple, writing upon the subject, expresses himself in the following manner: "Here we have a decision in the nineteenth century preventing magnetism from taking its course. The Roman physicians, as infallible, they be-lieve, in medicine, as the Pope is in issuing a dogma,

To the Editor of the Banner of Light: The Spiritistic Boclety recently organized in Christiania, Norway, continues to publish works elucidating the philosophy it endeavors to propagate. The first pamphlet," What is Spiritism?" was noticed a few months ago in the BANNER OF LIGHT. It has now been followed by another and more important one, "Spiritism Judged by Reason," by Valentin Tournier, translated from the French by B. Torstenson, cand. jur.

This enterprise on the part of our Norwegian co-workers shows a commendable energy, and proves once more the assertion that Spiritualism has a constant and tenacious growth in all hemispheres. It has in Norway, as in many other countries, been obliged to abide its time, and some fifteen years ago, when the first wave of spiritualistic phenomena struck its shores, moving tables and similar occurrences were considered more as an interesting social sport than inducive to analytic meditation. Filmsy wit and shallow verbosity mastered the then faintly perceptible impulse toward investigation, and a Danish playwright of farcial tendencies found an appreciative au dience by appealing to their risibility. No Talmage made his Don Quixotic appearance at that time, but he may appear now when the stage clown has failed

in his mission. However, the northern outpost seems to have taken a firm basis for its operations, and those interested in the movement number a very considerable party among the educated classes, students and professional men receiving encouraging directions how to proceed from my indefatigable and prominent countryman, Storjohann, and others connected with him in efforts to prove that reason is necessary to faith. Any attack has not yet salled forth from the pulpit, but in its stead the Rev. Dr. Corn. Chaplain to the garrison at Christiania, has given a very fair sketon of Modern Spiritualism in an orthodox Lutheran journal, admitting that the hell theory of "ye olden tymes" has onlined the hell theory of "ye olden tymes" has onlined itself, but online that spirits, wheresoever their abode is should not be disturbed (sto) by evocation.

Well, sit this may in time reach a clearer comprehension, and the blessings of true spirit communion be evident even to the most fanatical of orthodox agres. The sap that courses in this new shoot withers not by anathemas or fashonable dryness, and neither elimate nor race are unfavorable to its cultivation.

DE. H. G. PETERSEN, Any attack has not yet sallied forth from the pulpit,

ALL SORTS OF PARAGRAPHS.

THE "HOW" OF IT.

When drowsy Day draws round his downy bed
The Tyrian tapestries of gold and red,
And weary of his flight,
Blows out the palace light—
'T is night!

'T is night.

When languid Night, awakening with a yawn,
Leaps down the moon-washed stairway of the dawn,
In trailing disarray,
Sweeping the down away—
'T is day!

—Indianapolis Journal.

Mac is requested to forward his postoffice address to this office. At the late English Methodist Conference members

stated that "there is in the breasts of the young people a suspicton that Methodism is incapable of adapting itself to a stirring, democratic age."

HEARTS QUAKE AT THE THOUGHT.—The effects of the earthquake are more terrible than at first supposed. Different parties have commenced writing poetry about it.—Oil City Elizard. The commanding generals of thirteen German army corps have been serving on an average 48 years,

while their average age is 65%. The oldest commissloned officer has seen 58% years of service, and is 751/2 years old, while the youngest, who is 641/2 years old, dates his commission back 47% years.

TRAGEDY OF THE UNEXPECTED.—Great Powers—"How did Prince Alexander come to be deposed?"
Russia—"We don't know. We were as much surprised as you were." "Indeed." "Yes, we've been expecting to be surprised that way for some time."—Omaha World.

The latest European news has something of a warlike flavor. Austria is not at all pleased with Russia's encroachments on the Balkans, and has so informed Germany. The English Admiralty is hurrying to completion men-of-war, and it is rumored that Bismarck is about to call France to account for her warlike movements, which are interpreted to menace Germany.

"Dr. Blue Mass said he'd put me on my feet again in two weeks." "Well, didn't he do it?" "He did, indeed. I had to sell my horse and buggy to foot the bill!"

They tell in Brattleboro, Vt., of a clergyman who refused to take meat of his butcher because it had been killed on Sunday. A few days later the preacher told the butcher that he wanted some meat. "I have n't any to sell you," said that conscientious man, 'I have stopped receiving money that is earned on

An inventor at Shanghai, China, has contrived an An inventor at Shanghai, China, has contrived an electric aword which, when the point touches the party attacked, sends a powerful shock through him, and, if not immediately killing, will at least put him hors du combat. The sword is an ordinary military sabre, but along its whole length is let in a fine platinum wire which ends at the point of the weapon. A small but very powerful storage battery is carried strapped about the waist, much the same as a cartridge-box. Insulated wires connect this battery with the sword, and, by pressing a button, the holder can complete the circuit at pleasure.—Ex.

There have been some 45,000 persons attacked, and nearly 15,000 deaths have already occurred in Italy since the outbreak of the cholers there.

A headstone in a marble yard at Pittsfield, Mass. bears the names "Henry Wilson Shaw" and "Josh Billings." It is to be placed over the humorist's grave at Lanesborough, N. Y.

The N. D. C. Aze, suspended for the summer, has recommenced its publication. James A. Bliss, editor, 474 A, Broadway, South Boston, Mass.

Instant cremation of bodies by electricity is the latest suggested mode of disposing of the dead by fire.

As the worm crawleth up to the surface only when it rains, so doth man's best self emerge only in misfor-tune.—Ivan Panin. Under direction of Gen. Miles 400 Chiracahua and

Warm Spring Indians are being removed from the San Carlos reservation to Fort Marion, Florida. The sea serpent, as seen by a Lynh Saturday Union scribe at 10:30 P. M. Cape Ann and Hudson river men

will please hereafter put their "imaginations" "in a

"He was 419 feet long. In color he was a beautiful red, white and blue. Flames of fire issued out of his mouth that lit up the harbor for miles around with a spectraiglare, and threw alurid and phantasmagorical spectral giare, and threw a turid and phantismagorical splendor over the brickyard. His eyes were as large as ple plates, and were of a beautiful auburn color and of a thoughtul, intellectual expression. His mouth, which was located just over his eyes, gave to his countenance a decidedly open expression. His tongue was 13 yards in length, and when not in use was tied around his neck in a tasty knot. His tail stood up perpendicularly 70 feet from the surface of the water, to which was attached a large sail, surmounted by the American flag."

The yacht Volta was propelled by electricity, recently, to Calais, France, from Dover, Eng., on her trial trip, in three hours and fifty-one minutes.

California Indians are fast following the steps of the white man in agricultural pursuits. In one reservation there is a larger quantity of wheat raised than ever before. About eighteen thousand acres were

FIRE.-A shoe factory in Campello, Brockton, Mass. occupied by Myron F. Thomas, was burned Sunday morning; loss about \$25,000. - A panic occurred Sept. 12th, in a church in Transylvania, caused by the altar curtains taking fire. Fifteen persons were killed and a large number injured.

A cyclone passed from southwest to northwest through the edge of Buruside. Conn. (near Hartford). at 7 P. M., Sept. 12th. It out a straight lane, reported an eighth of a mile wide, through the woods, and in the edge of Bürnside wrecked the barn, of Mahlon Forbes, and unroofed his house.

Rev. Father Chow Ju Tien, a Chinese Buddhist priest, arrived in New York on Saturday. He was received with all the honors that could be bestowed upon him by the Chinese merchants. Chow Ju Tien is not only a priest but a medical missionary. He claims to be able to heal the sick in a mysterious man-

John Boyle O'Reilly of the Pilot "thunders" his thanks to the ".Mayflower" in very quaint rhyme.

Mr. John C. Cluer, formerly a well-known labor reform and temperance advocate in Boston, died Tuesday, Sept. 7th, aged 86.

Probably the oldest man in the State is now living at Middleton-Charles King, a Canadian, who is residing with his son there, and who states his age as 100 years. He is in good health, and the past week went to Nahant for a day's outing and enjoyed surf-bathing. He has all his faculties, and appears as young as many men of 70. He has smoked and chewed tobacco for 90 years. His son, with whom he lives, is 70 years of age.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

A shilling's worth (sterling) of bread made of whole wheat-meal contains three times more flesh-forming, seventy times more heat-producing, and three times more bone-forming material than is to be found in one shilling's worth of beefsteak.

The Jewish Almanac, just published, states that there are 5.400,000 Jews in Europe, 300,000 in Asia, 35, 000 in Africa, and 250,000 in America. The total Jewish population of the world is estimated at 6,800,000. Grace Greenwood says that "among its other ad-

mirable manufactures, New England produces the best educated girls, the truest wives, the noblest mothers, and the most glorious old maids in the Let every man take care how he speaks and writes

of honest people, and not set down at a venture the

A crust of bread or a cup of water to a famishing man, woman or child is proof of more goodness in the giver than if he listened to all the prayers and sermons ever delivered.—Boston Investigator.

Movements of Mediums and Lecturers.

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

AMrs. A. P. Brown will speak in Portland, Me., Sept. 19th. She will make further engagements for the fall and winter on satisfactory terms.

Mrs. Scott Briggs will answer calls to lecture Address 18 Alken street. Utica, N. Y. Mrs. Jennie K. D. Conant, ol. Settland, trance medium, has returned from Onset Bay, where she has resided the present season. She has taken rooms at 20 Bennet street, off Washington street, Boston, Mass., where she will be happy to receive calls from all her friends.

Hon. Warren Chase speaks in Keene, N. H., Bept. 19th and 26th; in Springheld, Mass., the five Sundays of Octobor; in Somersville, Ct., Nov. 7th; in Manchester, N. H., Nov. 14th, 21st and 28th; in Haverhill, Mass., Dec. 12th; in Providence, R. I., January 9th and 16th. Address as above.

Milner Stephen, the Australian healer, is reported as on his way eastward from California.

as on his way eastward from California.

Mrs. Clara A. Field, the well-known lecturer and platform psychometrist of Boston, was to speak for the Saratoga, N. Y., Spiritualists at the Grand Army Hall, Sunday morning and evening, 12th inst.

Mr. and Mrs. F. H. Roscoe left Queen City Park Sept. 13th for their home, Providence, R. I. They are engaged to give two entertainments in November for the Spiritual Society at Newburyport, Mass., and Mr. Roscoe is to lecture there Sunday, Nov. 28th.

Dr. W. Harry Powell, slate-writing and billet test.

Dr. W. Harry Powell, slate-writing and billet test medium, of Philadelphia, will visit Minneapoils on or about Sept. 22d; from there he goes to St. Paul, Minn., Omahaand Arilington, Neb. Friends on route wishing to make arrangements for terms, etc., can address him Chicago postoffice.

J. Madison Allen lectured in Foxtown, Pa., Aug. 27th; in Waterford Aug. 20th, and in Mili Village Sept. 5th. Present address, Waterford, Erle Co., Pa.

Miss Lucy Barnicoat, speaker and platform psycho-metric medium, has returned to Boston, and may be addressed for engagements at her office, 175 Tremont

Mrs. E. Warner Bishop will accept engagements to lecture in any part of Obio, Pennsylvania, or any of the Eastern States. Her address until further notice is Dunkirk, N. Y.

J. Frank Baxter lectured last Sunday in Hanson and North Plympton, and will on Sunday next, 19th inst., speak in Winslow Hall, East Bridgewater; and on Sunday, the 20th, in Hyde Park. The Sundays of October he will lecture in Philadelphia before the First Society of Spiritualists of that city. Several week evenings open.

Mrs. H. W. Cushman, the celebrated guitar medium, has returned to Boston from the camps, and located at 212 Main street, Charlestown District. She desires to return thanks to the officers and friends at Onset for courtesies extended to her during her stay there; also to friends at Lake Pleasant for their kindness to her.

Mrs. Lunt Parker will lecture in Providence. R. I., Oct. 3d; Manchester, N. H., Oct. 17th and 24th, accompanied by her daughter, the child-medium. Lily May Lunt. Would like to make engagements for October, November and December in the East; then she returns to Washington, D. C. Address 33 Common street, Boston, Mass. Dr. Dean Clarke has returned from Queen City Park.

where he won high approbation as a speaker, and is now ready to answer calls from any part of New Eng-land. Address care this office.

Abby N. Burnham spoke in Brockton Sept. 5th, 12th and 15th; speaks there again the 19th and in Princeton the 26th. The mediums. Mrs. E. L. Diss Debar and Mrs. Eugenie Beste, are in town the present week. They may be found at No. 46 Chester Park. A reception will be given them on Thursday evening, Sept. 16th.

Horsford's Acid Phosphate in Constipation. Dr. J. N. Robinson, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

It is the method of Water Evaporation in the Golden Eagle Furnace that causes my friends

to say, how soft and agreeable the atmosphere

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

Special Notice.

is in my house.

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 the work.

COLBY & RICH, Publishers.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should 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.

#### RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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The BANNEB OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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## PUBLIC MEETING

PAINE MEMORIAL HALL,

APPLETON STREET, Sunday, Sept. 19th,

AT 2 30 P. M. DR. J. R. COCKE

WILL hold a Meeting at which will be introduced the following mediums who have been developed under his care during the last three months: Mr. F. E. Godfrey, Inspirational Speaker; Mrs. J. O. Bruce, Test, Business and Medical Medium; Mrs. M. S. Ehler, Trance, Test, Business and Healing Medium; Mr. Townsond, Inspirational Speaker; Mrs. B. Meserve, Psychometrist and Test Medium; Mrs. L. M. Bixby, Clairvoyant, Psychometrist and Healer.

Healer.

A Trio will be rendered by Mrs. Low, Mrs. Cook and Miss Morton. Inspirational Harmonica Playing by Mr. Sweetof Taunton. Address by Mr. L. L. Whitlock; and other musical attractions will be presented.

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NO. 55 Rutland street, Boston, will give PRIVATE SITTINGS for the development of Mediunis for Full Form Materializations. For terms, apply in person at above address.

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Hours 9 A.M. to 9 P.M.
118

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CONTENTS OF SEPTEMBER NUMBER.

Portrait of Madamo Diss Debar.
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Development in a Spiritual Family Circle. Translated from
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The Rumseller's Victim. Related by Mrs. Twing.
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The Experience of Hon, Thomas Davis, Related by Dr. Dr. Henry Slade in Paris. Banner of Light.

MISCELLANEOUS.
Can Any Good Thing Come Out of Nazaroth? (poem). C.
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Going Home.
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Home of Rest.
Hope for the Sorrowing.
Humility.
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L'm Called to the Better
Land.
L'm Called to the Better
Land.
L'm Called to the Better
Land.
L'm Called to the Better
L'and.
The Other Side.
The Culter Side.
There?
Whisper Us of Spirit-Life.
Walting On This Shore.
Walting On This Shore.
Walting On This Shore.
Walting on This Shore.
Walting on This Called to the Butter
Welcome Angels.
Welcome Angels.

Repose. She Has Crossed the River. Welcome Angels. We Long to be There. Strike your Harps. Bome Day of Days. NEW PIECES.

NEW PRECES.

Bethany.

By love we arise,
Gone Before.
Gone Before.
Invocation Chant,
I shall know his angol name.
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Spiritualists' Directory for 1886. Recording Statistics of Scoleties, Names and Addresses Speakers and Mediums, List of Periodicals, Number Spiritualists etc. Edited by G. W. KATES, Paper. Price 25 cents.

For sale by COLBY & RICH,

### Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth atreet (formers) Montgomery Phace), every Tuesday and FRIDAY AND AFTERNOON. The Hall (which is wed only for these sources) will be onen at 2 o clock, and services commence at 3 o clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the source, except in case of absolute necessity. The public are cordially incided.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good provil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the resder to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no

nore.

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

The Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a peaure to place upon the alter of Spirituality their floral offerings.

The We invite sultable written questions for answer at these scances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time: helther does she receive visiters on Tuesdays. Wednesdays or Fridays.)

The Letters of inquiry in fear to this department of the ANNER should not be addressed to the medium in any Lewis B. Wilson, Chairman.

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

#### Report of Public Séance held June 11th, 1886. Invocation.

Checkions and kill, beaming with Intelligence, whom we may safely call God. To these our thanks, the and single pulses, the aspirations of our pulses, the aspirations of our pulses, the aspirations of our training and spirit toward the immensity of space, seeking for thee, who art the essence of life and goodness. We recognize the as the eternal love, we acknowledge thee as infinite wildown and supreme intelligence, and would understand thee more fully. As we ponder upon the great mysteries of being and look abroad into the universe and discover its wonders, and learn something of its laws, we feel there must be a grand aimighty power, full of design and skill, beaming with intelligence, whom we may safely call God. To thee we turn, bearing the impulses, the aspirations of our souls, effering up before that life contains. We would receive from thee a baptism of holy blessing, one that will daspire our hearts and strengthen our minds. Through thy ministering angels we would learn lessons of truth, and apply the principles of wisdom to our lives; from them we would catch inspirations, gather instructions, and receive influences that will make us better men and women.

#### Questions and Answers.

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

Ques.—[By S. L. B., who asks Dr. S. B. Brittan to answer.] Is there such a transformation of matter as is indicated by the general term of form materialization?

Ans.—[By Dr. Brittan] Some years ago, while still in the mortal form, I took occasion to express my views before a New York audience upon the great subject of "form-material-zation." In silence and in private ways I had given the subject much consideration, and had finally adopted the views which I at that time presented to the public. I remember clearly that your Spirit President—my dear old friend, John Pierpont—took exceptions to certain of John Pierpont—took exceptions to certain of my views, as then expressed, and wrote me a sharp, categorical letter in relation to them. From this there sprang up a correspondence between friend Pierpont and myself, of a friendly though controversial nature, in rela-tion to the subject of form-materialization. Since that time I have been summoned to the spiritual world, and from my post of observation in that department of being I have contion in that department of being I have continued to scan the vast subject and to evolve certain views and opinions from such consideration. At an early hour to-day I was waited upon by our dear Pierpont, and invited to present myself at your circle this afternoon, for lie understood that a series of questions would be propounded from a dear friend of mine, who desired my particular views on the subject. sent myself at your circle this afternoon, for hie understood that a series of questions would be propounded from a dear friend of mine, who desired my particular views on the subject. I will, therefore, say that the questioner is not to accept what is given in response to the queries as coming from any mind but that of S. B. Brittan. I still hold, to an extent, the same views upon the subject of form-materialization which I maintained on earth, though I have modified those views in certain directions, because of having extended my investigation of the subject. I can now readily declare that there can be such a transformation of material ization, or a temporary body, prepared for the use of an operating spirit, from the elements in the atmosphere, and from certain magnetic with himself and the angel-world, when he can with himself and the angel-world, when he can the subject. I can now readily declare that there can be such a transformation of material there can be such a transformation of material interest of the dear of the demonts as to produce before you, in the atmosphere, that which is called "form material interest of the dear departed, in the strong of the dear departed in the strong of the mid enabling many that the well-known look of the dear departed. To the Chairman: I am a stranger, sir, but the well-known look of the dear departed. The dear departed in the strong of the mid enabling many that the well-known look of the dear departed. The dear departed in the strong of the mid enabling many that the well-known look of the dear departed. The the strong of the mid enabling many that the well-known look of the dear departed. The transfer is with me, and he, too, joint in much love and greet is who care to hear from our immortant to be some prevalent when man comes into closer harmony with himself and the angel-world, when he dam to never the most delicate conditions which most all cases of the segments in the strong of mortal form which one inhabits before he passes from the flesh. I am also convinced that this materialized, temporary body does not possess the indwelling spirit, but that it is rather an automaton, operated upon by an external intelligence, just as you of earth may operate upon your machines, causing them to the sight, to the senses, that you can weigh, handle and examine. There is no difference between this form and the one that is obliged to pass through the process of corrupton, of dissolution; to all external evidence, to all intents and purposes this form is purely ing over the earth, and I have seen many strange things. I have been thinking them over, and trying to come to a settled conclusion.

I heard something of Spiritualism before I passed from the body, not very much, but the conclusion to all intents and purposes this form is purely ing over the earth, and I have seen many strange things. make certain movements, but expressing no

intelligence of their own,
Q.—[By the same.] How does this differ from

etherealization?

A.—What I understand to be etherealization is what I accepted as the only evidence of form-materialization before I passed from the body. An etherealized form, then, is a form present-ed to your view, cast upon the atmosphere, as your shadow-likeness is cast upon the camera of a photographer. This etherealized form is of moonlight appearance; it is apparently real, may assume familiar features, and yet, in approaching it, you perceive no opaque, materialized body. You attempt to take hold of it, and there is nothing in your grasp; you project a missile at the apparition, and you meet with no resistance, your dart passing through the appearance—which remains unscathed and still smiling before you. An etherealization is to me the projection of a spiritual form upon the atmosphere—as your reflection is cast upon a mirroror upon the clear waters of a lake—made visible to your vision, because powerful spirits present operate so upon your organs as to increase their perception of the vibrations of the atmosphere. An etherealized form differs from appears to the physical senses of man, one that brings a demonstrative appears to the physical senses of man, one that brings a demonstrative in the resistance. atmosphere. An etherealized form differs from a materialization, for the latter contains ele-ments of matter that can be weighed, handled, and so combined as to produce a certain density and firmnes etherealization. firmness of structure not found in

Q.—[By the same.] Is the spirit form, in materialization, made up similar to these earthly forms, and do these forms feel the old sensations which pertained to the earth-life; that is, of the blood flowing, and of the breath filling the lungs ate?

A.—I must reply in the negative to this ques-A.—I must reply in the negative to this question. A materialized form, such as I have studied closely, does not contain the various organs and viscera of the mortal body, nor-does the spirit operating upon it feel the same physical sensations which are felt by a mortal; there is no circulation of the blood, no pulsation of the heart, no respiration of the lungs; in reality, a spiritual chemist or a band of powerful spirits, accustomed to the manipulation of matter, may be able to produce the appearerful spirits, accustomed to the manipulation of matter, may be able to produce the appearance of these sensations, or the presence of these organs, so that possibly one of earth, handling the materialized spirit, might declare honestly to you that he feels the pulsation of the heart, and can also note the movement of the respiratory organs. This must be an appearance only, produced by the operating spirits, to make their machine—the automaton—appear more natural and lifelike to your senses; but in reality there is no internal organ that is set in motion by a returning spirit. The elements of matter, frail and delicate as they must be, and subtle in their combination, that go to make up a true materialized form, are

must be, and subtle in their combination, that go to make up a true materialized form, are held together by will-power alone, exerted upon the luanimate form by intelligent spirits. Q.—[By the same.] What conditions affect or retard the full and easy materialization of a spirit that desires to return and prove himself to those remaining upon the earth?

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A.—Spiritualists have been taught from the very foundation of their faith in the return of the spirit, from the very inciplency of this grand movement known to earth as Spiritualism, that the finest conditions are provided the returning spirit for its manifestation, for its intelligent communion with mortals, when those who meet together for the purpose of receiving such intelligence are in a harmonious, loving such intelligence are in a harmonious, loving tatte of mind; when they are receptive to their when they do not cavil and coldy criticals those presentations of spiritual knowledge which are brought to them; when they have condidence in the instrument before whom they are a brought to them; when they have condidence in the instrument before whom they six and in each other. Those who are hostige shien is the door open for me, for the door open for he open for door he looked and is pressing along with his burdens and trying to do. the best he can. I have longed to them, and is pressing along with his burdens and trying to do. the best he can. I have longed to them, and is pressing along with his burdens and trying to do. the best he can. I have longed to them, and is pressing along with his burdens and trying to do. the best he can. I have longed to them, that father and I are looking after him, that we are always trying our best to make his life lappy and comtist and so many eager ones pressing forward to say and so many eager ones pressing forward to say their word, that I shrank back and did not at tend to come, it leads to them, they have receiving the spirit word them they have received them. The would like to talk them over with some of his particular friends. He would have here he can. I have longed to them, that father and I are looking after him, that we are always trying our best to make his live to them, and is pressing along with his burdens and trying to do. the best he can. I have longed to them, that father and I are looking after him, that father and I are looking after him, that father and who meet together for the purpose of receiving such intelligence are in a harmonious, loving state of mind: when they are receptive to truth; when they do not cavil and coldly criticise those presentations of spiritual knowledge which are brought to them; when they have confidence in the instrument before whom they sit, and in each other. Those who are hostile to truth, and foster prejudices and personal opinions, and are unwilling to see their own ideas overthrown and controverted; those who are in advance, and ready to declare an opinion,

to truth, and foster prejudices and personal ophions, and are unwilling to see their own on the delaw overthrown and controverted; those who are in advance, and ready to declare an ophion, and are unwilling to see their own on the delaw of the medium ship. But when love and sympathy and harmonious thought predominate on the part of the sitter and in the mind of the medium is honest in thought and deed and is kept in a state of tranquility, then are provided the best means for returning spirits to make themselve in the sate of tranquility, then are provided the best means for returning spirits to make themselve in the sate of tranquility, then are provided the best means for returning spirits to make themselve in the sate of tranquility, then are provided the best means for returning spirits to make themselve in the sate of tranquility, then are provided the best means for returning spirits to make themselve in the same life and and tranquil, as such will provide the materializing spirits and didness with the ways and means the seek in communing with earth's peoplo.

Q.—[18] the same.] Are materializing spirits and all others with the ways and means the present at materializing seances, with various mediums, and have seen a form, bulls the operating spirits, and presented before the assembly and presented as another intelligence, and was so received. I have seen the manipulated by the operating spirits, and presented as another intelligence, and was or seceived. I have seen the manipulated by the operating spirits, and presented as another intelligence, and was or seceived. I have seen the seen of the medium, but purely the work of the cabinet spirits, the desiring to give a many representations as possible for the pleasure of their patrons, and not being able to materialize a form separately for each force the seen resent the seen the seen of the medium, but purely the work of the cabinet spirits, they desiring the total control of the pleasure of their patrons, and not being able to materialize a form separate the spirits whom they claimed to represent have been present and did not object; and I have also seen it done when those spirits were far away from the scance-chamber, and knew nothing of the occurrence, and in such cases it was certainly false dealing all around on the part of the operating spirits.

#### 8. B. Brittan.

I wish to say, on my own responsibility, that as far as materialization goes, I am now prepared to accept the fact that independent forms, representing those who have passed beyond the earthly life, may be brought to you for a brief period of time; that these forms may be fashioned from elements and particles of a material nature, that they are held together by the concentrated will power of one or more intelligent spirits, and that they serve their purpose in demonstrating to mortals the power of the spirit over matter. These forms are more or less dense, opaque, more or less firm to the touch, according to the power of the conthe touch, according to the power of the controlling spirit, but I am satisfied that a materialized form is never so really material as are your bodies of flesh. There is not the same hardness of the bony structure, not the same firmness of the muscular system, nor the same operations of the nervous organism. Take the

ence between this form and the one that is obliged to pass through the process of corrup-tion, of dissolution; to all external evidence, to all intents and purposes this form is purely physical, essentially material, and yet it is prephysical, essentially material, and yet it is presented to you as a temporized form for spiritual habitation. I have examined these forms closely. I have beheld them before they have come out of the cabinet, and I know that in every case I have witnessed, where they have the weight, the density, the substantiality of a corporeal frame, the bone the muscle and the blood, with all the arterial system at work, it has been the form of some mortal, either consolously exercising in this way or perhaps unsciously exercising in this way or perhaps un-consciously operated upon by an invisible

My friend has called me by name, and requested me to speak on this subject, from this platform. 1 give my opinions and the results of my studies for myself alone—I speak for no

power which must convince the doubting, skeptical, scoffing materialist that there is an intelligence, that there is a mighty force in the universe not explainable by the laws of physics. I believe that through this phase of spiritual manifestation much grand work is to be accomplished, that the fear of death will be swept from the hearts of mankind when they come to intelligently understand the law of medium-intelligently understand the law of medium-ship as applied through every phase of its un-foldment, but there has been a great mystery hanging over this question; there has been much of misrepresentation on the part of spir-its and on the part of mortals, and it is our duty and our, right to do all in our line and duty and our, right to do all in our line and power to aweep away this mystery, to clear up all misrepresentation, and to present the facts to the world in their true light. I trust that every medium will be ready to clasp hands with the spiritual world in presenting the truth to mankind by revealing in its clear light the glorious fact of immortality.

I bring to each and every friend my sincere regards and my tender love. I would have them know that I am not idle, nor do I shrink from taking part in the battle for truth. I wish to strike fearlessly and make my blows go closely home to the very heart of error. One

closely home to the very heart of error. One frail hand, one feeble voice cannot smite the great enemy, but each may convey a force, which, united with the forces of others, may produce an effect. Why I am burning with real! Never before lave I felt the full importance of this work, and yet it has been dear to my heart; never before have I realized so fully what it is to stand as a defender of truth, a feet to groupage.

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sure I feel grateful to the kind spirit and to you all.

I have friends on earth whom I love very dearly; they do not know what lies across the river; they do not know what a land of sunshine it is; they have vague ideas that there may be an unknown future, but whether freinds recognize each other or not, and can hold such association as is here congenial, they cannot tell. I have tried for years to give them a message, to give them an idea of my life, but have failed, and you may believe it is an intense iov to me to speak here to day to those dear

#### Caroline Jeffers.

Caroline Jesters.

Will you, Mr. Chairman, kindly record me as Caroline Jesters, and say that I do not return as weary with the burdens of life as when I passed out? I was then worn and seeble, and the suffering in mind and body weighed upon me; but when I discovered myself free from the physical, and alive to a new state of existence, I selt such a sweet sensation of release thrilling through my frame that it gave me new strength, courage and happiness.

I left dear ones here, and my mother's heart was sad to part with them, feeling that they needed my encouragement and my attention; but I have watched over their lives, and seen them making their way in the world, taking their part in its great battles, and have seen in the wisdom of God that all things have been divinely planned.

I return to-day to bring my love to my dear

I return to day to bring my love to my dear ones, and to assure them that every year has ones, and to assure them that every year has only added to my treasures on high, every year has only added to my treasures on high, every year has brought me some new grace, some new sweetness, from the lives of those so near to me, and I therish them until they shall come to claim their own. Those dear ones to whom I am attracted live in Boston, and it may be they will hear I have returned. They may find an echo in my message that will appeal to their hearts as something like myself, something characteristic of my past. I hope so. I do wish them to learn of these things, to grow in thought, to gain spiritual power, to set their feet upon the road of progression while they are on earth. The frosts of years are beginning to creep into their lives, and the great external world does not now attract them as it did in the first buoyancy of youth, so perhaps it is fitting and a good time to call their attention to the future—the more enduring life. I come radiant with hope and blessing for the dear ones of my home.

land, Oregon, who has a sort of belief in this thing, and who once made me promise that if I died before he did I would come back to him and give him some information.

At first I did not know that I could get back.

I came around, and I saw my old friends delv-ing into their work, minding their own affairs, but I had no power to touch them nor to make them know I was there. Then I inquired of the spirits I saw around me how it was. Those whom I first met knew nothing of any open channel of communication, and I began to be-lieve there was nothing of the kind. Then I fell in with another band of spirits who assured me there were many avenues through which spirits could come to earth, and that

I was strong, apparently, when I died, and I did not go out from the effects of any wearing illness, but my death was sudden. I clung to life. I would prefer now, perhaps, if I had the choice, to take up the old physical life and bear thon a while longree for these are next to a while longree for the same and the same are next to a while longree for the same are not the same and the same are not a same are not a same and the same are not a same and the same are not a same are not a same and the same are not a same are not a same and the same are not a sam it on a while longer, for there are matters of in-terest to me, that belong exclusively to the outside, material world, and though I don't see anything very unpleasant on the other side, yet it seems to me my place ought to be here.

I hope I shall be able to come again, for there are some persons I would like to name over, one by the name of Curtis, who is involved in some financial troubles that indirectly affect me, and I should like to get to him, if possible, and straighten things as far as I can, but this hardly seems to be the place for that,

I am called Honry L. Spear. I have a friend

hadly seems to be the place for that.

I am called Henry L. Spear, I have a friend or two in Oregon and several at Pueblo. Colorado. My interests have been at the West for many years. The friends whom I knew before I drifted so far toward the setting sun have t most of them passed over to the other world, and I am every now and then running across

#### some of them. Mary Weston.

fully what it is to stand as a defender of truth, a fee to ignorance. I come with leve and tenderness for every earnest soul who desires to grow in spirit, and to gain knowledge of life, here and hereafter. B. B. Brittan.

Charlotte Day.

Charlotte Day.

It is almost as though the gentleman who has

उन्तर्भारत होता है आते र अंग्रह

#### Thomas Howard.

Pardon me if I encroach, Mr. Chairman. I made up my mind to day I would get in here, if possible. I have partially made up my mind to that effect several times, but never so determinedly as at this hour, but I began to think possibly I might not succeed after all. I find in companying the line a spirit must not terminedly as at this hour, but I began to think possibly I might not succeed after all. I find in communicating in this line a spirit must not only make up his mind he is going to do the work, he must know no such word as fail, he must push forward, looking neither to the right nor left, but bend his entire will and thought upon the work in hand; there must be no half-way measures about it; if there are, the spirit will either fail entirely, or come in an unsatisfactory manner. I don't quite understand this law, or this method of communication, so if I fail somewhat in identifying myself to my friends, I shall not feel disappointed, but will try again. I am called Thomas Howard—familiarly by my particular friends, Tom. I have many friends, that is, I flatter myself so, in Hartford, Conn., and I thought it might be well to suddenly open upon them one of my old-time blasts. It is not so easy to do this in coming back from spirit-life, but it is pleasant to make the attempt.

First, I desire my friends to know that I am very well situated in the spirit world. I have practically no desire to come back and take up a life on earth—unlike the poor fellow who preceded me, and who felt that his interests and labors were here, I feel that his interests and labors were here, I feel that his interests and with mortal life and mortal welfare that were interwoven in my life when here, but I have laid them down for others to take up and arrange to the best of their ability. I feel that I have now but little part in them.

To my friends I bring a cordial greeting; I

range to the best of their ability. I feel that I have now but little part in them.

To my friends I bring a cordial greeting; I am interested in their doings; I would be very glad to help them if I can. So far I am identified with mortal life; other than that I have no disposition to mingle with it, for I find so much that is wonderful on the spirit side; and I wish to join my father in his pursuits, for they are of great interest to me. He was something of a student, in a quiet way, when here. He has enlarged his plan of action on the other side, and he has prepared quite a laboratory, in which he pursues his investigations. What we conhe pursues his investigations. What we considered but a little harmless amusement on his part when here I now find to be a stupendous labor, a study that calls for much concentration of thought, and he has succeeded in interesting me so fully that I prefer to remain with him and watch his disclosures, than to come back to earth.

I have other friends in Connecticut beside in Hartford, and I am certain some of them will

Hartford, and I am certain some of them will know I have come back. Not long since I came in connection with a friend in New York City. He attracted me there because I found he was He attracted me there because I found he was quietly becoming interested in Spiritualism, and while away from his home on a business visit to the metropolis, he was spending a part of his time in trying to learn something of this movement. This drew me to him, and I thought I would like to give him a familiar nudge that would make him start, and wonder if Tom could be around. I did not succeed, but there was enough presented to his notice to chain his attention, and I think to cause him to pursue his enough presented to his notice to chain his attention, and I think to cause him to pursue his investigations. I hope he will. I hope he will take his little family quietly and sit with them for the purpose of bringing spirits to their home, for I am persuaded his boy is a medium, through whom may be given manifestations of spirit power—not physical movements, perhaps, but something may be brought that will demonstrate the presence and intelligence of the spirit friends. I hope that James will do this thing, and I will be ready to coöperate with him in any such work. any such work.

#### Report of Public Séance held June 15th, 1886. Questions and Answers.

Ques.—[By an Investigator.] What is consciousness? and how shall we bridge the gulf between it and vibration?.

Ans.—Human consciousness may be defined,

to that height of knowledge wherein he can define, analyze and comprehend spirit, or God, itself. We do not consider that vibration is upon a plane with consciousness, but vibration to us is merely the instrumentality, the machine through which consolousness is expressed; vibration conveying to the mind, perhaps, an understanding or a perception of light, of sound, of heat, of motion, or whatever it may be, proves only a machine through which the spirit, the subtle force, acts upon the percep-

tions.
Q.—ls consciousness the result of a combina-

Q.—Is consciousness the result of a combination of atomic forces, or is it a unit?

A.—Consciousness, to our mind, as we have said, is a subtle, vital force, which may be expressed in the word spirit, as well as by any other term which appeals to the human mind. We do not consider it the result of vibration, por the result of a combination of molecules; in itself, it must be a unit, inasmuch as spirit, the vital force, the subtle power permeating

sured me there were many avenues through which spirits could come to earth, and that they would conduct me to such places, where I might see and study for myself. I went with them, and was very glad to do it, and I have been surprised at what I have seen. I have attempted once or twice to manifest—once through a sort of telegraphic machine, or medium, whom I saw operated upon in the West for the production of secret messages; but I could not make out anything there, and so, learning of this place, I came here.

I wish to say to my friend that I have tried to redeem my promise. When I made it I thought it was all stuff, nonsense, as I declared, and laughed at him for his carnestness; but finding myself a consciousman, with power to move about from place to place, and reason upon different subjects, I thought I would make an effort to fulfill my promise, and that is what brings me here.

I was strong, apparently, when I died, and I did not go out from the effects of any wearing illness, but my death was sudden. I clung to life. I would prefer now, perhaps, if I had the choice, to take up the old physical life and bear on. wherever the process of formation of molecules; in itself, it must be a unit, inasmuch as spirit, the vital force, the vital force, the vital force, the universe, giving activity and intelligence to all created things, is and ever must be a unit, the vital force, the universe, giving activity and intelligence to all created things, is and ever must be a unit, indivisible and indestructible.

Q.—Is the immortal spirit, theing the universe, yiving activity and intelligence to all created things, is and ever must be a unit, indivisible and indestructible.

Q.—Is the immortal spirit believe that science can demonstrate this, for wherever the process of crystallization is going on, wherever the process of formation proceeds, wherever there is power enough to cause the movement of atoms, or even molecules, to their respective places, there is activity, there is vital motion, and there must be a certain degree of consciousness. These powers may all be resolved into one—the great latent, active force known as spirit being all manifestations of that great immortal power which governs and controls the universe, which sets the planets rolling in space, and keeps the sets the planets rolling in space, and keeps the same matchless orbs true to their orbits, and which may manifest itself just as intelligently,

#### Lotela, the Indian Maiden.

How do, Wilson brave? Lotela going to give messages; want to get off a good many. Heaps of 'em waiting; keep coming all the time. [Then she spoke for the following spirits:]

control in a state of the control

#### Elizabeth Murray.

Here comes an old lady; she gives Lotela her name as Elizabeth Murray. She says: "I wish to reach my son; James Murray. Some years before I died he went away from me to Snoramento, Cal., but I heard from him sometimes that he was pushing his way ahead. After a while I didn't hear from him any more, and very soon I passed to the spirit world. Since then I have looked for my son and found him. He is in the place where I last heard from him, and has been getting along fairly well in life. He has made changes, and I do not think he will ever leave the home he has made to visit the old places. I want him to know his mother can come to him just as well where he is now, as though he were back in her old home. I would like him to feel that I am there, that I see his surroundings and watch over his life. Here comes an old lady; she gives Lotela her

Tell my dear son that there, that I see his surroundings and watch over his life.

Tell my dear son that though years have passed over his head, adding care to his life, and responsibility, yet his mother's love remains the same; he is to her the same dear boy, the precious child, that he was in early life when he listened to her words.

His fether is retty me in the spirit, world, and

ne listened to her words.

His father is with me in the spirit-world, and he joins in much love. We are united there, I have seen the shadows of life pass away; the lonely years of widowhood are now counted with the past, and all things have brightened out into a beautiful morning in the Summer-Land."

The savewaday she thinks here.

Land."
The squaw says she thinks her son will hear that she has come back to this place, and hopes he will try and learn something of the spiritworld, and get a word from those who have gone over before he passes on, for there are many things for him to learn. He don't know much of anything about these things; he don't foll alteration, attribute about the future life. feel altogether satisfied about the future life; and the mother wants to help him along in his

#### William H. Aspinwall.

Lotela sees a man—a real nice, pleasant-looking man—who is talking to some spirits a little way off. I see that he wants to send a message to his son, who is in earth life, at Bay Ridge, N. Y. The spirit is anxious to have his son real-N. Y. The spirit is anxious to have his son realize the truths of spirit communion, and to have them enter into his life and take hold of it. This son talks to the people—is a preacher, I should think, by the influence that comes—and the spirit wants the whole truth to enter his mind, so that it can be clearly pointed out to others, or those under his charge.

Lotela gets from another spirit here that he is a wide-awake, strong spirit, who wishes to take hold of the truth and give it unto all, especially those to whom he is attracted in mortal life. He wants them to see clearly, to gain

a knowledge of the other world, so that their way will be lightened as they pass onward.

Can't get this very clear, because the spirit don't come close. He sends out a strong influence of anxiety to reach his friends, with his love and sympathy. We get the name of William H. Aspinwall.

#### Calista S. Harding.

A lady gives the name of Calista S. Harding. A lady gives the name of Calista S. Harding. She passed away from Cambridge, Mass. She has friends here she wishes to meet. She sends them her love, and says: "Oh! it is impossible to describe the experiences I have gained since passing to the immortal world: the beauties and the lessons of this infinite life open before me day after day. I do not mind the lapse of hours or days or weeks—they are all merged in the ever-living present, which is so filled with new delights, with unfoldments to my spirit the ever-living present, which is so filled with new delights, with unfoldments to my spirit and with lessons for my mind that I cannot ex-press all they convey to me. Many kind friends stand around, ready to assist me in my studies, to explain what is not clear to me, to lead me onward to newer paths and more delightful experiences; so I am happy now, knowing the past is forever laid aside, knowing that the shadows of life have only served to heighten the glory of the sunbeams that now fall around me. My dear father is with me, and he, too,

his friends, for he is very eager to have them understand there has been no death for him. He passed away very suddenly; says he had no disease, no suffering, except a sharp pain and sudden, suffocating sensation, and then the next thing he knew he was standing outside of the body, looking down upon it. His friends found him in that way and called him dead. He says he never felt so thoroughly alive before in all the years of his life. This spirit has been to Exeter N. H. trying to make himself been to Exeter, N. H., trying to make himself known through some one there, by sending out an influence, because he thought by so doing he could reach his friends in Kingston and have them know he had come back, not to life, because he never went out of it, but from the spirit world. He is busy now, trying to understand all those things that open before him; he also has many duties to attend to, which claim his attention and serve to develop his activities. He gives the name of Samuel Woodman.

#### Timothy Fletcher.

Now Lotela sees a brave, who, if he was here in the body, would be very old, but he don't seem to be so now in coming back; he is strong and straight, and feels good. He calls himself Timothy Fletcher. The spirit was known to many people; and many looked up to him for advice and influence. He sends his greeting to friends in Charlestown, Mass., and wishes them to understand that the beautiful life beyond this of earth seems to be one of continuity. He's got a lady with him. She has n't been gone so very long; she joined him on the other side. He would like to have his friends know they are united in the spirit-world. This spirit would rather come in private. He don't like to come to a whole crowd of people, but we can't help that, you know; they have to come where they get the chance;

#### - Sarah Ryan, Colo a f

A spirit gives the name of Sarah Ryan. She is between fifty and sixty summers old, and wishes to find her children. She says she has two daughters here in Boston, and one's name two daughters here in Boston, and one's name is Elizabeth. Lotela don't get the other one yet, The spirit has been gone from the body a number of years, but she has not been far away. She has been'very near to her dear ones. It seems now, to us, the other one's name is Ann.. These two daughters are hard-working people, and have a good many trials to bear, so the mother is constantly coming to them, trying to lighten their burdens and make their lives more cheerful. She would like to have them and other friends know that she can come to them from beyond the grave. She did not find it all dark there, nor all wearisome, for in a very little while the light broke in upon her, and she saw her loved ones watting to give her welcome. She wants the friends to know that she has a pleasant little home on the other side, and all that she desires to make her comfortshe has a pleasant little home on the other side, and all that she desires to make her comfortable and happy, so far as it goes, but she never can feel entirely satisfied until the dear ones here struggling with the cares of life join her in the spirit world, here are all the cares of life join her in the spirit world, here is the care of the spirit world, here is the care of the spirit world. The latter opening the care of the spirit world is the latter opening the care of the spirit world is the latter of the care of the spirit world in the spirit world is the latter of the spirit world in the spirit world is the spirit world in the spi

Lotels sees a brave here, and he saying to another one, standing side of him: "Never be a fore has this been brought so forely to my think it is a least the beautiful to be a supply to my the standard of the saying to the saying to be a supply to my think it is a supply to my the saying to the s there is the attention with a construction of the construction of

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mind, as in the present instance: 'The rich and the poor meet together, and the Lord is the maker of them all.'" It seems to be brought to him, because he sees so many different classes of induences standing around, and spirits from all quarters trying to reach their friends on the earthly side. The spirit comes, partly to look on, and see what is taking place here, because he is interested in this movement now from the spirit-side, and partly to see if he can send an influence out to his dear ones on the mortal side, that they may sense it, and feel better because of it. He would like them to know he can come, take an interest in their lives, and watch coming events. There have been changes taking place with members of his family since he passed from the body. He has known of them. He exercises a watchful care over the lives of his dear ones, and would feel exceedingly gratified to have them realize his presence, and sometimes give him a thought in return. The spirit life seemed strange to him when he passed out, it was so different from his conceptions of the future. He had many when he passed out, it was so different from his conceptions of the future. He had many lessons to learn, many strides to take before he gained his present position, but he feels that it has all been for his advancement, for his soul's best good. This spirit sends his thought out to Albany, N. Y., where he has very dear friends. Lotela gets the name of D. S. Lathrop.

#### William Wood.

A man here calls himself William Wood. He went sway from the body quick; did n't any of his friends suppose he was going; he did n't himself. He says he left his friends never to return, as far as the mortal was concerned, but return, as far as the mortal was concerned, but yet he was speedly with them in spirit, trying to impress a sense of his presence upon their minds, and to give them the knowledge that there is no death for him, nor for any of his loved ones. He seems to be a man who keeps busy all the time, in some way, and he has been trying for ever so long to make every one of his earthly friends know he was around, and very busy. He has a lady with him. I don't see her very clear; she comes all dressed in white, beautiful and smiling, as though she was happy in the spirit-world, and had no wish to come back.

Don't know what this is exactly, but it seems as though the man, when he was here, had something to do with making soap. Lotela gets that in the air. There is some one on earth now who has some interest in matters that belonged to him when he was here, to whom he would like to come and give a message, because there are some things to be talked over. This man comes from Cincinnati.

#### Charles W. Dupont.

Another man who was taken up with material interests when here gives the name of Charles W. Dupont, of New York City. He has been troubled in mind since he went over about things that were left; he has been going from one place to another, and from one person to another, that have been mixed up in his affairs; he hardly knew what was best to be done; but lately things have been straighten. ing out better for him; he has been getting away from the earthly conditions. He has met with some of the spirit-friends who went on before him, and has been learning of the other

He has been drawn here by the hope of reaching some of his friends who are left, to tell them how anxious he has been for them to settle matters between themselves, so all would be harmonious, for every time there has been sent out a thought that was censorious, not of him, but not entirely harmonious between those here, it has been to him like a blow, and affected him very much. Now the spirit hopes things will move along pleasantly. He sends his regards, and says he wishes all to do the best they can, as he hopes to; and by and bye all things will be explained. He has not much to say about the spirit-world; so far as he has seen it it seems pleasant and adapted to him and to all others; sometime he will come and give them more; at present he do n't seem to understand much about it, because of those conditions that have been keeping him He has been drawn here by the hope of reachthose conditions that have been keeping him around the earth-life.

#### Lizzie Kenney.

Here's a little squaw, sixteen or seventeen summers old; she's what you call a negro; she has a black face. She comes here because she do n't know where else to come. She says she wants to find her mammie. The spirit's name is Lizzle Kenney, and she says her mammie is called Sally. She comes from Louisville, Ky. She says that she has been gone quite a good while, and she never could come back before. She felt awfully bad, all gone round her lungs, when she went away. Her mother felt awfully to have her go, because she was all alone; then to have her go, because she was all alone; then the spirit has been keeping around all the time, the spirit has been keeping around all the time, trying to make her know she was there. She wants to send her love, and say that she never has gone far away; she has tried every day to have her mother know she had not lost her, that she was with her to help her. The mother has worked very hard; she gets tired out, and feels bad because her girl went to the spiritworld, so you'll try to find her, won't you?

#### George Hale.

Now Lotela sees a spirit who came once and talked, and he was pleased because his message was recognized by his folks. He was an old brave when here, but he don't look so now as he comes back. He is called George Hale. He brings another spirit with him that is older, and his name, too, is George Hale. The older one went first to the spirit-world, yet he seems in some things even younger than the other one. They want to send their love and greeting home to those who remain in the body; and yet the spirit says it does not seem so much like home to them, because years are falling over the heads of their loved ones, and drawing them nearer and nearer to the spirit-world, over the heads of their loved ones, and drawing them nearer and nearer to the spirit-world, where they will find indeed their own true home. The first George Hale, the one that came before, holds in his hand a sprig of olive, which is for a brother that he comes to here, and which he says is full of significance as a message from the spirit-world. They both come from Kenosha, Wis.

#### Hattie A. Black.

Lotela will give you one more: A young girl gives the name of Hattle A. Black. She says she has a mother Eliza, who lives here in Boston. She wishes very much for her mother to know that she returns, and she brings with her know that she returns, and she brings with her Aunt Susie. They dwell together in the spiritworld, and they come seeking the hearts of those they love on earth, and hoping to be received. The spirit has something in her hand. Lotela is trying to find out what it is. Now she holds it up, and it is a star, made of white flowers. Right over it is a white dove. She says it will be understood. She brings it, as an emblem, and as a gift. "Now," she says, "I have no wish to take up my earthly life again. It was hard to lay it down, but I have found so much that is beautiful on the other side—so many sweet associations, and loving companionships, with opportunities for growth and study—that, although I have my dear mother here, and many others; friends whom I love, I cannot return to the old life only as I come to bring them my affection, and to try, if possible, to lead them onward and upward to the heavenly life beyond.

### THE RESERVE MESSAGES

TO BE PUBLISHED NEXT WEEK. June 19. "Marsh Perkins; Arthur H. Qulimi George Martin; Nellie M. Bates; Sister Felice; Jimmie Dwyer; Annie Enwright; Mary E. Johnston; Raiph Hayes. Joseph Hood; June 21. Mrs. "Hoos Garfield Clement; Joseph Hood; Clarence Marston; Lixsie Jackson; Willie Fisher; Donna Lee.

Not mentioned above, will appear in this course.

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campers on the grounds. In the evening a social meeting was held in the large Pavillon, presided over by the gental President of this Grganization, Mr. Cyrus Chase, of Mource. The opening exercises consisted of remarks by President Chase. Mrs. Morse, Mrs. Stevens, Mrs. Hattle C. Mason, Mrs. H. C. Berry, Mr. C. M. Brown, editor of The Eastern Star, and others who participated. Mrs. Mason presided at the organ, and sang in her usual pleasing manner, bringing sunshine to the hearts of all. The music of this sweet singer improves with the passing years.

Saturday. Aug. 28th.—At 9 o'clock another pleasant social meeting was held in the Pavillon. The arrivals this morning included Joseph D. Stiles, of Weymouth. Mass., (with his unseen "Swift Arrow"); Dr. H. B. Storer, of Boston; Mrs. A. M. Glading, of Philadelphia; H. C. Berry and wife, of Portland; Dr. C. F. Ware, of Bucksport, Me., and others, all of whom seemed pleased with the promising outlook, and the bright conditions for barmony and spirituallife afforded at this eamp. At 10:30 A. M., after an invocation by Mrs. H. C. Berry, of Portland, and music by Mrs. Mason, Mrs. Abbie S. Morse gave an address, subject, "Mental Darkness Disappearing." The invocation was fine, the address able and instructive. Mrs. Morse impresses her hearers as an honest, carnest soul, desiring to give to others the revelations of truth she has received from her invisible teachers.

Alternoon.—At 2 P. M. the services were opened by Mrs. Mason, with one of her beautiful songs. Mrs. A. M. Glading then gave an address, subject. "The Emotional and intellectual Plane," followed by psychometric readings and delineations, delivered in her usual pleasing and entertaining manner. All were well received by an attentive and very appreciative

usual pleasing and entertaining manner. All were well received by an attentive and very appreciative

audience.

Evening.—At 7 P. M. another Social Meeting was beld, participated in by many who spoke and related various interesting facts and experiences in Spiritu-

Sunday, Aug. 29th.—The meeting at 9 A. M. was de-voted to relations of facts of spiritual experiences, and voted to relations of facts of spiritual experiences, and was deeply interesting. At 10 A. M. services were opened by singing from the choir, and continued by Mrs. A. M. Glading's address, subject, "What do Men Strive For?" It was an instructive discourse, showing the importance and the vast difference in results, "It we strive for the things of this world of the things that are eternal: for the things which are seen are temporal, but the things which are not seen are temporal this was followed by readings which gave universal satisfaction.

are femporal, but the things which are not seen are eternal." This was followed by readings which gave universal satisfaction.

B. Afternoom.—The 2 P. M. exercises were opened by the choir. Dr. H. B. Storer of Boston gave an address, subject: "The Religion of Life." As all know who have heard this veteran and able expounder of the Spiritual Philosophy, the subject was discussed in the clear, candid, logical manner, both convincing and persuasive, so peculiar to this earnest-souled brother and to the evident delight of the entire audience. Dr. Storer was followed by the wonderful test-medium, Joseph D. Stiles, who, under control of "Swift Arrow," gave fifty nine tests of spirit presence in tapid succession. All but two were recognized by the audience. "The tests were considered, by believers and skeptics, as marvelous and convincing evidence of spirit-presence. His improvisations of poetry—presenting beautiful mental pictures in word-painting, weaving through the gorgeous tapestry of poetic thought the surroundings of the people and the picture-que beauty of the camp—were wonderful manifestations of spirit-power. Bro. Joseph is a pleasant, genial man, a good soul, and a friend to all. The estimated attendance at camp to day was between three and four thousand.

From Monday morning, Aug. 20th, to Friday morning Sent 3d the varied exercises with different

three and four thousand.

From Monday morning, Aug. 20th, to Friday morning, Sept. 3d, the varied exercises, with different speakers and tests, were continued with increasing interest and attendance, until, by actual count, eight hundred and eighty four persons were permanent campers on the ground. In addition to these were campers on the ground. In addition to these were those in the boarding-houses in camp, and those staying in the boarding-houses on the main road, a few rous from camp. Subsequently many came in with more tents, and Sept. 3d there must have been over twelve hundred campers within the gates.

During the week those carnest-souled workers and well-known speakers, Bros. J. J. Morse of England, and Gro. A. Fuller of Boston, came to the camp, and with others dispensed the "Bread of Life" to the hungry multitude.

and Geo. A. Fuller of Boston, came to the camp, and with others dispensed the "Bread of Life" to the hungry multitude.

\*\*Riection of Officers.\*\*—On Friday, with wonderful unanimity and harmony, all the old officers were re diected for the ensuing year, to wit: President, Cyrus Chase, of Monroe, Me.; Vice-President, Dr. S. J. Emery, Glenburn, Me.; Treasurer, D. Bnawell, Etna, Me.; Secretary, C. M. Brown, Glenburn, Me.

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The Pavillon is a large, rough structure of timber and boards, well roofed, with a seating capacity of about one thousand. It is situated on the edge of the grove, on the side hill, with a commodious platform across the lower end, making a very natural auditorium.

The camp is very compact, cottages and tents being

the platform.

All this space on Sundays resembles a swarming bee-hive, hundreds fringing the sides of the large Pavillon, standing through the four different exercises, of lectures, music and tests, eager to hear every word and catch every ray of evidence of the manifestation of their spiritritends.

The most notable figure on the platform was the President, a good-natured, plain-spoken, whole souled man of few words—but large enough to be ser, with an avoirdupols of about three hundred pounds.

None in the crowd ever get bolsterous, because they don't want the President to "sit down" on them. So there is the best of order and attention.

When your correspondent reached hearing distance Mr. George A. Fuller, of Massachusetts, the earnest young lecturer, was delighting the large audience with his radical uiterances. He "carved up" old theology" in a skillful manner.

Avu Artvala.—Among the new arrivals at Camp today was Mr. A. A. Wheelock of New York. He was evidently a stranger, personally, to the officers of this camp, but his name, as one of the early, old-time speakers and workers, brought him instant recognition and welcome. He came on the platform with Mr. Buswell, the Treasurer and proprietor of the grounds, and was introduced to the President, who, with a hearty hand-shake of welcome, turned and introduced the stranger to the audience, saying, "You will hear from him," and they did. Every one on that campground who had ears heard him; those hard of hearing looked at each other in glad surprise and whis pered, "This is for our benefit!" Without any preliminaries and seeming to sense the condition—that the audience had been served with logic argument and analysis, and that now facts were in order to support the reason and logic that had been given—Mr. W. proceeded with his address in that vein. Commencing with "the tiny rap" at Hydesville, N. Y., through those little Methodist Fox Girls, which sound had reverberated "round the world," be hurriedly gathered collores and there to support the reason and logi

and wonders (such as the pictures in oil, etc., described heretofore in the Banner columns) manifest in broad daylight, as witnessed by the speaker and others at Ouset Bay and other camps, this summer, through the powers of various mediums.

Among those mentioned who received pictures at Ouset, were the venerable editor of the Banner of Light, Dr. Dean Clarke, the lecturer, Geo. A. Bacon and wife, of Washington, D. C., Mrs. Emma Nickerson of Michigan, and the speaker.

He referred to the picture which came on the blank card to him, vis., the head and face of a lion! It was artistically drawn in pencil as a crayon. What is its full spiritual significance may not be known, but as a symbol of power and protection to the one to whom it came, it is most pertinent. That this speaker is truly "lion-hearted" in his fearless public advocacy of the truth, as he understands it, though the cause be unpopular, there can be no room for dubt.

The remarks of hir. Wheelook were warmly received and loudly applauded.

Saturday: Sapt. 14th—Morning.— Barly in the forenoon people were streaming in upon the grounds in wagons and carriages from all directions. At 0 A. M. a Fact Meeting was held, at which were presented many interesting and convincing experiences. At 10 Mrs. Abble Morse addressed a large audience. Her discourse was well received and appreciated as coming from the heart and soul of an extrest woman. As Mrs. Stevens, who was expected to follow Mrs. Morse, could not speak. A. A. Wheelook, at the urgent request of the President, promptly met the emergency with an impromptuous the clilium address on "The Rise and Value of Spiritualism to Man."

His middless was "The Google of Science." by request of one of the officers of the Science. The address was elegant, instructive, practical, and well received in a strength of the Providence of the Science. The Address was elegants, instructive, practical, and well received.

After a song by Mrs. Mason, Joseph D. Stiles, the renowned test medium, gave, under control, a lengthy and remarkable impromptu poem of great merit. His guide, "Switt Arrow," then controlled and gave near one hundred tests in little over a half hour! All but two were recognized, and considering that this truly wonderful and convincing phenomenon is manifest through his organism almost every day, and has been for years, who could think that Joseph D. Stiles, of himself, could perform such a continual marvel and wonder? The audience was delighted with the tests. Session closed with music.

Evening.—At Tr. M. there was a social meeting at the Pavilion, for experiences from mortals, or spirits in control. Much of the evening was occupied by three members of the "Packard Family" of Newbury, Me., two sisters and a brother, under control of their Indian guides. They conversed and sang together, in perfect unison and harmony, in the Indian or some unknown dialect, and each had something to say to the audience, in turn, which evinced many of the plain, simple, yet honest, true and noble traits of the Indian character. One of them gave a few tests, by describing spirits and giving names, among the audience, after the manner of Mr. Stiles, which were recognized. The people were much pleased with what was presented through their agency.

After our indian friends had retired, at request of the President, Mrs. Abble Morse, the speaker, was controlled by the spirit of an old lady, by name "Aunt Marry," who improvised poetry, sang a song, and made a quaint and humorous speech, to the great amisement of the audience. A few remarks by Mr. J. J. Morse and Dr. H. B. Storer, and the session closed with a sweet song from Mrs. Mason.

The Last Day, Sunday, Sept. 5th.—Morning.—The last day of these successful meetings was bright and pleasant with sunshine, as all the nine previous days had been, and the attendance was very large.

The Fact Meeting opened at 9 A. M. with the additional pleasant fact of the presence on the platform of M

ordially greeted.

At 10 A. M. Mr. J. J. Morse, of England, controlled by his guides, delivered another of his logical, instructive addresses, which was listened to with deep interest by the vast audience.

Music by the choir closed the forenoon exercises.

At 2 P. M. George A. Roller again addressed the

At 2 P. M. George A. Fuller again addressed the large crowd of people. Subject, "Gather up the Fragments, that Nothing be Lost."

After music by the choir Joseph D. Stiles gave tests—one hundred and sixty in number—all recognized but three.

tests—one nuored and sixty in number—all recog-nized but three.

Mediums and Healers. — The following test medi-ums were present at the camp: Oscar Edgerly; Mrs. Curtis. Mrs. Stevens and Mrs. Dr. Johnson. Also the following healers: H. A. Field. F. S. Bigelow. Kinney, Emery, Cowles, Stevens, Chase, Johnson, Dyre and Royers.

Rogers.
We witnessed the remarkable powers of Dr. F. S.

Rogers.

We witnessed the remarkable powers of Dr. F. S. Bigelow in accurately diagnosing disease, etc., and also learned of the great skill of Dr. Field in treating the afflicted. They are two young men who possess rare powers and are using their gifts to benefit humanity. We were most happy to meet them.

Evening.—A farewell social meeting was held, at which fitting words were spoken by President Chase, Dr. Storer, J. J. Morse, A. A. Wheelock, L. L. Whitlock, Mrs. Whitlock and others. Fred A. Heath, the blind medium of Charlestown, Mass., being called, responded in a short and earnest speech.

The number of people in attendance on this the last day could not have been less than eight thousand, though many estimated it as fully ten thousand.

Thus closed one of the largest and most successful spiritual camp-meetings ever held in the "Pine Tree State."

"SENTINEL," writing us from the Etna Campground, states that J. J. Moise, of England, addressed the people there during the last four days of the meeting, his remarks being in the very best vein of his noted controls, and eliciting the fullest measure of appreciation on the part of his hearers.

"No finer array of talent has ever been pathered together at any camp meeting in the Pine Tree State than we have had here, to wit, Mrs. Glading, of Philadelphia; Mrs. Morse, of Searsmont; Dr. Storer, of Boston; J. J. Morse, of England; George A. Fuller, of Boston; J. J. Morse, of England; George A. Fuller, of Boston; J. Jerph D. Billes, of Weymouth, et al. The attendance was very large this year, much surpassing last season's, which was thought at that time to be phenomenal.

Mrs. Hattle C. Mason was organist and musical director, while an efficient choir rendered a variety of excellent selections during the meetings.

Several new and very handsome cottages have been erected since last year, and now there are about eighty very pretty summer residences on the grounds.

The Bros. Buswell, Daniel and Columbus, provided capital boarding accommodations for their numerous friends and patrons, as well as catering upon the camp ground itself; and excellent accommodations were also provided by S. P. Dennett. The various officers of the Association worked hard and constantly to promote the comfort of the visitors, and Etna camp has become an established institution in the popular favor hereabouts."

Queen City Park, Burlington, Vt.

Our speakers for the week have been Mrs. Juliette Yeaw of Leominster, Mass., Mrs. Emma Paul of Morrisville, Vt., Dr. H. B. Storer of Boston, and George A. Fuller of Boston. The Conferences have been well attended and much interest manifested. Poems improvised upon subjects by the audience are given by Miss Jennie B. Hagan nearly every day.

Mr. Baxter has assisted not only by his forcible and valuable discourses, but by his tests and musical

talent.
Mr. F. H. Roscoe and wife from Providence, R. I., have

across the lower end, making a very natural auditorium.

The camp is very compact, cottages and tents being close together, the Pavillon in the centre, lined with pretty cottages on each side, with a space or streets of about twenty feet wide, so that with the seats, the space on each side, and those in the cottages so near, fully three thousand can hear every word spoken on the platform.

All this space on Sundays resembles a swarming bee-hive, hundreds fringing the sides of the large Pasillon. Standing through the four different exercises, of lectures, music and tests, eager to hear every word and catch every ray of evidence of the manifestation of their spirit-friends.

The most notable figure on the platform was the President, a good-natured, plain-spoken, whole souled man of few words—but large enough to be seen, with an avoirdupole of about three bundred pounds.

None in the crowd ever get bolsterous, because they don't want the President to "sit down" on them. So

The meetings at the Park Friday (10th) consisted of conference morning and evening, and, in the afternoon, of an address by Geo. A. Fuller of Boston, and poems by Miss Jennie B. Hagan. In commencing his discourse on the "Scientific Basis of Spiritualism" Mr. Fuller read some extracts from a work by Prof. Winchell of the University of Michigan, entitled "Sketches of Creation," in which he says: "It remains for us to penetrate the world of invisible things. The unseen world is destined to become like a newly discovered continent... Who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to be able to discover the means of rendering them visible? May we not at last ... join hands with the heavenly host?"

Spiritualism, said the speaker, is a science, and man may be developed to the spiritual perception of forms ordinarily invisible. The sounds of the heavenly world become known through clairaudience, and their forms by clairvoyance; and these are the recognized means of overthrowing materialism. Man is something beyond matter. The soul is the oracle of man.

On Saturday last a very good audience listened with

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cognized means or overthrowing materialism. Man is something beyond matter. The soul is the oracle of man.

On Saturday last a very good audience listened with pleasure and profit to Dr. Storer of Boston on "Proo s of Immortality from the Nature of Things." The lecture was a masterly production, rich in thought, pleasing and instructive. The work of Spiritualism is the evolution of the human mind. "I am grateful," said the speaker, "that a tendency to good streams through all things." When we recognize the truth that God is really present at all times, the days of the police will go by. Dr. Storer related an incident which showed that records of events are written on the very substance of the universe, and that the human mind is essentially deathless.

On Bunday we had discourses from Mr. A. E. Tisdale of Springfield, Mass., and Geo. A. Fuller of Boston; poems by Miss Hagan, and public tests by Dr. Mills of Saratoga, N. Y.

Mr. Tisdale, in his discourse, gave a risumé of the historical gods and religions of the world. It was able, sound and deep. When questioned as to the name of the orator who spoke through the organization of this bilind medium, he replied that he was only a fellow-student of nature endeavoring to solve the problem of consolous being. The present civilization differs from earlier ones, because it is the civilization differs from earlier ones, because it is the civilization of the multitudes instead of the few. The following was his benefaction: "Commune with few; be intimate with one; be just with all; and speak evil of none."

At the close of the morning discourse Dr. Dean diction: "Commune with few; be intimate with one; be just with all; and speak evil of none."

At the close of the morning discourse Dr. Dean diction is many afternoon was the last session of the season, and the Pavilion was filled.

Mr. Ruller commenced his address by reading from Wait Whitman to the effect that Bibbes and religions grow out of man. The external holds, deep within, the spiritual. We are loonoclasts only to

Writing from Queen City Park, Mr. F. H. Boscoe

says: "We have been enjoying the beautiful scenery here for three weeks. Dr. Smith and wife have been extremely kind and courteous, as have all connected with this camp. Mr. Frank Boutelle has been very lit during the whole season, but is now on the gain. We have given four entertainments for the Association meeting with grand success. Mr. and Mrs. Mandigo of Troy, N. Y., true Spiritualists, who are managing the hotel here, do all in their power for their guests."

#### Lake Pleasant.

THE AFTERMATH. "Change is the greatest and best law of Nature." Obedient to that unerring principle, the crowds have come and gone, the intense and eager interest of the expectant throng at the speakers' stand, the ready expectant throng at the speakers' stand, the ready and blithesome response to the inspiring strains of the orchestra at the Pavillon, the hurry, the bustle, and the excitement of the great came-meeting of 1886 have become matters of history, to be recalled—and lived over and over again the coming winter, at many a fire-side and many a hearthstone as a treasured memory of departed days. Bryant says, "The groves were God's first temples," and he might have added, His best ones.

Writing from the veranda of "Dalsy Dell," this more than pleasant afternoon, there is an inspiration

Writing from the veranda of "Dalsy Dell." this more than pleasant afternoon, there is an inspiration and hallowed influence from these grand old trees that we get nowhere else. In front of us the ripples upon the blue waves of the Lake glisten like a wreath of diamonds set upon the bosom of Mother Nature. All about us the aurumn woods are beginning to put their glory on, and the atmosphere is pure and peaceful.

The aura from these New England pines is just as good as any "spicy breezes" that ever blew "soft o'er Ceylon's Isle." We have been something of a traveler, have stood on mountain heights and roamed traveler, have stood on mountain helphis and roamed by forest streams, have visited many public parks, have mused in shady nooks and leafy dells, but, "taking it all in all," with calm deliberation, can truly say, Lake Pleasanr, with all thy imperfections, we love thee still; thy associations are secred, and "Time nor change, nor depth nor height," can ever efface them. Like "linked sweetness long drawn out," there are many who are loth to leave, and the place is acquiring an air of permanency. Our community now numbers thirty five families. Some of these will prolong their stay until the time of the Indian summer, "Just after the death of the flowers.

"Just after the death of the flowers,
When Nature is all aglow;"
others will stay all winter. The time passes quickly away with social conferences, intellectual discussions, music and song. For a diversion, a moonlight ride upon the Lake is a frequent enjoyment. NOTES.

Mr. J. D. Bacon of Cambridge proposes to winter here, and see what kind of snow-drifts old Boreas will plie up. Several of the visitors to Queen City Park have re-

nere, and see what kind of snow-drifts old Boreas will pile up.

Several of the visitors to Queen City Park have returned to this camp.

Mrs. Thayer, the flower-medium, left a most favorable impression with all who were favored with an example of her mediumship.

A large number from this camp have visited Baratoga during this season.

Among the mediums of old-time trials and triumphs, favorable mention should be made of Mrs. Col. 8. 8. Brown of Athol. For many years a series of meetings at Burlington, Yt., were sustained wholly by herself and husband, the late Col. Brown. She gives her time and money freely for the advancement of the cause. Mrs. Brown greatly enjoyed her stay at Lake Pleasant. Miss Blanche Nichols of Brooklyn was the star of "Heavenly Court." She could talk about something besides the superficial.

Mrs. J. J. Clark and son. Mr. E. W. Clark, of New Haven. Conn., are among those who have prolonged their stay. They are mediums of the highest order. The train service of the Fitchburg Railroad has been all that could be destred. Many thousand people were carried to the Lake, and not the slightest accident occurred. Superintendent John Adams and all associated with him are deserving the thanks of a great public, for due care; judicious management and courtesy universally exercised.

Hon. A. C. Carey, the philosopher of the Highlands, trusts his spirit friends with a fidelity which is unquestioned. Long may he linger in life's sunlight. Soul-life is the only real life. When we are known as we really are, then we begin to live.

"Tenie and Daisy" send their best wishes to all.

Mr. John Slater of Brooklyn, while here, set a good many hundred people to thinking. Please accept the compliments of the afternoon, John. We commenced this article with a quotation from a favorite nuthor. We will close it with another:

"17 God hath made this world so fair, Where sin and death abound, How beautiful beyond compare.

truth underlying the Christian religion that is in harmony with Modern Spiritualism, but so hampered by ancient superstition and interpolation as to deceive the people into a support of what is not the truth. To lift that veil by showing that the teachings of Jesus, Peter and Paul are really identical in important details with Modern Spiritualism, is the lesson he seeks to inculcate in his several lectures. His discourses were listened to with profound attention and increasing applause to the close of the very latest in the course. His object is not money, but the discharge of a duty his spirit-band is pressing upon him. He did not make money at Onset, yet he left rejoicing in service well performed and sanctioned by his hearers." his hearers."

#### Meeting of Friends of Human Pro-

gress. To the Editor of the Banner of Light:

The Thirty-First Annual Meeting of the Friends of Human Progress is now in session in Progressive Grove, North Collins, N. Y., owned by the society and situated about fifty rods east of the North Collins raitroad station.

Never was there a more harmonious or enthusiasition of the progression. On Thursday North 2d the

Never was there a more harmonious or enthusiastic gathering in this section. On Thursday, Sept. 2d, the opening day, a beautiful dedication service was given by home talent, assisted by the helpers on the spiritied. An interesting lecture was given in the afternoon by Geo. W. Taylor, President of the society. Yesterday Mr. and Mrs. Lillie, Lyman C. Howe and Rdgar W. Emerson were present, and to-day A. B. French arrived, thus constituting a combination of talent that could not fail to make a more than usually interesting meeting.

French arrived, thus constituting a combination of talent that could not fail to make a more than usually interesting meeting.

To day the grounds are thronged with earnest seekers for light and truth. This morning the lecture given by A. B. French was filled with thoughts of beauty and truth beyond the power of any words of mine to portray. Lyman O. Howe gave a very able discourse this afternoon. Edgar W. Emerson occupies the platform after each lecture and gives rapidly between thirly and forty names and messages from the dear ones on the spirit-side of life, nearly every one of which is fully recognized. We can only excitation: How wonderful, oh! Infinite Power, are thy laws! The beautiful songs of Prof. J. T. Lillie are a very interesting feature of the meeting.

To morrow the children of the Lyccum will give an entertainment in the morning, followed by a lecture by Mrs. R. S. Lillie; and in the afternoon A. B. French will deliver the closing address of what has been one of the most delightful and harmonious gatherings ever held in this locality.

So may the work of truth go on and on until every needy human spirit may be quickened by its divine power into a higher growth of its infinite possibilities. Sept. 4th, 1886.

EMMA TRAIN, Sec y.

### Quarterly Meeting in Michigan.

Quarterly Meeting in Michigan.

To the Editor of the Banner of Light:

The First District Association of Spiritualists of Michigan held a Quarterly Meeting at Capac, Mich., Sept. 4th and 5th in the Freewill Baptist church.

Saturday, Sept. 4th—Afternoon.—Conference. Remarks by Mrs. Pearsall and Mrs. Nellie Baade, resident speaker and medium. Reening.—Lecture by Mrs. Pearsall. Slinging by the choir.

Sunday, Sept. 5th—Morning.—Conference. Remarks by Mrs. White of Port Huron, Mich. Lecture by Mrs. Baade. Slinging by the choir. Afternoon.—Interesting and instructive adderess by Mrs. Kwell of Romeo, Mich., the official presiding officer of the meeting. Lecture by Mrs. Pearsall. Singing by the choir. Reening.—Reading of an interesting essay by Mrs. Odell of Metamora. Singing by the choir. Closing lecture by Mrs. Baade. At the close of the lecture, Mrs. Pearsall tendered the heartfelt thanks of the Association to the Baptiat Society for the use of the church, to the friends for their hospitality, to the audience for kindiy attention, and to the singers for their equisite music, which was fine indeed. We believe the seed of truth sown during these meetings will spring up and bear much good fruit. The lectures were replete with thought, and the sentiments expressed were of an exalted character, inculcating pease on earth and good will to man. During one of the conference meetings, Elder Wallsce made some interesting remarks which were practical and to the point. He is the resident preseder of the Baptist church, a man of good principles and respected by all.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Recet—Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman, Boston Spiritual Temple, at Berkeley Hall.— Borvices from Oct. 3d to June 1st. every Sunday at 105 A. M. and 75 P.M. Richard Holmes, Chairman; Wm. A. Dunklee, Treasurer.

ico, Treasurer.

College Hall, 34 Easex Street.—Sundays. at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Easex.—Sundays, at 2% and 7% P. M.; aslo Thursdays at 3 P. M., Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Special Robinson, Chairman.

Special Robinson, Chairman.

Special Robinson, Chairman.

Spiritualistic Phenomena Association. Berkeley Hall.—Meetings Sundays at 2% P. M., from Oct. 7th to June 1st. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

Children's Progressive Lyceum No. 1, Pnine Memorial Hall.—Sessions Sundays at 11 A. M. Seats free. All invited. Benj. P. Weaver. Conductor; F. B. Woolbury, Cor. Sec., 45 Indiana Place, Boston. 1031 Washington Street.—The First Spiritualist Ladles' Ald Society meets every Friday. Mrs. H. O. Tor-rey, Secretary.

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

Boston Spiritual Lyceum, Paine Memorial Hall, Appleten Street .- The attendance at the open ing session last Sunday was, of teachers and scholars, ing session last Sunday was, of teachers and scholars, fifty, with about the same number of guests. Much of the time was occupied in exchanging greetings, words of welcome, arranging groups, etc. Banner March; Instructor Lesson; brief addresses by Mrs. S. D. Francis and F. B. Woodbury on the future-prospects of the Lyceum, with readings by Miss Dalsy Morrison, Mrs. A. D. Smith and Mrs. S. D. Francis, were the exercises of the day. The Guardian, Mrs. Josie Halden, suggested that the topic for consideration at our next session be "Kind Words." Several members of the Sciuate Lyceum having changed their residence to Atlantic, Mass., are to become members and co-laborers with us.

Atlantic, Mass., are to become memoers and considers with us.

All interested in Lyceum work are pleased that so much attention has been given to the children at the two largest Camp Meetings—Lake Pleasant and Onset—during the summer season. The Lyceum at both places has become a popular institution.

Those interested in "progressive education," who are not connected with any Lyceum or progressive school, are invited to join us. Hour of meeting, 10:45 A.M. FRANCIS B. WOODBURY, Cor. Sec.

45 Indiana Place, Boston.

Eagle and College Halls .- The meetings at these places of assembly were well attended last Bunday, and much interest was awakened by the services. At Ragle Hall, Mrs. Dr. Wright of New Haven, Conn., gave a half-hour talk at one of the sessions, after which Mrs. Loomis, Mrs. Davis and others gave tests and psychometrical readings, which were well received and acknowledged in the main to be correct. Mr. Roscoe, late of England, also gave an example of the "fire-test."

Spiritualistic Phenomena Association .- This Association will continue to hold public meetings at Berkeley Hall Sunday afternoons at 2:30, beginning with the first Sunday in October. All lecturers and mediums desiring an engagement, please address "J. H. Lewis, Spiritualistic Phenomena Association, 1631 Washington street, Boston."

The First Spiritualist Ladies' Aid Society will meet Friday, Oct. 1st, at 1031 Washington street, and every Friday until June, 1887.

MRS. H. O. TORREY, Secretary.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% P.M.; also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

'People's Meeting, New York City. To the Editor of the Banner of Light:

There has been a full attendance on the People's Meeting in this city during the heated term, partly We commenced this article with a quotation from a favorite, author. We will close it with another:

"If God bath made this world so fair, Where sin and death abound, How beautiful beyond compare Must Paradise be found."

Lake Pleasant, Mass., Sept. 11th, 1886.

"Duset Bay.

Hotel Onset has been sold. The price was \$7,000. The conditions and restrictions are those embodied in the deeds of the Association, except the provision that a hotel may be maintained on the lot. The deed also calls for forty dollars a year assessment.

The Dot announces that the mortgage of \$6,000 on the property of the Association has been discharged. The weather continues fine, and the early autumn scenery at this beautiful spot is delightful.

Charles N. Wood, M. S. Townsend Wood, N. U. Lyon, S. J. Slade, J. Tingley, and S. R. Stevens untee in forwarding us an endorsement of the heated term, partly owing to our cool, comfortable hall, but chefly to the interesting exercises which it has been our good fortune to enjoy. We have been favored of late with two lectures by Mr. Wn. C. Bowen of Brooklyn, one on "Mediumship," which was an earnest plea for honeety in its every plass, and reasonable scientific test-conditions, which should also be honestly and fairly conducted. It was an earnest plea for honeety in its every plass, and reasonable scientific test-conditions, which should also be honestly and fairly conducted. It was an earnest plea for honeety in its every plass, and reasonable scientific test-conditions, which should also be honestly and fairly conducted. It was an earnest plea for honeety for the subject of the lecture, and gave some descriptions of spiritual spot is delightful.

The Dot announces that the mortgage of \$6,000 on the property of the Association has been discharged. The beat may be maintained on the lot. The deed instructive remarks upon the subject of the lecture, and gave some descriptions of spiritual symbol and reasonable scientific test-conditions, which should also be honestly and fairly conducted. It was a ca owing to our cool, comfortable hall, but chiefly to the

Mr. Frank T. Ripley made us a call, a short time since, on his way through the city, and visited our Thursday atternoon Mediums' Meeting, and gave good evidence of his medial powers in the tests he gave there. He also occupied the platform on the evening of the same day (2d last...) and spoke upon topics offered by the audience, supplementing the same with spirit messages, tests, etc., most of which were recognized. Mr. Ripley gave very general satisfaction in the exercise of his mediumistic gifts.

Some Sunday afternoon in October it is expected we shall have a love-feast after the spiritual plan, which will consist of partaking of Mother Nature's bounties in token of harmony, good will, and fraternal love toward each other and all mankind, interspersed with short addresses.

FRANK W. JONES.

FRANK W. JONES.
155 West 26th street, New York, Sept. 13th, 1886.

Troy, N. Y.

To the Editor of the Banner of Light: Aside from the deep interest manifest in Dr. F. O. Mathews's Sunday meetings in our city, we have been visited by Mr. Slater, test medium of Brooklyn, N. Y., who entertained large audiences on the evenings of Sept. 1st. 2d, 3d and 5th. There is a great demand among intelligent classes to know and learn of the facts of spirit return, and to fill this growing desire the spirit-world is introducing to the platform instruments through whom the most positive evidences are given of a continued life beyond, and the power of our loved ones to revisit the scenes of earth. Mr. Slater is to visit us again Oct. 7th and 8th, and Dr. Mathews will continue to lecture and give tests here until further notice. He is paying the way for a grand awakening in Albany, where he is at present drawing large and appreciative audiences.

W. H. Vosburgh. visited by Mr. Slater, test medium of Brooklyn, N. Y.,

East Bridgewater, Mass .- Our meetings were resumed Sunday, Sept. 5th, Mrs. Celia M. Nickerson. of South Orleans, Mass., occupying the platform; lecturing afternoon and evening with great acceptance; her controls treating subjects furnished by the audience in a very able and instructive manner. At the close of each lecture subjects for songs being solicited words and music were improvised and sang with very pleasing effect, and to the delight of her auditors.

This was the speaker's first appearance in this place, and a decidedly favorable impression was the result; her efforts were especially well appreciated, as certified to by a reongagement for Oct. Sist. Mrs. Nickerson's whole heart is in the work in which she is engaged, and her inspiring presence should be constantly retained on the rostrum. Our meetings are to be held on alternate Sundays through September, October and November. J. Frank Baxter is engaged for Sept. 19th.

R. C. BENNETT, Secretary. of South Orleans, Mass., occupying the platform; lec-

Hanson and Bilver Lake .- J. Frank Baxter, after two months' out-door work at camp and grove-meetings, began his first in-door work of the season on Sunings, began his first in-door work of the season on Sunday last, 12th inst., at the large Town Hall, Hanson, Mass., where he was greeted, as usual, with very large and enthusiastic audiences both forencon and afternoon. The lectures, on "Our Social Snarl, and a Way to Unrayel It," and "Humanitarianism vs. Christianity," were exceedingly practical and radical, yet timely and incontrovertible. The music was apt, and the tests of spirit presence accompanying were numerous and striking.—In the evening Mr. Baxter lectured to a full house on "Spiritualism," and gave several tests, in Silver Lake Village.

Com.

To the Editor of the Banner of Light:

Since the publication of my letter in your issue of July 31st, Mrs. K. M. Parent, 152 West 22d street, to whom I referred as affording myself and mother many whom I referred as affording myself and mother many, very remarkable tests, has been visited constantly by numerous inquirers for her services as a professional medium, contrary to my intention, but according to natural sequence; and to prevent any further continuance of this inconvenience to caliers and herself; she desires it stated that neither through choice nor necessity is able a public medium.

J. F. Shripes:

13 West 30th street, New York, Sept. 18th, 1886.

It is an open question whether Jonah was the first secretary of the navy or of the interior ... John Jonah

Cleveland Notes.

To the Editor of the Hanner of Light:
The meeting held at Porter's Grove by the Good. Samaritan Relief Society (incorporated) Sunday, Sept. 5th, was a success, though not as large as was antici-pated, and served as a rallying cry for the reassembling of both Lyceums in this city.

pated, and served as a rallying cry for the reasembling of both Lyceums in this city.

Bishop A. Beats.—This inspirational speaker and singer gave two discourses which were listened to with marked attention. Much improvement was noticed in Mr. Beals's speaking since he was with us seven years ago. Mr. W. W. Coleman, the recently developed resident trance speaker, supplemented the afternoon discourse of Mr. B with a few remarks on the subject of "Truth." Many prominent Spiritualists were present from the surrounding towns. Mr. George B. Young succeeded in obtaining a good photograph of the assembled friends. After passing a vote of thanks to Bro. Porter, for the use of his grove, the meeting adjourned for one year.

Redpening of the Cleveland Lyceums.—In accordance with previous announcements the Lyceums have commenced for the fall and winter sessions. The West Side, which meets in Good Templars' Hall. 482. Pearl street, redpened on Sunday, Sept. 5th, and Lyceum No. 1 at Weispeiber's Hall, Sunday, the 12th. The weather being unpropitious, there was a small attendance of scholars, though a very interesting session was had, many visitors from abroad being present, some making short addresses. Mr. Powell of Bradford, Pa., spoke of the pleasant and profitable time he had at Cassadaga Camp-Meeling, as add Mrs. Mary Moss, a resident medium of the city, who spoke of the platform tests given there by Mr. Emerson: Mr. W. W. Bierce of Memphis, Tenn., followed with extended remarks were listened to with close attention and pleasure.

"The Lyceum, and the parallel between it and Frof. Morse's telegraph. Mr. B. is a ready spraker, and his remarks were listened to with close attention and pleasure.

"The Lyceum, and the Vertical test of the pleasure."

pleasure.

"The Lyccum. and How to Extend its Usefulness," is the subject given out by the Conductor for an essay by the scholars, and next Sunday the essays will be read by Mr. Geo. Ackerson, editor of the Lyccum Temperance Banner, on which occasion the session will be enlivened by the beautiful singing of Miss Tillie S. Payton, a leading soprano of this city first about leaving for an extended tour in California), and Sig. Rocco Rotunno, the master fluits of Cieveland.

Mr. W. W. Coleman has been rengaged by the West Side Society, which will commence its meetings the first Sunday in October.

We are happy to report the formation of a new Lyccum at Van Wert, O., of which Ora C. Ross is Secretary. Donations of books for the Children's Library will be gratefully accepted by her. This means that all friends of the cause are requested, without further notice, to send on some suitable book, or its equivalent.

Fraternally yours, Thos. Lees. The Lyceum, and How to Extend its Usefulness,"

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 7½ P.M. H. M. Vreland, President.

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THOUGHTS

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