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The Spiritual Rostrum.

AFirst Cause; The Existence of Jesus Spiritualism; A Future Life, etc.

A Lecture Delivered to MRS. R. S. LILLIE In Berkeley Hall, Besten, May 19th, 1867.

[Reported for the Banner of Light.]

INVOCATION.

Source of our strength, angels of light and truth, lead us, we pray thee, this morning, by your light, by your power, out of the shadows and the mists of earthly conditions that surround us and weigh us down into that place of the spirit where the sunlight of your presence shall make all our thoughts at last bright and beautiful—luminous with the power of truth. This day, as we come together, cleeing our labors for the season, feeling, as we look in each other's faces, we must say good-bye for a time, we pray that there may rest upon us a power so full of light and of truth that we shall go forth with blessings to illumine our pathway.

We ask thine especial blessing to restupon us, oh! Spirit of Power and of Truth, giving us strength to perform the duties that lie before us.; may all who go out from this place to-day bear with them the bleesing and the benedictive power of angels; may it likeminate the otherwise dark places of carth, hovering over them with loving, kindly care.

And unto those waiting souls who are ever willing to bless us in answer to our asking, do we return, henceforth and evermore, our songe and words of deep thanksgiving.

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I am asked, "Is the spirit-world a natural formation, or is it a creation of spiritual beings? Did the spirit-world exist prior to the natural world?" In reply to which I say, is there may first? Can we conceive of this as past? If so, then all things are the outgrowth or the creation of what first was, whether we take one view or another of what we term creation. But to my own mind, it is impossible to say first cause, because whatever name we may give it, there still remains an infinite problem to be answered, a problem impossible for finite minds to solve. You may tell a child that God created all things. The next moment it will ask you where God came from?! If he existed before anything else was made, where was his abiding place?! And in these inquiries, the little child will confound the wisest. In my opinion it de impossible to conceive of the creation of anything. Therefore, as all who have preceded us, say that they believe God to be eternal in existence—always existent—then do I conclude or he did not exist. Now what is the fact?" that all that is is a part of God, and therefore without beginning or end, eternal in essence and substance, and that there is no creation of | never spent a moment in the spirit-world lookanything save forms which are continually ing for Jesus, who lived nearly nineteen hunchanging and varying with time and the dred years ago. I will tell you what I do know, changes of nature. I do not believe there was and that is, that you have a stubborn fact to first a spirit-world out of which was formed all that we call matter, no more than I believe that the spirit is evolved from matter, that matter was "first." I believe that the whole universe is eternal in essence and substance, and that what we denominate matter is but the va-

rious forms that this eternal substance assumes. I come to you this morning, a spirit from the other side of life, yet can speak only according o my finite limitations and experiences. From sem I conclude that this earth, this world of ours, is but a latter birth or unfoldment from ther forms of life, from older worlds, planets, ins and systems, which existed before ours ras evolved. By the action of eternal forcesname them what you will—has been produced an earth and its various forms of life, all expression of the eternal force and substance which, for want of any better word, we may call God. We may call it God and, raising our altars, bending our knees, reverently bow down and worship. We can make no change in anything that was or is. Or we may call all this matter, and contend, as materialistic thinkers. that this is all there is of life; we may rise. In our pride of intellect, and boldly declare our disbelief: in gods, one or many, and this does not alter things at all.

That which is is and was eternal, in substance and power, immutable, unknown and inconceivable by finite minds, whether those minds are found among you who still remain upon this earth-plane, or with those who have attained to the superior conditions that belong to proever degree of wisdom they may have acquired and it is this fact that we have to consider to they have not become as gods, to know all they have not become as gods, to know all things. In whatever sphere of life man is system it is not for my to undertake to say in the proof, quistless or considering of their operation which is still looking outward and asking one short discourse. How much of good it empossible for us to say. We said the motion which they are manifested; while as an art, it is not for my to undertake to say in the outside world has not yet gained.

Among these in the method of utilizing these payonic found, he is still looking outward and asking one short discourse. How much of good it empossible for us to say. We after death ? . We said you what more proof is the most startling propositions steady annual moome of the most startling propositions. gressive minds, after leaving the body. What-

think that this belongs to the economy of Nature, is an impelling power or force to impel us onward in the path of progression, and is as natural to our minds or our mental being as the growth of the physical body upon this material plane of being. I address you this morning as a spiritual being who has passed the change that awaits you all - the change you call death. I come to you from the larger life beyond, and in reply to your questioning can only tell you of what I have observed or learned in the experience that has been mine. You may ask these questions twenty different times of twenty different spirits, and receive twenty different answers. The responses that come to you will vary according to the wisdom, intelligence and experience of the spirits-accommunicate it to you.

Thus, as inquirers, you must always bear in mind that you are addressing mortalsmortals who have wider opportunities and grander development, yet mortals still, as much as are you who still inhabit the physical body. In responding, as best we may, to your inquiries, remember that our thought must necessarily partake somewhat of the channel through which it comes: that the mind of the medium colors in a measure the thoughts that are given, unless the control is so complete as to make it possible for the spirit to be positively himself regardless of the wind of the medium, which is not always the case.

The character of the communications depends somewhat on the medium's degree of receptivity, and his preparation of mind to receive certain thoughts or lines of thought. To a mind like Edison's, adapted by nature and accustomed from childhood to work in certain lines of thought, spirits of similar tastes and abilities will be attracted. Having knowledge of the forces or questions with which the mind of this medium is dealing, they can easily impress their thought apon him. Sensitive minds, interested in the scientific studies and experiments of the day, attract to themselves from the other side of Mie spirits who wish to work in the same direction; and these spirits can impress their thought and impart their knowledge-often unconsciously to the receiver, who knows not the source of the illuminations that flash into his brain-and so a great work is done, a great invention or discovery is made.

If you find a medium who gives you radical thought in opposition to the orthodox ideas of find that that medium is a positive individual, with positive convictions, and those of a decidcharacter. Such mediums are radical in an themselves from the spirit-world minds of may take any condition of mediumship, any individual as a medium, and you will find that there come to that individual corresponding minds from the spirit-side of existence.

As the mind of the medium gradually enlarges, he is prepared to receive and impart larger truths as larger minds are attracted to him, I speak of this simply to show you that in regard to these questions that have come up, you will find a diversity of opinion in the spirit-world as in the world of matter,

In regard to these questions about Jesus, there are spirits on the other side of life who believe as implicitly in Jesus as they did when they were living in the body. There are others who positively deny that such a being exists, just as do various classes of thinkers upon your earth-plane. "But," says one, "there must be a positive fact, one way or the other. He did,

As a returning spirit I answer you. I am not at all concerned in the matter. I have meet on your plane of existence to-day. In the mind of mankind exists, in reality, a being that bears this name, and a belief in such a being has assumed such proportions it has become a stubborn fact that you must meet. The mass of men in Christendom believe that Jesus was born by a miraculous process; that he is mere than man; that he is equal with God; and that they who believe this shall be saved, while they who believe it not shall be damned. That was a stubborn fact forty years ago, when the spirits from the other side of life began to speak intelligibly to you. It is a stubborn fact to-day, notwithstanding that great numbers of the human race here have accepted the communications made by returning spirits, which are that this teaching is false and erroneous. They teach us that God is the father of more than one son: that his fatherland is universal I want to give you these points upon which spirits do agree. I want to say to you that, as far as history is concerned, whether you take sacred or profane, you will find in it enough to prove that there existed at that time a reformer, a radical-radical, in opposition to the | truth, coming in any age, from any source. error and wrong in the then prevailing systems of religion. And from the pages of history we learn that this reformer, and other reformers who appeared at or about that time, were especially endowed with spiritual gifts, This power, in the course of two or three centuries, seems to have faded away these gifts of healing, of tongues and of prophecy-but there had been laid the foundation of one of the greatest systems of religion the world has ever seen,

that are continually rising in our souls. I look upon it simply as one of the world's experiences.

History teaches that such a person as the man of Judea lived and died. Whether his name was Jesus, Joshus, James or John, matters not. We know that he laid the foundation of the present prevailing system of religion, and our concern to-day is with errors presented by that religious system. When any one says to me, "There never was such a man as Jesus," the thought comes to me, that whoever or whatever has existed, having sofficient power to build up a religious system like the religious system of Christendom, is worthy of consideration. What does it matter whether one man, twelve men, or seventy man, were the founders? The only question of importance is, What are the facts concerning the cording to their ability to discern truth and to principles which underlie this institution? We know that the principles embodied are those which teach of our etarnal existence." We are also told that "faith in Jesus" is the sole condition of "salvation"; that after death, in the world to come there are only two conditions of the soul, salvation or damnation; he that believeth in Jesus shall be saved, he that believeth not shall be damned; and these teachings we know to be erroneous.

I say, moreover, at this point, that man is immortal, by virtue of the eternal principle of life indwelling in his soul; nobody has ever purchased immortality for him. I say further, that man is not at variance with the creative power of this universe, and that, as he is an inheritor of this principle of life eternal, it is not in the power even of the source that gave it to him to deprive him of it. Now this is the doctrine which is taught you by the spirits: man is immortal. Man, as a being of life, has continuity of life. And so upon these peints we stand definitely in opposition to the errors of the Church. The Church says, unless man renders obedience in certain directions, "the wrath of Ged abideth on him." God; as we understand God, is incapable of anger and injustice. The Church tells of an endless hell. We know of no hell but that which is within the soul; and as there is within all souls a law of growth or unfoldment, they must uftimately rise from any low condition, however dark it may be, into the light of love and truth, which is heaven—the kingdom of heaven which, as was taught by him of old, "is within."

It seems to me that this question of the life, death and sufferings of those who died thousands of years ago, is of less importance to us the Church in present and past ages, you will than the life and sufferings of mankind at the of themselves, and therefore they attract to the teaching of returning spirits. Do they not. without a single dissenting voice, teach you the same order, because they are channels pre- | that the highest offering man can bring to God pared to receive such a line of thought. You or heaven is the offering of kindly deeds to other men-the helping hand, the noble deed, the true thought? These are the offerings for our altars. It is not long prayers, not belief in oreeds, but noble actions, kind deeds, pure thoughts that will "save the soul." This is the highest endowment that any mortal can carry with him into heaven to meet any God er any being. Spirits who have passed the boundary line of life all give you this warning. They bid you remember that earthly life is short, and they would have you realize there is nothing you can carry with you but the consciousness of the deeds you have done, the words you have spoken, the thoughts you have cherished; and these shall make your heaven or your hell according as they were good or bad. .. A realization of this truth is the need of Spiritualists to-day. You have received the light of the ages. There is nothing like it: there never has been. Such manifestation of truth man has never enjoyed before. It has come in an age when the world is able to receive it. In this day you can talk face to face with immortals, and know you are talking with them. They take away the fear of death by telling you that none have ever died; that what you call death is only a natural change from lower to higher conditions; that this progression is for all-for him that "believes," and for him that "believes not"-all go out into larger life, into clearer light. If, in the light of this eternal day, some souls, unconscious before of their own deformity, suffer for a season, it is but the anguish of the new birth; their suffering is for the purpose of elevating and purifying-a necessary condition in the path of eter-

Now if you ask me if I believe that such a person as Jesus ever existed, I answer, "Yes, I do." More firmly do I believe in him than even in my days of Christian ministration. I believe in him as a spiritual being. 41 believe in him as an elder brother; as a medium of past ages, endowed with wonderful spiritual gifts. I believe there were many in that age highly endowed with these gifts. That Josus and his followers were persecuted unto death because they were in advance of their age, there is no shadow of doubt. Balvation comes to the soul that appropriates to itself the teachings of

I look upon the history of that day in Judes as a rich spiritual experience with which the world was blessed—an experience with which I believe the world to be more richly blessed to-day than ever before. I believe that you, as Spiritualists, can take a more rational conception of the life, character and mission of Josus than any other class of thinkers, and are, therefore, the true Christians of this age. You have a belief in spiritual gifts and powers

do you want than what is inside of Spiritualism? "What proof outside of Spiritualism?" None; there is no proof outside of Spiritualism that the soul exists after the death of the body. because Spiritualism is universal; it embodies all the phenomena of life. Spiritualism is as old as man himself-yea, it is as old as God. We say there is no evidence outside of spiritual evidence, because spiritual evidence is all that can give any weight to this question. All that relates to the soul of man, whether given on Mount Sinal many years ago, or in the city of Boston in 1887, if it embodies a spiritual truth, is Spiritualism. It is all the same-different emanations from the great world of spirit,

each suited to the age in which it is given. Some one says: "Please give some description of the voice of the spirit. We read of that voice, but my mind can have no conception of what the sound can be." You read of the wind; you hear of it; you know of it; but can you give any idea of what the sound is? It is a sound that varies according to the instrument it plays upon. If you hear it through the pine-tree boughs, it sings sweet, plaintive songs of melody. If you hear it in the rustling of the rose-leaves on the bush beside your window, the sweet, low sound is not the pine-tree's song. Yet both are the voice of the wind and both are beautiful. If you listen with your soul you hear it well, and it speaks to you some of life's divinest messages. To some of you is given the power to hear as well as to see spirits-the clear hearing as well as the clear seeing. Can such describe the sound of the voices?

To others it is only given to hear those voices

through media that they can use. In such cases the spirit is playing upon material instruments, each instrument differing from every other. You may ask me what is the voice of a mortal, what is its sound, and I must answer. I cannot tell. You ask me of the voice of a spirit. I answer the same, I cannot tell you how it sounds, I can only say spirit-voices differ as do human voices, and the experience of every medium who hears them differs from the experience of every other medium. Our clairvoyants tell you they see spirits. Ask them how they see spirits, in what way they see them, and they cannot tell. Some will say "I do n't think we see spirits at all, but only what a spirit chooses to show us - pictures of itself and others." Others will say, "I see them with my natural eyes." Others, "I think we see spirits with the eyes of our spiritual body, and not with the eyes of the natural body," and so on. comains that you do see them. I look upon I from being a new development, nor w these beautiful flowers. If I were to go to work to solve the problem as to how I saw them before I undertook to enjoy them, they would be withered and dead before I realized their beauty. But, instead of trying to find out how I see them, I just look at them and enjoy them. l inhale their sweetness without questioning as to how it came. If I had time to examine them closely. I should find that two or three sprigs of flowers are doing all the work in that direction, and the others are gay deceivers; but looking upon them as they smile before me, I see their beauty and their fragrance, and thank God for the flowers. And so of these bright and beautiful spiritual experiences: they are something to be appropriated, to be enjoyed, and to thank heaven for.

But many people are so full of questioning, they stop right in the middle of the best seance they have ever attended, the best communication they have ever received, to wonder "how it was done." They would analyze the sunlight. before receiving its warmth and light. Rather should the process be reversed. Let the sunlight of truth quicken into life the spiritual faculties, for "spiritual things are spiritually discerned."

Psychometry.

It was in the autumn of 1842 that Professor J. Rodes Buchanan discovered and proved by a series of experiments, the existence of wonderful psychological powers in man which had never before been recognized. "In that single discovery," says Dr. Buchanan in an article published seven years later, "lay the germ of a science of lofty pretensions, and so wonderful in its facts as to be difficult of belief, if not utterly incredible, to the greater portion of our scientific men."

Dr. Buchanan coined a name for the embryo science out of two Greek words, which signify soul-measuring. Among those persons who were early invited to witness exhibitions illustrative of psychometry was the eminent divine, poet and scholar, John Plerpont, who subsequently introduced it to public notice in a poem de-livered at the celebration of the one hundred and fiftieth year of the alumni of Yale College, in the course of which, after some highly on plimentary allusions to its discoverer, the poem

Mysterious science i that has now displayed How fearfully and wonderfully made? Is man, that even his touch can catch the mind, That long has left material things behind!

That long has left material things behind?

The very page that I am tracing now,
With tarry fingers and a careworn brow,
To other brows by other fingers press'd,
Bhall tell the world, not what I had been deem',
Nor what I passed for, nor what I had seem'd,
But what I was! Believe it, friends, or not,
To this high point of progress have we got,
We stamp ourselves on every page we write;
Bend you a note to China or the pole—
Where'er the wind blows or the waters roll—
That note conveys the measure of the soul "
That introduction to his late work. or P.

That note conveys the measure of the soul!"

In his introduction to his late work on Psychometry, after a course of investigation running through some fifteen years, with the most ample opportunities of inquiry and experiment, Dr. Buchanan says: "As a science and philosophy, psychometry shows the nature, the scope and the modus operand of those divine powers in man, and the anatomical mechanism through which, they are manifested, while as an art, it shows the method of utilizing these psychiof sculpties in the investigation, of character, discard, "etq., etc.

which the human mind is capable of grasping, that the delicately organized sensitive, upon being brought into physical contact with any substance, however slight, is able to perceive not only its nature and the uses to which it has been subjected, but by the same inexplicable, nay, incomprehensible, means, the impress which has been left upon it by the brain that planned, or the hand that fashioned it, eyen though linked to the crumbling ruins of a pre-historic age; what is more and yet more wonderful, the descriptio personne and personal traits as well, of those same individuals.

Through all these years where has the subtle force resided, how maintained itself, which awakes at a finger's touch, and fiashing along the sensory nerves to the brain, communicates with the clearness and intelligence of a living person that wonderful tale of the past, which it is ever ready to reveal but never surrenders?

It is said that the beginning of wisdom is a realizing sense of how little we really know, and it would seem that here is a vast and hitherto unexplored field, the entrance to which has been laid bare by the untiring persistency of the discoverer. which the human mind is capable of grasping.

has been laid bare by the untiring persistency

of its discoverer.

Many individuals possess this wonderful psychological gift, many, indeed, who are unconscious of it, and others who have been led by its proper recognition to encourage and cultivate it to a degree of exquisite fineness, susceptibility and consequent power, and numerous are the instances of accurate readings and marvelous predictions made through these instru-mentalities, some of which, being distasteful, were rejected at the time with rudeness and in-

were rejected at time with futures and in a manner quite extraordinary.

The keys by means of which such information is arrived at are various—a pebble, a mineral fragment, a scrap of writing, a look of hair, indeed, almost anything may serve. For example, we have in our possession a fragment of one of the Pyramids, which, upon being placed in the hands of a psychometrist, as this class of sensitives are called, who had no knowledge of its history, an accurate description of the great pile was given, with a great deal of other infor-mation, which can only be verified by future discoveries.

As applied to medicine and surgery the in-

As applied to medicine and surgery the information derived from these sources is oftentimes of very great value. But few, indeed, of the old school practitioners have been found willing to accept anything so far in advance of the rules laid down in their text-books. Upon this particular subject Dr. Buchanan says: "I have had no hesitation in relying upon a psychometric diagnosis by Mrs. B. and directing the treatment of patients whom I had never seen, but whose assurances of correct description and satisfactory cures have been all I could expect."... "In no case have patients failed to recognize the truth of the diagnosis." This is saying much for the new agnosis." This is saying much for the new science as an agent in the diagnosis and cure of

But although Dr. Buchanan was the first to proclaim the existence of that faculty of the brain which renders these things possible through cultivation and constant use, and to eroise unknown and unrecognized as one of the mysteries which gave prominence to those earlier manifestations of invisible forces, directed by intelligence, with which, in later years, the world has become far better acquainted, through the efforts of such eminent investigators as Professors Ruchann Britten investigators as Professors Buchanan, Brittan, Hare, Denton, Epes Sargent, and a host of others, sufficiently independent of established methods and beliefs to declare their hones convictions.

The last-named author devoted his later

years almost exclusively to the study of the occult forces and their relation to human af-

It was an axiom with him that "Memory is imperishable," that all thoughts and all actions leave their eternal record in the organic structure of our very souls. Nothing happens, not the most fleeting and trivial occurrence of our lives, that may not be, ages and mons hence, reproduced to our own consciousness, as well as to that of others, independently of our own will or cooperation.

will or cooperation.

"There is," says Voltaire, "a power that acts within us without consulting us," and both Coleridge and Abercromble mention the case of an ignorant young woman who, during a fever, talked incessantly in Latin, Greek and Hebrew, without actually knowing a word of either language; but it was ascertained that she had lived with a learned man who was a proficient linguist. proficient linguist.
"This authenticated case," says Coleridge,

"furnishes us both proof and instance that reliques of sensation may exist for an indefireliques or sensation may exist for an indefinite time in a latent state, in the very same order in which they were originally impressed."

It was the genius of Franklin that discovered the law of those electric forces which had existed for all time, and set a guard to their destroying touch, till now they are produced at will and governed by the hand of man. We should never be too ready to condemn a thing at will and governed by the hand of man. We should never be too ready to condemn a thing because we have not brought ourselves to understand it, for many a truth lies below the surface, and must be diligently sought after, and he who refuses to make acquaintance with it, when discovered and brought to light, out of the prejudices of custom or education, is about as wise as a blind man would be to refuse the offer of sight lest it might destroy the images he had formed in his mind of objects which bordered the path along which he was accustomed to grope his uncertain way.

"'Tis immortality deciphers man.

"'Tis immortality deciphers man, And opens all the mysteries of his make. Without it, half his instincts are a riddle; Without it, all his virtues are a dream." -Hall's Journal of Health.

CLEANLINESS VS. BLINDNESS.—Lord Derby in a recent speech said that in England in 1861 there was one blind person to every nine hun-dred and seventy-nine, while in 1881 the prodred and seventy-nine, while in 1881 the proportion was one to every eleven hundred and thirty-eight. This progress speaks of the improved sanitary condition of England. As greater care is used to keep houses and their surroundings clean, diseases which leave infants blind, are diminished. This is the time of all others in the year when sanitary warnings abound. A board of health says in substance: "Do you want to die? If not, keep clean," It might add, "Do you wish your offspring to be blind? If you would avoid all risk do n't let your premises breed disease."

There are one hundred and fifty female physicians in New York, while more than double the number are to be found in Brooklyn and other adjacent cities. Among those in New York City, it is said there are quite a number : who have incomes of \$10,000 ; two or three make yearly sums ranging from \$15,000 to \$20,000, and one has averaged for the last four years a Written for the Banner of Light. TO THE ANGELS.

BY HATTIE W. HILDRETH. Tell us something, angels, Something wise and true; As we journey onward, Tell us what to do.

Tell us something, angels, Of your home so bright; Do you labor with us In the cause of right?

Tell us something, angels, For our hearts are sad; Come and whisper to us. That we may be glad! Tell us something, angels,

That will bring to earth Truth where now is error-Badness change to mirth. Tell, oh i tell us, augels,

Of the sweeter song In the golden future For earth's waiting throng. Tell, oh! tell us, angels. If we strive and pray, Shall we gain the heights sublime

In some future day? Come and help us. angels. Higher laws to know: If we golden fruit would reap We must kindness sow. Wordester, Mass.

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 clearly 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.

A Seance with Mrs. Amanda M. Cowan. To the Editor of the Banner of Light:

Permit me to place before your readers a brief account of a very satisfactory scance held at the residence of Mrs. Cowan on Wednesday evening, Aug. 3d, myself, the medium and Mr. Cowan being the only persons present:

Dr. Hall, my guide, whom I have met at several other places, came very strong, and conversed with me in a loud voice, speaking any person present. His features, voice, stature, were all true to himself. He fulfilled a promise made before I left home in Ann Arbor. Mich. An ancient spirit then appeared. He took my hand and the hand of Mr. Cowan, and walked about the room with us. A fine young man, having a black mustache, came to me and ous. said: "How do you do, Auntie?" "Who is it?" I asked, taking his hand. "Charlie White." he answered: "I know my mother wants to get a message from me. Tell her I am very happy, and wish she would not grieve so much for me. I wish she was here." He was my sister's youngest son. He conversed intelligently concerning his father's family, and proved his knowledge of them and their earthly affairs.

"Reefie," a little spirit Indian girl-my control, whom I have known and loved for a long time-came out beautifully dressed and ornamented with beads and fringe, and was apparently "very happy to see her dear Medie." She told me many things which convinced me of her perfect knowledge of matters appertaining to my own personal interest. "Iron Mountain," a grand old medicine chief, who has been a powerful assistant to me in my business of healing the sick, came also. His long black hair fell upon his breast; he was dressed in regular Indian costume, and talked to me of my patients in Michigan. "Reefle" came again. and asked for a letter I had brought from my daughter to Spirit Dr. Prince. She said he told her to come and get it, as he was not strong enough. She took the letter, and it disappeared. Charlie White came the second time. saying, "I am requested to take you to the medium." I took his hand, and he led me to her in the cabinet, and I found her still sitting in her chair. I took her hand, while the spirit stood for a moment beside us, making a party of three. At the conclusion of the seance the medium passed out of the cabinet in an entranced state, leaving me there alone, and knew not what had occurred until restored to her normal condition, and I myself was the last one to leave the cabinet. The medium knew nothing at all in regard to these spirit people, but they were all old friends of mine and fully proved their identity.

I am convinced of the perfect honesty and genuine mediumsh of Mrs. Cowan, and therefore fully endorse her. DR. N. H. PIERCE.

Spirit-Telegraphy in Boston in 1876.

To the Editor of the Banner of Light: While I was attending lectures at the Bos ton University in the winter of '76, I boarded at Mr. F.'s, on Washington street. The family consisted of Mr. F., wife and two children, my-

self and classmate being the only boarders.

After I had been in the family several weeks Mr. F. had occasion to visit Mr. Field-husband of the lecturer - who invited me to take a walk with him. After leaving the house I inquired if that was the Mrs. Field whom I had heard of as a distinguished speaker, and he informed me it was, when the conversation turned upon the subject of Spiritualism and the different phases of mediumship, when he intimated for the first time that he was something of a medium and had a novel way of recolving messages from the spirit-world. He informed me that he had at one time been a telegraph operator in the army, and that he now received communications from a band by the means of a sounding or key-board such as beginners use in learning the telegraphic charac-

His situation necessitated the utmost secreoy in the matter, but he said he would consult his band and, if they thought prudent, I could come in and sit with him and his wife. Everything being satisfactory, I left my room-mate one evening and went down into the basement dining-room, the windows of which opened upon the sidewalk, and the gas-light shone into the room through the blinds, making it about as light from the outside as it would have been had the gas been within. We three ant around the same table from which I had been eating during my stay there, only the cloth was removed and in the centre of the table was placed the little sounding-board, mentioned above, in light sufficient at least to read ordinary newspaper

Thad always seen that little instrument on the mantel-shelf in the room, but it never evoked comment from any one. We sat a few minutes in the ordinary form of circles, when

untouched by any mean power, as it was in the light and I had the privilege of moving it to any part of the table. At that time I had learned the different pharacters and pould tell letters and get a word, but not fast enough to put them together or to read by sound, as Mr.

One amusing and interesting feature was the different sounds made, as though there had been placed upon the board, leather, rubber, or wood, and was explained by them as produced by changing the atmospheric pressure. It was wonderful to hear it change in giving a message

During the early part of the winter we held the seances frequently, and with most gratifying and elevating results, receiving conclusive evidence of an independent power as well as intelligence. We were always informed when the forces were about exhausted, and then we would wait for the benediction, which was in the form of one tremendous rap in the middle of the table, as loud as would come from a full blow upon its surface with a hammer.

My friend's band was known to, him only by numbers, never giving him anything by which he was able to identify them. There were fifteen of them for different offices. No. 5 being the operator of the band, and such a rattling I have never heard from mortal dispatcher. Some of the messages and tests were full of evidence of combined force and intelligence outside of the company, one of which I will relate in substance without detail:

One evening there was a message from friend of Mr. F.'s, concerning personal and domestic affairs, which finally led to the remark that he should look after the little boy, as he was not very well. This was quite a surprise to the family and parents, as they had never heard the child-aged about seven years-complain. He then inquired what was the matter with him, and was told that they feared he had a malignant growth upon the side of his tongue, near the hase. He saked how long it had been there, and was told two years. He asked what: he should do, and was told to take him to the college to Dr. - At the close of the scance, the parents were so surprised at the information just received, mingled with my curiosity, that we agreed to wake up the child-who had been asleep during the sitting in another room—and examine him

The mother brought him to the light and asked him if he was sick. He said no. She of matters entirely unknown to the medium or asked him if he had a sore throat. He said no, but he had a sore tongue. She then examined the mouth, and sure enough there was a small lump on the tongue, as stated in the message. His mother then asked him how long it had been there. He said ever since he was down to his grandmother's, which was two years previ-

> The next morning he was taken to Dr. who said to the father that he was very suspicious of a cancerous growth, but he could tell better a little later. This was toward spring, and as I afterward entered the N. Y. Homeopathic College, I am unable to state as to the malignancy of the disease, as I lost all trace of the family, but hope some of them may see this account and write me.

> From an experience in the investigation of the Spiritual Philosophy of over twenty years, I am confident that such quiet, private and friendly meetings are the most satisfactory and convincing of any, to those who are not well acquainted with the principles governing spiritcommunion. A distinguished lawyer in Buffalo once said to me that the first phenomenon that he could not explain, was a tiny rap given him in the presence of an intimate lady friend; and after testing her in every manner and form, he was obliged to admit it came from the spirit-

Our public mediums are indispensable: but I from a public and promiscuous circle, will find a great many ways to account for the phenomena, and may associate with such for years before they find a solution to the little rap from the touch, maybe, of their own child, or that of some intimate and faithful friend. Therefore, my advice to those seeking "more light," is to begin in your own family circle, and it will not be very long before the veil will be rent and the light from the angel-world will descend in such brightness as to forever dispel the darkness of the ignorance of creed-bound, bigoted, dogmatic theology, which has held humanity in bondage with traditional chains, which need but one single ray of truth to sever the rotten substance, and leave the soul free for one continual triumphal march along the highway of growth and progression, which extends in one unbroken route, from the smallest animaloulæ to the Godhead Itself. T. S. TURNER, M. D. Huntington, N. Y.

Seauce with George A. Redman in 1861.

A correspondent writing from Appleton, Wis.. furnishes us the following interesting details of a seance held with one of the earliest and most powerful mediums, Mr. Geo. A. Redman, formerly of this city, about one month previous to his decease. We are informed that the facts given have never before been made public and that the writer, Mr. L. D. Nickerson, vouches for the truth of the statements:

On the 10th of May, 1861, myself and two gentlemen relatives called upon George A. Redman at his residence in New York City, and found him in feeble health: In fact he died in June, the next month. After passing the social amenities of conversation respecting his state of health, we asked him if he thought it would be detrimental to his condition to sit at the table for spiritual messages. He thought not. We accordingly took seats and immediately loud raps came upon the table in quick succession. At the same time he was moved to speak, which was an unusual

phase with him, and said: "Whom am I talking with?" I introduced the parties, and immediately Redman manifestly under a powerful influence, reached acros the table and grasped my hand with the strong orin of a Master Mason, giving, also, one other of my friends the same grip; with the other he shook hands in the usual way. Neither this friend nor Redman belonged to the Order. I was confident that some powerful and emcient influence was controlling him, by the peculiarity of his voice-it being very strong, while before it was feeble and weak - and I was sure that he knew nothing of the peculiarity of the grip, and be-

lieved him to be unconscious of his acts. After the introduction and salutations, we remarked that we should like to know with whom we were talking. Immediately Redman grasped a pencil and wrote from right to left and bottom side up, as was his ous-tom when under inducies; "(deorge Washington.") We asked, "General, do you know what is transpir-ing in the Council Chamber at Washington?", The Cabinet was then holding a secret section. It was after President Lincoln; had called our the secret. five thousand men.) The answer came, "Wes! When will the Union Army move upon the South?" "24th Inst." "Do you think it will be much of a war ?" Year a most bloody and cruel war; blood will run the shands began to come from the instrument treely." "Do you think it will be of long continues his in the state of the telegraph offices. It was ance?" "Four years; and after peace infidelized

there will be great trouble in reconstructing the

The pencil drepped from Redman's hand, and he The pencil dropped from Redman's hand, and he spoke in his former receipt voice and inquired what had been done. This was entirely different from what hought would be the result of the outbreak. We thought there makes be a little skirmish or so, when the difference between the States would be compromised and settled tipes some other basis than war. Be it could not have blich any psychological influence from us upon Redman that led him to give these answers. I believe they were dictated by a mind, that knew whereof it spore.

The tragedy to be played was plainly stable within the vision of the bontrolling spirit, as every point of the prediction was remarkably varied. Our army

the prediction was remarkably verified. Our army moved upon Alexandria the 24th of May. It was a moved upon Alexandria the 24th of May. It was a west. The Colonel is a very genial, hospitable gen-bloody, eruel war, it continued four years; and in the tigman, and is ably seconded by his present wife, who struction of the Biates we all know that trouble arose. This prediction is equally as suggestive as true, compelling to believe that Washington, Jefferson, Adams, Franklin, and all the old patriots, had my arrival I was met at the depot by the Colonel and a deep interest and wielded a decisive influence in his wife, who escented me to their home, beautifully the final results of the conflict; and I also believe located on an elevated plateau, surrounded by maple, that the true patriots who have died since, together with the old fathers, still hold an abiding interest in the welfare and uplifting of the people of this country.

Banner Correspondence.

Canada.

NEWINGTON, ONT .- John L. Masters writes: While in this place last winter, I witnessed an exbibition given by Prof, Skinner, the meamerist and medium, a young man nineteen years of age, yet I firmly believe one of the most powerful developed mediums in the country. During the cabinet scance at which I was present he allowed himself to be tied in a fair and square manner with a hundred feet of strong clothes line. Being one of the committee, I can vouch for the fact that malike the exposure of the methods of Kellar, the magician, by our esteemed Mr. J. W. Cadwell, as described by him in your issue of July 2d Mr. Skinner was bound so strongly that he could barely breathe. He in no manner, as Kellar and other so-called exposers have done, dictated to the committee how they should the him, but gave unconditional license in securing him to the chair. He was then placed inside the cabinet, which was a very simple affair of dark cambric, almost transparent, and in full gaslight, On this occasion the curtain, was, hardly closed before various extraordinary manifestations took place in rapid succession. In one case, two hands, apparently those of a lady, were thrust through the aperture, and at the same time a guitar, tambourine and harp played inside. This was a problem for the skeptics, and they became so excited that several insisted on examining the surroundings again to discover signs of confederacy. After making a most 'diligent search for deception, they were forced to admit that it did not exist, and the seance continued. A trunk was then produced and thoroughly examined and tested in every way; no trace of fraud was found. The trunk was then looked and the look sealed, and bound in every conceivable manner with several long ropes which must have reached a total of three or four hundred feet. Every knot and nousing of the ropes was sealed with private seals. It was then placed under the canopy, and Mr. Skinner being also tled again, both hands and feet were placed upon the trunk in a sitting posture. The curtain was drawn for just eleven seconds, then the cabinet was opened, revealing nothing but the trunk, which, after critical examination, was found to be in exactly the same condition as previously fixed, and the entire audience were well satisfied that every knot and seal was intact. thus proving the genuineness of the test. The ropes were cut and seals broken, and the trunk opened, disclosing within it Mr. Skinner, who had almost fainted from the close confinement.

This was a most positive test, and in no manner can it be explained otherwise than by its legitimate method, viz: spirit power. I will say right here, that this experiment bears no semblance to the old box trick, the box or trunk used in which is arranged with a false panel and employed by the so-called 'exposers,' in order to uphold their foolish claims.

At the conclusion of the cabinet seance, although nearly exhausted, Skinner introduced several tests in mesmerism. Of course, as there were several in attendance who came merely for amusement, it was necessary to introduce divers ludicrous scenes in order to amuse all portions of the audience, which note the majority of unbelievers, when coming ments were those in which he placed two gentlemen in a hypnotic trance. One of these gentlemen was particularly sensitive to the spirit control. At times he would utter very strange statements as if talking with several persons in the spirit-world. Once he be came so excited that it was deemed expedient to withdraw him from the influence. He seemed to realize this, and as soon as Mr. Skinner began the process of awakening him, he cried most piteously, and begged his mother (to whom he appeared to be earnestly talking) not to leave him. After being removed from the control, the operator began to exercise his power over another person, during which time he almost nneon solously glanced to the previous subject, who suddenly and almost, involuntarily became again under the spirit control, and seemed to be in conversation with several departed spirits. This was a most extraordinary action and proved something more than ordinary will-power as applied to mesmerism or hyp notism. In another experiment, Mr. Skinner cause a lady subject to describe objects unseen by her in a most accurate manner. The whole series of tests was most remarkable, and we have every reason to balleve that this young man has a great mediumistic power; I am sorry to say, however, that as yet he is loth to publicly recognize Spiritualism as his prime motor, owing, perhaps, to the fact of great opposition by several older friends who, by their ignorance, com pel him, as a matter of fact, to remain silent on that

New York.

BROOKLYN .- W. J. Cushing writes: " After an ab sence of three weeks from the city, at Asbury Park N. J., I return to find our sister conference meetings in session, notwithstanding the heated term. At the Spiritual Union, in the Eastern District, Sunday even ing, the 7th inst., the meeting was addressed by Mr. Bowen, who used the remarks of a Brooklyn minister upon the Flood as a subject for his lecture. He pictured somewhat the sanitary condition of the interior of the ark during and at the close of the solourn of Noah, his family, and the long procession of animals that filed two-by-two into that atructure; and endeavored to show the lack of proper enlightenment in one who could still believe literally in the old Mosaic account of such an occurrence.

It has for a long time been the custom to hold meetings here through the summer; and, though one naturally attends with no little physical discomfort, yet, because of the want of some place where believers may go and find the spiritual food they crave, even in the hot weather, it is deemed advisable to keep open

house the year round,

At the conference held Saturday evening, the 6th. in Everett Hall, a mediums' meeting was in order. The conductor's method is to have all mediums present go forward and take seats on the platform ; then scating himself at the organ he leads the audience in singing, or plays without singing, until conditions of harmony prevail over mediums and audience. Five in all took the platform, and we had short addresses, under control, from two lady mediums, when, after under populate, from any insert menture, whom, saver a collection, the meeting was thrown open for a general conference. We had propent a captain from the Batvation Army, who felt sufficiently moved by what was said to ask permission to speak. This being readily granted he wanted to know what we were going to put in place of the Baylour Jesus we seemed to take awayi and it our religion saved drunkards from going leopor in their degradation, which was a restricted

These were pertinent questions, and Mr. St. John rose to reply, giving many quotations from the Bible; with which he is very familiar. He endeavored to est in those we are accustomed to call the living that show that we aim to understand him in the light speak, but that we aim to understand him in the light speak, but that we aim to understand him in the light speak. But the structuralism, or God's latest revelation to make the first of the light speak of the light speak. First your calculate habits and bring to its the tidings of immortal life, well are speaked and manifestations have convinced made appropriate remains about some who had been millions of the fact of their immortality; led people

saved from rute; and I myself can tell, if need be, of of every faith and creed to correct their errolleon one of our most prominent believers here, who is proud in the strength of his manhood, of having mastered the habit since coming into the Movement, placed before us the most potent incentives to do our through a feeling that if those he loved, having passed best in this world. They encourage good people in over, attil know him for what he is, he can drink no more. I might also remark, in parenthesis, that it of truth, give hope to the ignorant, the fallen and the is well to reform for the sake of those still in the body who love us. The principle is the same—the love cramping creeds and the fear of death. We presume is the same—only conditions are changed."

you will know the results of your labors, and it is not

Minnesota,

to my friend, Ool. Charles Goodsell, at Howard Lake,

this State, about forty-five miles from this city due

was the well-known and very excellent instrument used by the spirit-world for flower scances and indenendent alate-writing, Mrs. Thaver, of New York. On apple and plum trees, and overlooking the lake-a beautiful sheet of water about four miles long and two wide, and very deep. I was treated to a carriage ride around it, and therefore had a fine opportunity to judge of its beauty. Within it are fish in great abundance, and upon it some of the finest and most perfect water-lilles I have ever seen. The Colonel is the founder of the place. He is a gentleman of wealth and influence, a reader of the BANNER and a Spiritualist of thirty years. His home is always open to those in need, and Spiritualists and mediums are always welcome. The Eddy Brothers, Prof. Denton and many others have shared his hospitality. On Sunday afternoon, Mrs. Thayer-Goodsell consented to sit and see if the guides had anything to say to me. I took two large-sized, common school-slates, washed them thoroughly, wiped them with a towel and tled them together. We then went into the parlor, sat opposite each other, with a small plain table between us. The room was light enough to read fine print. I placed the slates upon the table, Mrs. G, holding one and and I the other : but the milit onlde Charles Ros. ter, directed me to take off my coat, wrap it around the slates and place them under my feet, which I did, the medium, also placing one foot upon them and tak-

ing hold of my hands. In two minutes the inner sprfaces of both slates were written full; a long communication from my dear wife, addressing me as ' Dear Papa, a term she used many years before passing away, and alluding to things of great interest to us both. The other message was from Charles Foster, and was excellent. The two were written in different hand-writing, and without any pencil being placed between the slates, showing conclusively that the powers are still working through Mrs. G. with great effect. She has consented to visit Minneapolis and give the people there an opportunity to test her powers. Long may they both live to do good to human-

HASTINGS,-Mrs. E. Cook writes: "In compliance with a friend's wish I write this. Knowing as I do the necessity of imparting to others in order to attain spiritual growth and soul culture; believing as I do that an all-wise intelligence communicates to me truth, and that truth makes free; that by its power we may be elevated to a higher plane of existence, brought into closer harmony with its origin and made receptive to divine life and light, and that the light that shines into our own hearts should irradiate therefrom, and by its brilliancy attract others; that one common father leads his children, and that to each is given an angelic guide that is near to all and walting to be received, I feel that I cannot shut the closet of my soul and refuse them a hearing. And as the heavenly messengers throng around my pathway. sit with me in my home, comfort me in my sorrow and soothe me in my hours of pain, I am anxious to intro duce the loving messengers to those who are not cog nizant of their presence. If an earthly friend were seen by us knocking at the door of our neighbors. anxious for admittance yet unheard by those within would we not hasten to make it known that a friend was waiting without for admission? So with us, who have seen by spiritual sight the heavenly messengers laden with blessings, wait outside, anxious to be re ceived that they might minister to them of holy things.

What light, what joy, what peace fills the soul when conscious of the presence of a friend and messenger from the unknown shore! What honor to be the entertainer of an immortal spirit sent from the home of our fathers to tell us of the preparations for our arrivalto teach us how to live that we may come into sweet menion with the saints in light! And yet they stand unheeded by the throng of worshipers who bow the knee to educational prejudices, worldly custom and blind unbelief. Could such know their worth, even to the physical, to say nothing of the mental, moral and spiritual discipline they give, they would speedily arise and let them in.

How the soul expands under their teaching! how the spiritual sight is increased, and how is self lost sight of in the great interests of universal brother hood! Instead of the narrow plank of theological dictation we are placed on the broad platform of universal brotherhood that gives room for all. In the events of to-day I see the hand that is to unlock the treasury and bring out the hidden jewels. I hear the voice of our Pather calling his children into one fold. to be their shepherd, 'known of them,' and not till his messengers are received will the Christian econo my be complete.

Men may force them from their presence without s hearing, but they will not leave. Patiently, lovingly. will they linger till the door of prejudice, hung on the rusty hinges of educational creeds and opinions, shall give place to the golden gate of truth. (Universal benevolence and angelic love shall open the way to the longed-for goal. Then let us who have received inspiration walk by its light, and by careful examination seek to receive the poor, the true and the good, that we may be elevated in our thoughts and affections, worthy in our example and strong. in our faith, careful to receive only the good, accepting the evil as witness for good; for we learn by contrast, and by that alone can we judge the good from the evil-a fact that should make us charitable like our heavenly teachers. Let us hear, believe and trust; work, worship, and wait till we, too, take up our calling on the other side, where we can be more useful because not trammeled by earthly hindrances. Let our motto be Excelsior."

Michigan.

BRREDSVILLE .- A correspondent: sends us the address of Dr. W. O. Knowles at the obsequies of Mrs. George L. Abbott, in the course of which the speaker said: "Spirit-life as presented to the world to-day is not a new philosophy, science, or religion. Spirit-life has always been what we know it to be at the present time, only the facts have been made cleater to us and our duties have been increased in ratio to the knowledge and information received; and this is in relation to human life in every stage and grade of development. That we have reached the end or that we have come, into passession of all the facts relative to spirit-life is a mistake, The most learned have only entered the outer courts of the spiritual temple, What is to be made clearer in the future depends upon the use we have made of present attainments,... We must so live, would we learn spiritual laws, that every day the spirit will feel hew and pure influences. Be contented with the past and all it has brought you. Be thankful for the present and all you have. Be patient and hopeful for the future and all it promises to bring you. It may cause, many conflicts and efforts, but resolve that you will live harmoniously, and every day will strengthen your resolution."

Kansas.

BRONSON .- A. H. Nicholas, as a token of recognition of the invaluable benefits bestowed upon the dwellers on earth by those who have entered upon a higher plane of existence, addresses them as follows 'Rolrit friends: It is evident that the charge called death has not taken from you your, love for and inter-

best in this world. They encourage good people in good works, happire confidence in the ultimate triumph degraded, and emancipate from the bondage of soulyou well know the results of your labors, and it is not our province to inform you of them, but we wish to address to you words of encouragement, and express our deep appreciation of the good that comes to us MINNEAPOLIS.—8. N. Aspinwall writes, July our deep appreciation seth i "I have just returned from a very pleasant visit from the spirit-world.

The messages you communicate to us convey cheer and consolation; dissipate the gloom that has hitherto enshrouded many hearts; inspire us with courage, hope and patience to press onward, bearing the illa and trials of this life, confident that when summoned to join the innumerable host beyond, a better life will be ours to enjoy to the measure that we fulfill our duflas in this

Boirit friends, you can see us and know what we do: we cannot see you with these natural eyes, but we shall see you sometime and enjoy your companionship on a higher plane of life. Press on in your vocations, beloved spirits, and may the infinite God aid you in every good work."

EUREKA .- After remarking upon the "prelimina. ry" conclusions of the Seybert Commission in regard to Dr. Henry Slade, a correspondent, "C.," says: " I visited Slade when he was in Peoria, Ill.; took with me slates from my home (I am not a believer in Spiritualism). During my interview with Blade there was no evidence of a disposition to deceive or provent me from a free investigation of the phenomenon that took place in his presence. It was a bright afternoon, between the hours of three and four o'clock. There was no apparatus or machinery of any kind in the room; simply a plain table and a few chairs. The slates were securely fastened to ether, so that it was impossible for any human hand to write on the inside of them. I held one corner of the slates, Slade held another. The pencil that was enclosed between the slates dropped, as I could plainly hear, to the lower part of the slates when we raised them. The writing on the slate (there was writing only on one) was very plain to hear, as the slates rested against my shoulder. The writing commenced on the upper left-hand corner of the slate, which was completely covered with an intelligent communication written in a plain, legible hand."

Our correspondent closes by saying that if the Beybert Commissioners know such a phenomenon to be the result of trickery, and know how it is done, as they profess to, it is their duty to impart the information to the public; and, we may add, prove what they know by giving a practical demonstration of their knowledge. Producing writing on closed slates under the same conditions that Slade does, would be more offectual than any preliminary or other report they can ossibly make

New Publications.

THE STORY OF METLARAHTLA. By Henry S. Wellcome. Illustrated. 12mo, cloth, pp. 483. London and New York: Saxon & Co.

This is the story of a civilized community of British Columbia Indians, who thirty years ago consisted of the most ferocious and warlike tribes on this continent, but who through the efforts of Mr. William Duncan were marvelously transformed into a peaceful, industrious people. Metlakahtla is a self-supporting village of one thousand of these Indians, that will, it is said, compare favorably with almost any village of its size in Bagland or America, for intelligence, more ality and industrial thrift. The work accomplished by Mr. Duncan is now threatened with destruction by an attempt by a bigoted Bishop to force upon its people certain religious rites that are obnoxious to them The writer says in his introduction that the Church of England Missionary Society in its efforts to destroy the independence of the Metlakantlans and compel them to surrender to its dictation, has resorted to intrigues, intimidations, and even schemes to cripple them by impoverishment. Failing in these, it has finally induced the Government to selze a portion of their land without compensation, or treaty, assign it to the Society, and proclaim that the Indians of British Columbia are but beggars, and that all their land belongs to the Crown. They have thus been driven to empower Mr. Duncan to treat with our Government for homestead land in Alaska, thirty miles from their present precarious abodes, whence they may remove. This book is designed to place before the American neonle the story of the insufferable wrongs of these peaceful and industrious Indians, and enlist their sympathy and aid in their effort to better their condition and thwart the selfish plans of those who would destroy them. The information upon which it is based dates back as far as the voyages of Captain Cook. It is illustrated with twenty-three engravings and a portrait of Mr. Duncan.

SEVEN DOZEN GEMS. Compiled by J. P. Thorndyke. 16mo, cloth, pp. 100. Hartford, Conn.: Case, Lockwood & Brainard Co.

All who appreciate spiritual, progressive, liberal, humanitarian and sympathetic sentiments, poetically yet strongly expressed, will find much to their taste in this neat volume, the contents of which are from the writings of Longfellow, Lowell, the Cary Sisters, William Denton, Richard Realf, Will Carleton, Plorence Percy, Lizzle Doten, Ella Wheeler and others. The compiler has adopted a prevalent error in attributing to Lord Lytton the authorship of Mr. J. L. Mo-Creery's fine poem, "There Is No Death," the origin of which error the author gives in his " Songs of Toll and Triumph." Two mediumistic noems are included in the collection, one by Mrs. K. R. Stiles and one by Carrie E. S. Twing. The book is printed on extra fine paper, and should grace the homes of all as a means of refreshing and cheering to continued activity in the battle of life those who become weary, with its toll

THE FORTUNES OF WORDS: Letters to a Lady. By Federico Garlands, Ph. D., author of "The Philosophy of Words." 16mo, cloth, pp. 225. New York: A. Lovell & Co.

The theory of evolution has no better illustration than in the changes that have attended the English language, from the time of Chancer to the present. No study possesses greater interest than that of these changes which have resulted from changes in the lives of the people. Great events, such as the advent of Christianity and the advent of Modern Spiritualism; the introduction of new mechanical appliances; new discoveries in art, science and the domestic economies, bring into use new words, and material changes in many old ones. 'To search into the causes that have effected step by step the evolution of language, and to discover the derivations of words and their relation to each other, has been the purpose of the auther of this book, and the result is placed before the public in a volume that will interest the reader as deeply as a romance.

DRONES HONEY. By Sophie May, 12mo, cloth, pp. 281. Boston: Lee & Shepard. Though the Muther is best known as a popular wri ter of books for the young, this one is very aptly termed "a grown up book." It is bright and breety, with no intermission of interest from its first page to its last. Its purpose is to inculcate a policy of giving our best to life, and following the best of our impressions in all its affairs; a healthy, helpful book for all.

A MIXTURE TO BRASE GREAGE SPOTS, Roual parts of strong ammobile water, ether and alcohol form a valuable cleaning compound. Pass a piece of blotting-paper under the grease spot, moisten a sponge first with water, to render it ," greedy," then with the mixture, and rub with it the spot. In a moment it will be dissolved, saponified, and absorbed by the sponge and blotter.

Bmith, who is smicted with a sore throat; has saked his friend Brown to examine it. Brown (peering down; Smith's throat)— 'On which aide is the sore spot?; Smith's (peaking with difficulty)—'On the left side. Coming up or going down ? ?- Twoss SV-

"Why don's you mend your clothes?" saked a sell-tioman of a very weather beaten tramp. "'Ode," was the reply. I we got it from the Scriptor that is don't pay to sew tears."—Washington Ordio.

THE SUMMER RESORT.

Toblas Titcomb's robust health,
Togother with his massive wealth,
Was all the talk of all the town;
And as his carriage roiled along
The richest people in the throng
Bowed humbly down.

His charming grounds, with shady trees,
Where came the lake's refreshing breeze
To woo the fountain's gladsome spray,
His palace, spacious, cool and nice—
Ahi what a spacious Paradise
On summer day i

But man is ever discontent;
When summer came Tobias went
To bide the time 'mid rural scenes.
It was the stylish thing to do,
Bo out he went, and others, too,
Who had the means.

His room was low and sir hy nine : His room was fow and six by nine;
His meals were cold, except the wine;
His butter strong enough to kill;
The sugar anta his patience tried,
The landlord and mosquitoes vied
In length of bill.

By day Tobias mopped his face
And tried to think he liked the place,
The while he cursed the bugs and files;
By night he tossed upon a cot,
Too hard, too narrow and too hot,
Nor closed his eyes.

From day to day his health declined;
At last a sunstroke wrecked his mind,
And ere the summer days were spent
They brought him home to starve and drool,
But yet he came a wiser fool
Than when he went.
—Willis B. Hawkins, in Chicago News.

free Thought.

"MATTER AND SPIRIT."

A REPLY TO W. J. COLVILLE, BY DR. DEAN CLARKE.

To the Editor of the Banner of Light:

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Knowing your aversion to controversy through your columns, I hesitate to tax your courtesy by replying to my recent challenger, but since he has made an ex post facto argument, and the subject involves questions of vital importance to the public, I trust you will extend equal courtesy to me.

In the oral discussion between Bro. Colville and myself, I believe I showed the distinction which exists between matter and spirit so plainly that no one not troubled with "errors of the mortal mind," could fail to see that things so totally unlike in manifestation cannot be identical in substance. Until Bro. Colville, or some other transcendentalist, shows how pure spirit, which they claimas the primary substance of the universe, can be degraded into inferior matter, thus reversing the law of evolution, I shall hold to my theory of duality as the most reasonable hypothesis. All standard authors in science, and all lexicographers with whom I am acquainted, define matter to be the substance out of which "all things that were made, are made," and none of them, as Mr. Colville says, by implication, "make a distinction between ether and matter," (a distinction without a difference) unless it be that some may call the former "mass," or unparticled matter. Please, Bro. Colville, do n't try to make scientists support "a castle in the air"—of your building, not theirs. and myself, I believe I showed the distinction port "a cas not theirs.

port "a castle in the air"—of your building, not theirs.

What seems most to trouble Bro. Colville's logical mind in trying to escape the many facts and arguments which I adduced to prove that physical substances and forces frequently overcome the vital force and destroy bodily health and life, he thus impatiently expresses: "Granted that what we call matter is something, (pray what is it?) is it not less—it surely can't be more—than spirit? How, then, in the name of reason, can a position be tenable which attributes more power to a weaker than to an avowedly stronger agent?" In granting that spirit is superior to matter (which, mind you, proyes that they are not identical in substance or essence!) I referred to them in the absolute, and not in a limited, finite sense. Mark you, only the Infinite Spirit is omnipotent over the realm of matter, and I have no assurance that he is omnipotent against the laws of nature, which are his mode of manifestation.

The human, finite spirit (which is the subject of discussion), is not stronger than the physical forces of the material world, I maintain; and until Mr. Claiville proves to the contraver by

forces of the material world, I maintain; and until Mr. Colville proves to the contrary, by controlling a cyclone, casting a mountain into the sea, going home to England on foot, resisting a stroke of lightning or drinking a glass of prussic sold unharmed, the burden of proof is

on his side.

No scientific physician believes, as Mr. Colville avers, "that materia medica accomplishes more" in the healing process than spirit. In fact, all they claim is that, medicines "assist nature" (meaning the vital force or spirit) in effecting a cure. That they do this when scientifically used, human experience for thousands of years has proven. As Mr. Colville quotes St. Paul for authority, I would remind him that he prescribed "a little wine for thy stomach's sake and thine often infirmities" for Timothy. It seems that this real and true Spiritual Scientist and Metaphysician had, as Mr. Colville terms it, "the self-evident unwisdom to believe that (at least one article of) materia medica can accomplish more than spirit!" But St. Paul must be pardoned for his "unwisdom"; his inspirers did not know then that "All'is mind, there is no matter," and that "Disesse is a false belief," "An error of the mortal mind," etc., ad nauseum! In his day, though the spirit was willing, it could not overcome the weakness of the flesh without a little No scientific physician believes, as Mr. Colthe weakness of the flesh without a little

wine!
If Mr. Colville, instead of scoffing at them, had studied physiology, pathology and the various systems of Materia medica, as a professional teacher of the healing art should, whatever system he may practice, or teach others to, he would not have taken the abourd position of "Christian Science" in his amusing effort the systems are supported by the statem of the statem of the statem of the systems of t fort to correct his reporter's statement: "Drugs kill but never oure." To one at all versed in chemistry and physiology, it is simply egregious nonsense to declare: "No drug has power of itself to either kill or cure; the oure or the injury ... is due to the thought consciously or unconsciously associated with the drug!! .is or unconsciously associated with the drug." Is it necessary to argue against such needlengs and sololism? I know of two cases that dispose of such a theory of therapenties. A man having a severe inward pain wend his the dark and took a drink of what he is imposed to be wise, which he thought, would sellers, him, and in a lew minutes he was, a dead man." It was corrected with the sellers of the thought. A debter had dead with the sellers had dead with a dead wenty grains of a sory him, thinking it was magness, he may enter the till the world; the drug had its ansethed under the drug had its ansethed with his talks." I have the man interest the till deadly effect, though the man interest the till deadly effect, though the man interest the till deadly effect, though the man interest the still mind of thought will also kill or too to, under some old cumplances. Lam fully aware, under some old cumplances, Lam fully aware,

disease the better qualified to oure? I am astonished at such a statement from an inspired teacher, who, on other themes, evinces so much intelligence and good sense. "Knowledge is power," and no one needs it more than the physicism, whatever his method of practice.

Ignoring the pathological conditions of consumption, cancer, Bright's disease, or any other organic lesion or tissue-destroying malady, will not prevent its deadly ravages, nor be the means of its oure, although to relieve the mind of fear and anxiety is an aid to recovery in all ourable cases.

I am no champion for any one school of medicine. I know that all systems are defective, and I know that they are all to a considerable extent experimental, for none of them, not even "Spiritual Science," has found a panacea for all "the ills that flesh is heir to." I am confident that spirit-power and human magnetism will in time, as the race becomes more susceptible, largely supercede the use of grosser remedies; but the extravagant claims of the various schools of Metaphysicians are unwarranted by reason, experimental science, and practibal experience.

ranted by reason, experimental science, and practical experience.

This is all I care to say to Bro. Colville's last points, but if he is not satisfied, I will accept another challenge from him at any time or also amountable. place mutually convenient.

Summer Camp-Meetings.

Three Days' Meeting at Mautua, O. To the Editor of the Banner of Light:

The twenty eighth successive annual gathering at Mantua Station, O., of the Spiritualists of Portage County and vicinity has closed. It occurred on Friday, Saturday, and Sunday, Aug. 5th, 6th and 7th, with Mr. J. Frank Baxter, of Boston, as the "imported" speaker, and Mr. William Coleman, of Cleveland, as "local" lecturer, supplemented by much

land, as "local" lecturer, supplemented by much worthy resident talent. This year not alone the Mantua Association of Spiritualists, but, united with it, the Mahoning Valley Association and the Ober Union Society, celebrated.

On Friday, P. M., the Mantua officers, Mr. Lewis King, President, Mr. Lewis Todd, Vice President, Mr. D. M. King, Corresponding Scoretary, and Mr. Henry Cobb. Recording Secretary and Treasurer, organized and opened the meeting, and after an introductory word from the President, Mr. D. M. King gave a speech of welcome to President A. L. Richard, Vice President C. A. Beardsly, Secretary Mrs. Roxana Barton, and others from the Mahoning Valley Association, President Smith Gould, Vice President Ezra Ohis, Secretary J. C. Fletcher, and other representatives from the Ober Union, and then to the strangers at large.

atton, President Smith Gould, Vice President Erra Ohls, Secretary J. C. Fleicher, and other representatives from the Ober Union, and then to the strangers at large.

Singing was furnished by the Mahoning Valley Association Choir, and Mr. J. Frank Baxter. Committees were appointed, and then short speeches were made by many, and the afternoon session adjourned.

The meeting was held in the magnificent Atwater grove of maples, near the station and hotels. Hot and sultry was the day, and so all welcomed the rain and wind change at evening. Notwithstanding the wet, however, a good audience assembled in King's Opera House and listened with pleasure, freely manifested, to Mr. J. Frank Baxter in entertainment of song and recitation for the benefit of the Convention.

Baturday, Aug. 6th, was a beautiful day, and the well-attended meetings were held in the grove. A conference was held in the morning, several taking part. In the afternoon, Mr. J. B. Booth, of Meadville, Penn., read a valuable paper upon the worth and need of phenomena. Mrs. George Coombs made timely remarks and gave good advice relative to the duty of Spiritualists in educating their children in the interest of Spiritualism. Bhe said she was a Methodist, a member of the church, yet she knew Spiritualism was true because spirits came to her—in fact, entranced her, and made, her speak many things strange to her thought, yet not to be gainsaid. She was followed by Mrs. Lawrence Brown, a trance speaker from Charlestown, Portage County, in a well-delivered, instructive discourse. Mrs. C. Chis, just developing, was entranced and spoke briefly, and then gave a communication to a gentleman present.

Saturday evening several attended Mrs. Newton Cobb's materializing circle. Mrs. Cobb lives at Mantua Station, and for several years has been visited by large numbers from all over child and saver of Baltimere, Md., and Mr. Thomas Lees and siter from Cleveland. After music, Mr. J. Frank Baxter was introduced and held the attention of all by his selections in reading an

and a treat was anticipated; but, as compared with all his past efforts and our hopes, he certainly surpassed himself. Spiritualists can see such a possibility, for inspiration is a power, and silent spiritualist, for inspiration is a power, and silent spiritualist, for an edded and decided speech was opportune Mr. Baxter's certainly was such. Not a Spiritualist, Materialist, or any Free Thinker but was moved to thought, and not a disbeliever or indifferent person but was roused and benefitted.

inteed.

In the afternoon Mr. Wm. Coleman, a promising speaker, took up the theme. "The Better Way, or Bhall Spiritualists Organize?" He spoke under inspiration, trenchantly favoring organization, but disfavoring any oread or any attempt to control spirits. Let spirits control, not mortals, was big thought; but let mortals control themselves, and, if necessary, band themselves for protection of mediums, that spirits may better carry on their work of demonstration, promulgation, elevation and spiritualization. A Mr. Howe of Akron was expected to follow, but indisposition obliged him to retire. Mr. Baxter was called upon for asong, and, moved by higher powers, gave a happy and forcible speech of about twenty minutes' duration, and then sang "Storm the Fort," retiring smid the applause of all.

and forcible speech of about twenty minutes, duration, and then sang "Storm the Fort," retiring amid the applause of all.

In the evening the Convention was held in the Opera House sgain. The time set was 7:30, but at 7 o'clock every seaton floor and in gallery was taken. Scenery and wings were opened, and the stage filled with chairs, and large numbers stood, alses and sairways being packed. Mr. Baxter gave another excellent and well-adapted discourse on "Independence and Power of Spiritualism."

As: the close of both his licetures, Mr. Baxter gave an exercise in clairaudient, and clairvoyant mediumablp. Many descriptions were given, and some very marked and telling. Mr. Baxter had hoped for a grand scance in the evening in according ance with public anticipation in view of the remarkable force of the morning descriptions. The evening scance was of one bour's length, but descriptions were not given with the case of the morning. Many delineations were given and recognized, and the interest was intense; but Mr. Baxter was nervous. He explained it on the ground of so many around him on the platform, and the uncomfortably crowded condition of the house. To most of the audience, however, it was very satisfactory.

The meetings were most successful. It was unanimously voled by the last large and lence that Mr. Baxter accepted.

Verification of a Spirit-Message. SEBASTIAN STREETER.

I was so delighted to read the message in the BAN-NER of July 20th from dear old brother BEBASTIAN STREETER, I cannot help saying so to you, although I am not a Spiritualist, but am trying very hard to be, for it is such a comfort—God grant it may be true it For the past four years I have had the blessed privi-lege of reading the BANNER OF LIGHT constantly, having a neighbor who very kindly lends it to me; it has opened my eyes more than anything I have ever read upon this subject, and nothing but lack of means hinders me from taking it myself. I am a widow with limited means, so must be content with borrowing, which I dislike above all things to do.

Bebastian Streeter's son-in-law, Oils A. Skinner, attended my husband's funeral in Boston, who was then in business and died very suddenly in 1842.

One of the strongest desires of my heart at present is to be able to investigate Spiritualism, for the little I have been able to understand is so cheering I long Respectfully yours,

Chelsea, Vt. MRS. PERRY E. BURNHAM.

Frazer's Grove, Vicksburg, Mich. A Spiritualist Camp-Moeting will be held at this place from Aug. 19th to Sept. 5th, 1887. Speakers: Mrs. Cora L. V. Richmond and W. H. Biair f Chicago, Sullivan Cook of Hartford, "The Farmer Ora-

Music by Mrs. Mins Powers Bentley.

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The Come one, come all, and enjoy the cool shade of this beautiful grove.

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tor, " and others.

North Collins (N. Y.) Wearly Meeting. The Thirty-Second Annual Meeting of the "Friends of Human Progress" will be held on their new grounds—forty rods east of the railroad station—spening Aug. 25th, and closing Sunday, Aug. 25th. Lyman C. Howe and Cora L. V. Richmond have been engaged as speakers.

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utterance.

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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
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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

The Mind-Cure Hallucination.

We attempted a brief and familiar exposition of the true principle of cure as illustrated by Spiritualism in a recent issue of the Banner, and made reference to the pretensions put forth by "Christian Science," which, if it really accomplishes anything in the healing way, does it by means of the power which is termed mediumistic. In the Century Magazine for July is an article on "Christian Science and Mind-Cure," made up very largely from the writings of several persons who profess to cure disease after the new method, and claim that method as their own. Rather than attempt anything like a characterization of the article itself, we prefer to report to our readers the views expressed upon it by the Boston Sunday Herald, which are practically in the line of our own.

After a perusal of the article, the Herald breaks out with-"Now what is the use of wasting precious time on the study of Sloux Indian medicine men and mumbo-jumbo African witch exorcisers, when we have the same glorious phenomenon, in full paint and feathers, right here at home, devoutly believed in, too, by no end of supposedly highly cultivated men and women-men and women with an elaborate metaphysical jargon at their tongues' ends that would do credit to bediam." It thinks Dr. Mc-Glynn's "Society for the Abolition of Poverty" an entirely needless organization, when, according to the tenets of this new sect, we can at will abolish meat, drink, fire, houses, disease, doctors, death, and undertakers. All that is to be done is to get the mind into the right state, and none of these evils will exist a moment longer. In fact they have no real existence as it is, and are simply "obstinate phantoms summoned up by the lop-sided imaginations of people that believe in them." In other words, adds the Herald, they are "all in your eye."

Accepting the assertions of the teachers and preachers of this latest delusion, devout prayer is a needful and all-inspiring help in the work of preparation for annihilating these mental impostors that have for ages been palming themselves off on confiding humanity as realities. And the Herald, for lack of any special prayer to meet so peculiar a demand, furnishes the following form of invocation itself, entitling it a Prayer for a Dyspeptic: "We believe that Thou art in this patient's stomach, in every fibre, in every cell, in every atom-that Thou art the sole, only Reality of that stomach. Help us stoutly to affirm, with our hand in your hand, with our eyes fixed on Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, that there never will be any such thing. Amen."

The mind, says the Herald, that can rise from the reading of this without experiencing the same exaltation of feeling that is inspired by the presence of the Alps, or the ocean, may set it down as certain that it has no genius for the sublime. Faith in the absolute non-existence of dyspepsia in the very teeth and eyes of one of its acutest attacks, is a triumph, in comparison with which the removing of mountains is nothing. It thinks it outsoars the sublimest utterances put by Æschylus in the mouth of Prometheus, riveted to the rock, and with the vulture tearing at his vitals. It likewise illustrates the mighty power of this faith in connection with alcohol. An old illusion was that alcohol is a veritable king of terrors. Men originally noble and loving could, under its spell, be turned into maniacs, braining their wives, trampling their children under foot, and leaping out of windows to escape the snakes and devils they felt were after them. But the prophets of the new faith called "Christian Bolence" say-Not so: not at all. Alcohol is as bland and mild in its essential nature as milk, if you only believe it to be so. Alcohol is simply one of the chronic victims of slander, precisely as some of earth's most blessed saints have been. Instead of its being inflammatory and maddening, it was merely their own inflammatory and maddening beliefs about it that made them drunk when they drank it.

If milk had been persistently misconstrued in the same way, continues the Herald, then milk, through the bare force of association, would have become the world's arch-intoxicant, and the temperance crusade of the present time would have had to take the shape of an onelaught on cows for viciously constituting

themselves organic distilleries for turning sweet grass into rum, gin or whiskey, and then leaguing with an infamous class of men to drive carts around and peddle out the flery milk-punch to innocent bables !

And the same method of illustrating the power of faith, it thinks, could be applied to the existence of snakes, against which there is what must be called a slily prejudice, originating with some idle legend about a Garden of Eden, till finally unsuspecting cobras, moccasins and rattlesnakes were actually believed to be venomous. And so it is the belief that has while being as guiltless as infants of an hour.

It can scarcely be credited, says the Herald, that "such stuff as this is actually printed, preached, taught in medical schools, and credulously welcomed by large numbers of so-called intelligent people—people who attest their faith in solid cash." It considers the most curious thing about it all to be "the intrepid logic with which the leaders accept the most delirious consequences of their principles. In vain does the humble skeptic object against the pure mind-theory that a dose of arsenic will kill, even though taken under the supposition that it was sugar. True, serenely admits Mrs. Eddy, but it was not the arsenic that did it; it was the inherited mental error, working unconsciously in the victim—the error that arsenic is unwholesome. 'The few,' she says, 'who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result.' This last is truly delicious."

And the hallucination is thus carried out through the complete series of absurd illustrations. This is one way of looking at it. The so-called mind-oure, at its best, rests on no basis. There is neither the potent working of elixir and drug in it, nor the far more effective and harmonious working of magnetism, that invisible but controlling force in nature and the universe. As we said before, whatever cures so-called "Christian Science" may claim to have wrought are the results of mediumship alone. Some of the teachers of this hallucination have learned for themselves the power of the invisible agency of magnetic elements, and employed them for the purpose of building up a practice in the art of healing, applying to it a name which they think may be more respectable, and thus bring to their hopper a fuller measure of the coveted shekels.

"Big Head."

This is the pretty widely recognized name of a prevailing complaint. Unlike the goltre, elephantiasis, and similar exaggerations of parts of the human system, a great many of those who are afflicted with it appear to be entirely unconscious that anything alls them. By the time they get through, however, the size of their heads is only normal, and oftentimes even under. The common acceptation of the very expressive term "big head" is a swell person, whose professions are a mile ahead of his best performance, who talks as if nothing less than "the earth" would satisfy him, who sees millions in every vague project he vociferously proposes. Everybody knows a big head somewhere in his neighborhood. A locality can scarcely be found in which at least one character of this description is not to be seen, and the fault is generally his own if he exists undiscovered. When it comes to intellectual matters, the man with the big head is simply immense. Nothing can approach his preten-

"Big Head" has made his appearance in Spiritualism, as was naturally to be expected. Here he swells and spreads immensely, and would impress others with the idea that the new revelation owes all that it is or ever can be to himself. He would be considered its ternal and material. Ask any man esteemed as its interpreter. He would be its true organizer. In fine, he would have everybody think and believe that nothing can be done without him. He runs of a notion that what Spiritualism lacks is a philosophy; and accordingly he sets his muddled wits to work to invent and formulate one. He rushes into print with the ease of water running down hill. Nothing is to be accepted until he has first passed upon it. The quiet and consistent lives of believers are so much chaff in his sight, not worthy to be put by the side of his loud-sounding talk and sonorous expressions. Criticise him, oppose him, nay, protest to him even, and instantly he gets up to his full height, and with a wild glare of the eyes and a bitter biting of his tongue he denounces those who presume to question his right to supremacy. He is a monster in a small way; but his fangs are false ones; they can do no harm beyond scaring those who do not know him.

It is the quiet, unannounced, consistent man who performs work without proclaiming what he is doing, and leaves results to speak for themselves and for himself afterward, if at all, that contains within his character all that can be expected of any one. Such a one alwave carries a silent, reserve force with him. There is something more in him than one at first detects. His performance is vastly in excess of his promise. He sees clearly the end to be attained, and he converges all his energies on its attainment. Take the notable names in current history and see how true it is that they are not "big heads" in any way. There is Gladstone; how silly he would appear with one of these "big heads" on him. And Bismarck; who would ever impute to him such a peculiarity? And Stanley, the African explorer; and Grant, the successful soldier. These illustrate a class of men who make themselves known by what they are and what. they do. Their reserve power is beyond our estimate. No one could say of any one of them that he could not do more than he already had done. But the "big head" is all the time promising, and professing, and pointing out, and sneering, and calumniating; and when it comes to testing him he goes off in smoke like a diminutive puff-ball!

THE HERDIC. ONCE MORE.—In a letter written us from her home in Mattapan, Mass., Mrs. Annie Lord Chamberlain states that she was knocked down and severely hurt, Aug. 6th, by one of those public terrors to pedestrians-s Boston herdio! She considers that she had a very narrow escape from instant death, and is thankful that her injuries-mostly in the head and face—are no worse; and that she is slowly convalescing. Her correspondents will please look upon this paragraph as a report of progress on her part-individual replies to their letters being at present out of the question.

Be sure to read the inspired discourse of Mrs. R. S. Lillie-regarding "A First Cause" and other topics-which will be found on our first page, and any trainer or a travel along the same of the page of the page

Real and Unreal Success

Success, as the world estimates it, is a wonderful tonic in bracing people up and stimulating them to do more. This is just as much a fact in respect to morality as money-making and the satisfaction of our ambitions. Worldly, or external, success may be in reality a perfect of decided approval. failure; the only success that is real abides with the life and character. If the old and worn maxim, that "nothing succeeds like success," be true in the ordinary sense, it is vastly more true in the inner and better, which

is the spiritual, sense. The principle is one bit and killed its thousands, the snakes all the that seems ingrained in human nature; if it is acknowledged when it manifests its operation externally, it must be all the more worthy of recognition when it makes its operation felt absurd explanations given to prove the truth a lie; within.

> We said that success is a tonic. And so it is, not less, but rather more, when it makes itself known to one than when it becomes manifest to many. Let a man even win a wager, and his elation of spirits suddenly imparts new spirits to him that lead him to believe he can achieve almost anything. Let him win a triumph in any endeavor or in any field, and instantly his success makes of him a new creature. And it must be accepted as a fact of vast import in human concerns, that without the cheering influence, the stimulation, the rousing of all the hopes and energies which a certain amount of success is responsible for. the onward movement among men would become a matter of fate, that left men to drift aimlessly, and perhaps unconsciously, without inciting the effort necessary for their individual development.

> Now the only thing that deserves to be said on this subject is, that the large majority of people mistake the external and temporary success for the real and abiding. Once let them discern the larger and interior meaning of the word, and success will ever after be success to them indeed. A man may wholly miss of attaining the fortune he would possess, and thus be accounted unsuccessful by those around him, and still be successful in the very highest sense. For it is the office of obstacles to call forth effort, and thus challenge the faculties to action. The higher the motive impelling them to action, the nobler the faculties awakened; in fact, the greater the elevation of the whole being. Therefore the internal triumph which is finally achieved is real and true success: outwardly, it may not appear any triumph at all, but the contrary.

> Now there are some men-would there were more such !-- who love the truth and honesty too sincerely to think of compromising with any form of falsehood. These most frequently fail of achieving what the world deems success. Yet their success is, after all, the only true and real success, and no other will for a moment bear examination. They cannot conceal their real thoughts, and thus deceive those with whom they deal. Thus they come short of achieving the high places which those around them hold in special honor. Some cannot wink at iniquity; are too sympathetic to consult a cheap prudence; relieve misery as soon as they see it; do not stop to calculate the profit of one course of conduct over another way; care nothing for the glittering prizes of life whose value they instinctively know to be perishable; these are not apt to achieve success as the world esteems success, yet it is exceedingly presumptuous to say that they fail in reality, and that their lives are unsuccessful because they have adopted a higher and an imperishable standard.

One may not be successful at all, in the commonly received sense of success, and still be successful above the highest conceptions of those about him. He may, in fact, be most successful just when he appears to be least so. His life is pitched on a higher strain than harmonizes with the standard set for the life exest success in life, and instinctively he will search through the list of his achievements and consider almost everything but the very thing for which he has made his life a long struggle. He knows for bimself how hollow this estimate of success is which the world makes. He looks further and deeper in his search for his reply to the question, and that search alone is the hint and confession of a reality not contained in the popular definition of success, and not likely to belong to it until the popular thought is lifted to a higher and purer standard.

The Cincinnati Waif Fund.

In the Message Department of our issue of June 4th appeared a communication from Spirit John Pierpont calling public attention to a worthy and noble charity which has been inaugurated in the city of Cincinnati by the single efforts of one individual. The message of our Spirit Chairman has been reproduced for a number of successive weeks in these columns. and must be so familiar to our readers as not to require further repetition.

As is now well known, its purport is to com mend the philanthropic work of Mrs. Hattie D. Mackenzie, of 114 Broadway, Cincinnati, O. This lady has taken in charge a number of hitherto homeless walfs, and intends to rear the little ones in such a manner as will insure their becoming honest, self-supporting men and

We have personally inquired into this affair, and find it to be all that is claimed for it by

the spirit intelligence at our circle. Mrs. Mackenzie will enlarge her home and provide for more waifs just as soon as she can secure the means for doing so. The lady has made no appeal to the public for pecuniary aid; but hers is a work that should receive noble responses from the benevolently inclined, and every contribution, however small it may be, toward this noble work, will be thankfully received.

We will gladly acknowledge in these columns any donation which our friends may forward us; and earnestly trust that the philanthropic in every part of the country will feel to contribute for the assistance of this worthy enterprise. At present the list of contributions stands as follows: 70

Mrs. Abbie M. H. Tyler, a prominent Spiritualist of this city, passed to spirit-life on Sunday last. Funeral exercises were held at her late residence on Dover street, Boston, on the 18th inst.

The contents of the Message Depart ment on our sixth page will righly repay perusal-particularly the stirring words of apirit Ross, F. Amedeyit. 100 at an and berteilen

Foreign Items.

The Harbinger of Light in its July number has for the subject of its leading editorial Mr. A. E. Newton's analysis of Mr. Charles Dawbarn's "Everyday Spiritualism in India." first giving the main points of the latter. Several passages are quoted from Mr. Newton's remarks, and commented upon with words

The mediumship of the little girl. Bissy Schultz, at Yanyarie, S. A., continues. Two reliable and wellknown gentlemen testified in the leading newspaper that while one held the child's feet and the other her arms and body, and while a lamp was burning brightly, raps were distinctly heard under the flags eighteen inches away from the child. The effect of this outbreak of spirit phenomena corresponds to that in Rochester and other places, when raps were first heard. All sorts of expedients are resorted to and but none of these have been successful except among creedal bigots, of whom, unfortunately, the locality seems to have a plentiful supply. Mr. G. L. Barrow of Notting Hill, Oakleigh, very clearly and forcibly sets forth the doings of the opposition in the Harbinger, and shows the inconsistency of their words and acts: a very timely article, for which Mr. B. is entitled to the thanks of the seen and unseen friends of truth and justice.

The Hobart Town Mercury of June 4th reports a lecture given in that city by Mr. C. F. Reeve, on "Spiritualism, its Reality, History, Teaching, and Future, viewed in the Light of Scripture." He admits the fact of spirit intercourse, and considers that both science and Scripture fully support it. The influence of Spiritualism, he said, was rapidly spreading more and more, and he felt convinced that ere long it would become the prevailing belief of the world. The Launces town Examiner attributes to Mr. Reeve the statement that many well-known and most respectable citizen of that place are Spiritualists, and that some of the clergy attend séances.

It is stated in the Harbinger that reports from Sydney announce the satisfactory growth of the Spiritualistic Association, and that a Children's Progressive Lyceum has been established.

In the July Harbinger Mr. W. H. Terry, who has edited and published it seventeen years, relinquishes his position, passing the paper and its interests to his nephew, Mr. Charles H. Banford, giving as the reason his inability to devote the time to it which it demands without injury to his health and his mediumship as a healer. Of Mr. Bamford Mr. Terry says:

healer. Of Mr. Bamford Mr. Terry says:

"I am confident he will conduct the Harbinger with as much consideration for public welfare as private gain; and I sincerely trust that those who can see in the diffusion of progressive literature a means of litting the public up to a higher plane of thought will coperate with him in the work, not only by doing business with him, but by calling the attention of friends to the existence of his dépôt and recommending good works to their notice."

Mrs. Ballou commenced a series of Sunday services

-lectures and tests-in Melbourne, June 12th.

More Light, published at Greytown, Wairarapa, N. , says that according to population, the proportion of believers in Spiritualism is without doubt the largest of any place in that locality. At Palkakariki fact, and was man enough to admit it? Are we to supthere are enthusiastic Spiritualists. Séances are held and a trance medium being developed. Progress is also being made at Wairau and Castle Point-mediums being developed in both places.

Our London contemporary, Light, reprints the more salient passages of the BANNER's editorial on the Seybert Commission's Preliminary Report, introduc-

ing them with the remark :

ing them with the remark:

"We know enough of the state of Spiritualism in America to say that no proper testing of representative mediums was attempted. We look in vain for any knowledge on the part of the investigators which would enable them to grapple with the serious problems of a very complex subject. We detect a flippant tone which is incompatible with a sincere appreciation of the matter in hand. And we regard this report as, in its way, the staggering efforts of a child learning to walk, which we should hope will be more straight and less tumble-down as the child grows older. But our faith in investigation by commission is of the slightest."

Reform in Spelling.

'SPELLING" is the name of a new quarterly publi cation devoted to the simplification of English orthography, and published as the official organ of the Spelling Reform Association, of which Francis A. March. LL. D., L. H. D., is President, with a long array of literary and educational gentlemen associated with him in various capacities as a Board of Officers. The Association had its rise in the International Convention for the amendment of English orthography held in Philadelphia in 1876, in connection with the Centennial exhibition.

The present mode of spelling is condemned by many original discoverer. He would set himself up successful what he considers his best and tru- of the leading scholars of the world, as a system that employed—which is quite a different thing. When a cast successful what he considers his best and tru- of the leading scholars of the world, as a system that employed—which is quite a different thing. When a cast successful what he considers his best and tru- of the leading scholars of the world, as a system that employed—which is quite a different thing. When a cast successful what he considers his best and truhampers literature and hinders commerce. Of those who object to the proposed reform, David Swing, of Chloago, says, adopting the new orthography in doing so, "The human race that wil from deliberate choice spel the word program, programme, and tisk, phthisic, and which when its folly is pointed to, wil proceed to affirm that it prefers the longest way of speling a word. should be compeld to go back to canal-boats and pack-horses, and to dipt candles and sermons two hours long."

That the reform is a much needed one is apparent to all. The plan of the Association evidently is to proceed step by step, introducing a comparative few changes at first, and increasing the number as may be thought best. To institute a reform as radical as the subject really demands and is capable of sustaining, would not only shock the conservative but many who do not consider themselves such. The advantages of the simplified spelling are claimed by its advocates to be : reduction in the cost of printing; establishing correct pronunciation; reducing the number of dialects. and the taking of another step toward the adoption of one language for all people. We commend this new periodical to all who would advance and improve the economies of life. Publication office, Library Bureau, 22 Hawley street, Boston.

Mr. Bergh proved himself a "bigger man" yester-day at the dog pound than the Mayor and President Bayles of the Health Board together. Armed with the permit of these two, the Hungarian doctor presented himself to inoculate dogs with hydropathic virus, and Bergh's side, unless the Hungarian doctor gets the authority of some regularly incorporated medical college of this State in addition to that of the Mayor and Bayles.—New York Telegram, August 4th.

So it appears a "recularly incorporated medical medical willow. So it appears a "regularly incorporated medical college" has power to thwart any efforts of the mercifully inclined to prevent the imposition of cruelty and suffering upon defenceless dumb animals. Were

that privileged class limited in their prerogative to

quadrupeds, it might be winked at by some-though

not by us—but we fear no such limitation exists. Parties interested in out-of-door photography, and Spiritualists who like to see the countenances of the workers in the movement presented in good form, will find on view at the BANNER OF LIGHT BOOKstore, 9 Bosworth street, Boston, several fine pletures of the Onset Bay auditorium as it appeared during the Facts Convention, July 27th embracing a number of excellent likenesses which will be readily recognized. The work was accomplished by F. Hacker, of the Hacker Photograph Company, Providence, R. I., and is a credit to the artist and his subjects:

A new business is about to be established in this city by the Boston Food Supply Company, having for its object the furnishing of cooked meats, vegeta bles, etc., to families. These are to be transported in heated delivery wagons, and it is claimed that fami lies and individuals will, by patronising the company, secure well cooked and wholesome meals at a less cost and with greater convenience than by ordinary methods. Mrs. Mary A. Livermore fully endorses the plan as feasible and commendable. The Company's eard will be found on our fifth page.

Emanuel M. Jones, correspondent of the Eastorn Star and other Spiritualist papers, made us a pleas ant call last Monday, as he passed through the city on routs for the State of Maine Camp Meetings at Temple Heights, Verona Park and Bina Annual of Ligit

ple Heights, Verona Park and Described to the plant of the stormach! Juneral services by the card on our seventh page, has returned from the mides the stormach of the card on our seventh page, has returned from the stormach of the card on our seventh page, has returned from the stormach of the card on our seventh page. The stormach of the card on our seventh page to the card on the card on our seventh page to the card on the card on our seventh page to the card on the card on our seventh page to the card on the card on our seventh page to the card on our seventh page

J. W. Fletcher in re the Seybert Commission.

To the Editor of the Banner of Light:

I am in receipt of a copy of The Lutheran Observer of August 5th, published in Philadelphia, wherein an attempt is made to reply to a speech of mine recently delivered at Parkland, Pa., in which aliusion was made to the methods employed by the committee comprising the Seybert Commission. I cannot give the article in full-in fact, few of your intelligent readers would be much interested in it, I am thinking, as it contains very little matter that is new, or to the point. Such comment as there is I shall endeavor to reply to My statement that "many honest men were stupid," is answered by: "If it were not so, there would be few believers in the tricks of mediums." I don't know of any believers in the tricks of mediums; the majority of believers are so, not from the evidences received through professional mediums, but rather from the demonstrations that have been produced in the family circle. Public mediums are not the vanguard of Spiritualism, by any means; their powers excite inquiry, it is true, but the conclusive proof is gained in the sanctity of the home. There are hundreds of private mediums, all over this and other lands, who are used to give evidence of an immortal life, against whom the charge of trickery or fraud would not stand a moment. I refterate that all honest men are not necessarily wise, and that a committee of men whose prejudices are straight against a subject are not the persons to give an unblased opinion-any more than Mr. Talmage is prepared to intelligently study the facts of evolution, because in so doing he destroys Genesis, and his occupation is gone.

The manifestations of Spiritualism are but the de monstration of the "test" that was to be made of the true Christian : "The works that I do shall be do also and greater works than these shall he do, because I go unto my Father." Where are the men, even the ministers of the Christian Church, who are prepared to offer the alightest proof of the faith that is within them? They offer the assertion of their faith and go on their way unmolested. What college has ever investigated the efficacy of the atoning blood? What Commission ever started out in a crusade to destroy the power of the Devil or put out the fires of hell? But because we claim, under certain conditions, to produce and explain the occult phenomena that have marked all ages and that we have met that for which no other explanation than the one claimed could be given, we are accused of being stupidly taken in by the tricks of mediums.

Again: "The kind of men whom Mr. Fletcher would elect to investigate the so-called phenomena of Spiritualism would be believers in Spiritualism who had made up their minds in advance, and who would be stupid or dishonest enough to accept the off-exposed tricks of the mediums as genuine manifestations." I am glad The Observer could tell me so clearly what I meant; it evidences a power surpassed only by the clairvoyance it certainly could never comprehend. In the recent lecture on Spiritualism delivered by Prof. Alfred R. Wallace in San Francisco, did he manifest either "stupidity or dishonesty" because he found a pose that Mr. Crookes and Lord Lindsley and a number of other eminent men had become believers before they had scarcely heard of the subject, so that when they began to investigate the phenomena they had suddenly become so stupid they could not see through a clumsy trick, or so dishonest that they had not the manhood to denounce it?

Are the public to understand that the members of the Royal Dialectical Society-who started out on a like investigation of this subject, who divided themselves into groups, and waited results without the assistance of any paid medium, but who were afterward compelled by what occurred to report in favor of the claim -were too stupid or too dishonest to give a faithful verdict? It really is not possible that all the honesty and brilliancy of mind is to be found among the Professors of the University of Pennsylvania—is it?

I hold my position, without fear of successful contradiction, that no prejudiced mind is prepared to give an unbiased opinion. It would never do for a college like the one named to advocate the truth of Spiritualism, for if that were so, where would some of the mem-bers of the Commission be?—and men who have much to lose by acknowledging this truth are not going to do it, any more than Galileo was likely to insist openly that the world moved, when his head would be in danger if he did. The Observer says that all there is left is to object to and abuse the Commission. I do not possibly see that that follows: we have, as Spiritualists, no personal issue with this or any other Commission whose members amuse themselves with Slade to-day and Kellar to-morrow. What we object to is the method of the "ism" in a lecture-declares [in effect] "that as we heard many strange sounds when we had a cold in our head, it was quite possible that the Spiritualists' raps were due to this cause," he certainly cannot be a very powerful adversary, to say the least.

Spiritualism is on trial before the world every day. and the enormous accession of numbers, evidenced in the large support that lecturers and mediums receive, demonstrates whether it is making any headway or

Now my position, Mr. Observer, is just here: I think that the Spiritualists should have had some representation in the meetings of the Commission—that is, if any important points were to be decided; that everything consistent with honesty and fair dealing, that will be conducive to harmonious conditions, should be acceded to; and further, that those who have made a study of this subject, persons who have no other interest than the truth, should lend such service by advice and suggestion as would tend to throw light upon any occult law whereby manifestations are produced. The Commission, however, represents only the University of Pennsylvania, and after they are finished and all is told, it will be but the report of that Commission. The American people will still continue to think for themselves, and weigh all these subjects in the light of personal experience.

I am, yours in our cause. JOHN WM. FLETCHER.

The New Jersey Hammonton Mirror says: "The National Medical Eclectic Association of Physicians, meeting in Adrian, Michigan, recently elected Dr. Peobles, of our town, a member, and have promptly forwarded him his diploma, or cortificate of membership."

Whatever medical associations or medical colleges may elect Dr. Peebles to membership, he is, as it is well known, most strenuously opposed to these "doctors' bills," or to any form of legislative action that would deprive mediums and clairvoyants from the full exercise of their healing gifts gifts that succeed where drastic drugs and Latin-labeled polsons utterly fail. Possibly Dr. Peebles thinks that he can fight these illegal and unconstitutional doctors' bills" better by being in the camp of the dootors.

A correspondent of The New York World says: "It is a well-known fact that the signing of the medical bill by Gov. Hill of New York State will lose him fifty thousand votes. At the next election thousands of Spiritualists in the State of New York will vote the Republican tloket. Far better would it have been for him to have vetoed the bill, for many of your so-called dootors employ mediums to disgnose disease for them. The Edection are working hard for that end, and the bill will surely be repealed after the next election.

R. B. Champlon, formerly President of the First Spiritual Society, Philadelphia, and of the Meshaminy, Falls (O. M. Association, pulsed to spirit-life from "Sunny Bras," Santa Clars County, Cal., Aug. 2d, after a lingering

ALL SORTS OF PARAGRAPHS.

HR'S ALL RIGHT!

There is a man in our town, and he is wondrous wise:
Whene'er he writes the Printer-man he dotteth all
his 's;
And when he 's dotted all of them, with great "sang
froid" and case,
He punctuates, spells out each word, and crosses all
his t's. Upon one side alone he writes, and never rolls his leaves;
And from the man of loke a smile, and mark "insert" receives. And, when a question he doth ask (taught wisely he He doth the goodly two-cent stamp, for postage back, put in.

Captain John Eriesson, of "Monitor" fame, the famous mechanical engineer and inventor, celebrated July sist, at his home in Brooklyn, N. Y., the eightyfourth anniversary of his birth. The Captain is in full possession of his physical and mental faculties, and devotes all his waking hours to hard work.

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J. Morse. by Mrs. 2 od kno An advertisement of the BANNER of LIGHT, the oldest established spiritual paper in the world, will be found in another column. It is published by Colby & Rich, Boston. As Boston is the earthly hub, so is the BANNER the great spiritual hub. And the "hub within a hub" makes things lively.—Advocate, Orestline, O.

Benefit your friends, that they may love you still more dearly; benefit your enemies, that they may be-

The nearest that any New England man has come to finding the buried treasure of Capt. Kidd during the last two years happened on Cape Cod the other day, when a jug was dug up with eleven cents in it. Mr. Kidd was probably disturbed before he could make it an even shilling.—Middleboro News.

Pride is as loud a beggar as want, and a great deal more importunate. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.

"My dear girl," said a fond father to his daughter, "surely you are not going to take all those trunks to Saratoga with you?" "Yes, papa, every one, and they are few enough." "But what in the world have you got in 'em?" "Balt, papa," said the dear girl brightly.—New York Sun.

The Plattsburg (N. Y.) Republican relates that a few days ago a wild deer ran into Lake George near the Mohican House in Bolton. Col. F. F. Nickol of Fort Laramle, W. T., set out in a boat and attempted to capture it. He easily rowed up to his game, but in the excitement swamped his boat, and was obliged to cling to the deer to save himself, and the animal actually towed him ashore.

Get-but to give Around-above; Gain-so to live That life is love. Who do or say The kindest thing The kindest way—
They heaven bring.
C. W. Simpson.

The Evening Telegram, New York, charges certain Horse Railroad Company with having been extremely cruel to its horses during the severely hot and oppressive weather of the last few weeks. It says the Company has put scores of them to dragging heavily loaded cars when they were unfit to stir out of their stables. Such a record is abominable; yet it is one of a professedly Christian community of which the so-called "heathen" nations and tribes would be heartly ashamed. The Telegram closes its comments on the sad state of affairs which, we regret to say, is not confined to New York City, but is known to exist elsewhere, by saying that "if dumb beasts have a hearing at the Throne of God (as some of the sages of every age of the world have believed,) the procession of these poor horses that will confront every director of this Company before that tribunal will be long and ghastly."

The English House of Lords has voted to abolish primogeniture in land, and the House of Commons will follow suit. This marks a great reform, as primogeniture is the corner-stone of that great fabric of landed settlements on which the continuity of English life rests, and has rested for eight centuries.—Journal.

CORRECTION.—We recorded in our issue for August 13th that J. R. Huntington, Rsq., of Amesbury, Mass., was about to erect there a statue of Josiah Bartlett one of the signers of the Declaration of Independence; further that Mr. Bartlett was the "paternal ancestor" of Mr. H. The first statement is true, the second erroneous, as Mr. Huntington has since announced that he is in no way, to his knowledge, connected by relationship with the revolutionary hero, and that his three combined make up all the glory of God's manifestations." of Mr. H. The first statement is true, the second erreason for his proposed (we would add generous and laudable) action is as follows:

"The reason for which I propose to place a statue of Josiah Bartlett in the town of his birth is the profound respect I entertain for him and his compatriots; whose zeal, patriotism and devotion to principle established for our country constitutional liberty, and for the love and veneration I have for my native town."

A subscriber writes us in the following vein:

"I have been a reader of your paper for several years. I am much interested in the story by J. W. Fletcher which has appeared in the recent numbers, and sincerely hope he will continue to contribute to your valuable publication."

It is claimed that holding a shovelful of hot coals over varnished furniture will take out spots and stains. Rub the place while warm with flannel.

Even for the dead I will not bind
My soul to grief; death cannot long divide:
For is it not as it the rose that climbed
My garden wall had bloomed the other side?

Affect Carry

1500 Carry

Among the various remedies for seasickness may be mentioned that of Dr. Sutherland. He takes a tight hold of one of the pillars supporting the deck, and, as the boat rises in going over a wave, he runs up hill, as it were, reversing the direction of his run when the boat descends the wave. The method, as one might suppose, is only applicable to short voyages. The writer claims that by following this method he decelved his stomach, and in a passage across the Channel he escaped, although nearly every one on board was sick.

Mr. Lewis B. Wilson, of this city, has presented to the New England Historic, Genealogical Society a fine oil portrait, half-life size, of the late Dr. Samuel Thompson, founder of the Thompsonian School of Medicine.—Boston Journal.

Chatsworth, Ill., was the scene, on the night of Aug. 10th, of a railroad horror the pathetic and revolting particulars of which will cause it ever to be remembered. "A large excursion train on the Toledo, Peoris and Western road dropped through a burning bridge, about three miles east of that town, and over one hundred people were killed, with a terrible total of injured, some of whom have since died. The train was earrying sine hundred and sixty passengers, all excursionists, and was bound for Niagara Falls.

The conversation of two little girls, playing near the corner where I was waiting for a cab, amused me. Said one?

"When I grow up I'm going to be a school teacher."

"Well, I'm going to be a mamma and have six children."

"Well, when they come to school to me, I'm going to whip 'em, whip 'em, whip 'em!" (with crescendo intonation).

"You mean thing (with horror)! what have they over done to you?" Minacopolis Tylbune.

The estate of the late Paul Tulane of Princeton, N. J., who made such a munificent gift to the city of New Orleans for educational purposes, foots up about \$765,-

> THE MANAGER'S WISH. Indeed, I do not want the earth,
> With all its strice and Jars;
> To me, of vastly greater worth
> Are half a dozen stars.
>
> Burdetts.

A New Jersey gentleman writes as follows concern-

A Row Jersey, geniteman, writes as follows copied in the coast can surpass Onset Bay for a natural, attractions. The bathing sacilities are especially fine, the sealing and fishing strainties are of the cassadage Lake Camp Meeting report on or of the cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting report on or of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed that criterion of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed that criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed that criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed that criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed that criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed that criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and writer seemed the criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and seemed the criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and seemed the criterion or of the Cassadage Lake Camp Meeting will be compared to fine land and seemed the criterion or of the Cassadage Lake Camp Meeting and Meeting will be compared to fine land and seemed the criterion or of the Cassadage Lake Camp Meeting and Meeting will be compared to fine land and seemed the criterion or of the Cassadage Lake Camp Meeting and Meeting will be compared to fine land and seemed the criterion or of the Cassadage Lake Camp Meeting and Meeting Meeting Meeting Meeting Me

Sunapee Lake. To the Editor of the Ranner of Light:

Monday evening, Aug. 8th, Conference, opened by singing; remarks by the President, Mrs. Clara A. Fleid, B. P. Burpes, Mrs. Odlorne and Rhen Cobb. A party of twelve arrived to-day from Boston; among them were noticed Mr. Laundry, Mrs. Wentworth, Mrs. Rben Cobb, Mrs. Boott and Miss Pea-

among them were noticed Mr. Laundry, Mrs. Wentworth, Mrs. Eben Cobb, Mrs. Scott and Miss Peabody.

Tuesday, Aug. 9th, 2 P. M., session opened by singing; Mrs. Clara A. Field read one of Miss Lizzie Doten's poems; after another vocal selection Mrs. Field gave one of her soul-stirring discourses—a continuation of the subject of her Sunday's address on "Unqualided Spiritualism"; after a song, Mrs. Field gave several psychometric readings, which were all satisfactory to the parties who received them.

On Tuesday evening a gathering called a "Mediums' Meeting" convened in the Pavilion, Eben Cobb in the chair. The first medium controlled was Dr. Caswell; then Madam Snow gave several communications by spirit-telegraphy, after which Edgar W. Emerson came forward and gave the names of twenty-six of the dwellers of the Summer-Land. Mrs. Odforne also described ten spirit forms—with which service the session closed.

Wednesday, Aug. 10th, 2 P. M., the session opened by a piece of vocal music, and a poem repeated by Mrs. Field; another vocal selection was followed by a lecture by Mrs. Field upon the subject of "Psychometry," which she termed "The Recording Angel"; the names of thirty-nine spirits given by Mr. Emerson concluded the programme.

Wednesday evening, 7:30, Mediums' meeting, opened by singing, Miss Peabody, of Boston, gave the names of four spirits and several readings; Mrs. Abbott, Mr. E. W. Emerson and Madam Snow cited the names of dwellers in the Summer-Land; all recognized. The session closed with remarks by Mr. Whitney, of Florids.

Thursday, Aug. 18th, 2 P. M. Session opened with music, followed by an invocation by Eben Cobb, who delivered a fine discourse—followed by singing, when twenty-nine names of spirit friends were given by Mr. Emerson.

On Thursday evening occurred the usual dance—a

Rmerson.

On Thursday evening occurred the usual dance—a large and quiet party.

Friday, Aug. 12th, 2 P. M., opened by vocal music; lecture by Econ Cobb from the following subjects presented by the audience in writing at the time of speaking: "What is Spirit?" "How is Mind Produced?" "Is Prayer in Keeping with the True Spiritual Philosophy?" "Does Reform Originate from a Known Source?" "How are Spirit and Matter Related?" After a song and a few remarks by Hon. Warren Chase, who had just arrived, the seasion closed. Friday evening, after concregational singing, the President made a few remarks, followed by Hon. Warren Chase reading the culogy upon Henry Ward Beecher by Robert G. Ingersoil, and making some remarks. He was followed by Mr. Emerson in the giving of the names of thirteen spirits.

Saturday, Aug. 13th, 2 P. M., session opened by vocal music; Mrs. R. B. Craddock was introduced and delivered a fine discourse upon the theme "What is Spirit and What is Matter? and What are Their Relations to Humanity?" Mr. Chase read a few extracts to close the meeting.

Saturday evening the usual entertainment took place, which was well patronized and proved a success.

Sunday, Aug. 14th, 10:50 A. M., opened with singing. On Thursday evening occurred the usual dance—a

cess.
Sunday, Aug. 14th, 10:30 A. M., opened with singing.

Sunday, Aug. 14th, 10:30 A. M., opened with singing, Hon. Warren Chase read a poem; then—after a song by Mrs. Jones—he delivered a splendid discourse, when Mr. Emerson gave the names of eighteen of the spirit friends of those present. Sunday afternoon Mr. Emerson held a public scance in the Pavilion at one o'clock, which was well attended. At two c'clock the session opened with vocal music, followed by Mr. Chase reading a poem written by Jeremiah Hacker. Mr. Chase then gave the lecture, and a masterly effort it was. After a song Mr. Emerson gave the names of sixty dwellers of the Summer-Land—with a short communication from almost every one.

mer-Land—with a short communication from almost everyone.
Sunday evening, conference, opened with singing, followed by a few remarks from the President. Mrs. Odiorne gave several tests. Warren Chase and Col. Burpee made remarks, followed by Mr. Emerson with tests and remarks, bidding the friends "good-night," as he was to leave Camp on the following day.
The day has been fine, with the largestorowd I have ever seen upon these grounds. The trains brought in twenty-four car-loads, besides all that came by other means.

means.

Ryerything is quiet and the best of harmony prevails, and the prospects are that this will be one of the best meetings ever held upon these grounds.

N. A. LULL, See'y.

Sunapee Lake, Aug. 14th, 1887.

ADDITIONAL BY MRS. L. A. ABBOTT. This lady kindly sends us a letter from which we have but space for the following extracts. She speaks highly of the work accomplished by Mrs. Craddock, Hon, Warren Chase, Eben Cobb, Mrs. Clara A. Pield and others. She makes among other points the following from Mrs. Field's lecture of Aug. 9th :

"Theology had its birth in the unipe condition of the soul. We have no angry God. Man was not created in Paradise, but down in the hells of being; he is traveling up just as fast as is possible for him to do. We are in the ripening condition of the ages to discard the unripe conditions of the past. Nothing will endure says that which bears the test of truth."

Our correspondent also makes the appended cita tion from the address of Eben Cobb, Aug. 12th :

[The Herald's dispatch places the attendance at Sunapee on the 14th at five thousand persons.—We shall print next week an interesting letter from Sunanee, written for our columns by Hon. Warren Chase.

Mrs. Effic Moss,

Who is making for herself a most excellent reputation as a full-form materializing medium, has received so many and urgent letters from her friends in Kausas City and other Western towns to again visit them, that she has decided to yield to their request, and will give her last séance in New York on Thursday evening, August 18th, and then turn her face toward the Golden Gate, to which distant point her journey will probably extend.

There are two spirits manifesting at almost every seance given by Mrs. Moss that are most convincing as to the genuineness of the manifestations, especially

seance given by Mrs. Moss that are most convincing as to the genuineness of the manifestations, especially to those who are strangers to her circles.

One of these is known as "Granny Brooks," who comes as an old lady of ninety, at which age she says she passed over. "Granny announces her presence by beginning to sing the hymn "Jesus, lover of my soul," and as the singing proceeds through the first two verses, gradually rises up, taking on the full form. She then delights to come out and speak to each one in the direle, and tell them that she first came through this medium to see her son, who is himself about ninety years old now, and that her son has lately gone to California, and is holding a rapping-circle there; and that she comes to Mrs. Moss's circle and then goes back and tells them by raps what takes place.

Granny then has the light turned on strong so that all may see that she has not a tooth in her head and that her hair is gray, and her face one that, once seen, will be easily remembered. Then continuing the same hymn, beginning with "Other Refuge Have I None," she gradually settles down until only the haad remains resting upon the carpet, when she ceases to sing, says "Good night," and vanishes from sight.

The other spirit comes specially for a test. Mrs. Moss is a pronounced brunette, with black eyes and hair. This test-spirit is a pronounced blonde with light, flaxen hair and eyebrows and large, light blue eyes. She comes with no vell over her face, has the light as brilliant as it can be made, and stands erect, looking directly toward it, so that every person in the circle can see plainly her features and the color of her eyes. Mether in feature nor form does she resemble the medium.

"Mrs. Moss made many friends during her late visit to the West, and it was her good fortune to have a

the medium.

Mrs. Moss made many friends during her late visit to the West, and it was her good fortune to have a number of prominent citizens convinced of the truth of Spiritualism by their attendance at her peances. She is an earnest, faithful and devoted worker in the cause, and is worthy of all encouragement, and the people of the Western States are to be congratuated that she is about to yialt them.

JOHN FRANKLIN OLARK.

A Letter from W. J. Colville.

To the Editor of the Banner of Light: Just a line from Cassadaga Lake to say we have had a delightful time there; everything passed off so pleasantly that it was a real sorrow to leave. Mrs. Bichmond and myself were the engaged speakers during my brief, sojourn of eight days at the Camp : multitudes of people attended the meetings; mediwas were numerous on the grounds. The weather was deligniful, and, indeed, to put the whole matter into a nitishell, harmony and success were the presid-

the divinities.

Not having time to write a letter, as I am now traveling to Cilaton, Ia., where I shall be for, rather more than a week from date, I evoluse you a brief abstract of some of the answers to questions given through my

Spiritualistic Meetings in Boston.

Chelsen—The Ladies' Social Aid Society meets in Mrs. Bumm's periors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; lats. M. A. Dodge, Secretary.

this hall last Sunday were unusually interesting. The morning meeting was opened by the Chairman, Mr. ings were given by Miss A. Peabody and others. Fa-ther Locke made some very interesting remarks upon

ings were given by Miss A. Peabody and others. Father Locke made some very interesting remarks upon the wonderful power of Spiritualism to give comfort to all while in the mortal, and the assurance of a beautiful life beyond. Jacob Edson followed with one of his clear and comprehensive speeches, holding the closest attention of the audience.

Very remarkable tests were given at the afternoon meeting by Frank T. Ripley, which were fully recognized by persons in the audience. Tests were also given by Mrs. M. A. French of Washington and others—all of which were well received.

At the evening session Mr. Cobb presented a few remarks suggested by the death of Mrs. Tyler. Ar hur McKenna followed, giving names of spirits—all recognized: among others Mrs. Crocker, of Gambridge-port, who said that she was hapyin in her new home. This spirit was recognized by a lady in the audience as having passed away only one week ago. Frank T. Ripley gave some very excellent tests, among the names given being that of George Wardwell, who came also in the afternoon, and was very desirous of recognition.

Miss Peabody gave very interesting readings, and was followed by Dr. Leighton, of Somerville, who stated that some years ago he was called before a syndicate of ministers and church-members to give the reasons why he did not believe in the inspiration of the Bible and the dootribus of the New Testament—upon which topic he emiarged to the profit of his harers. Mrs. French also gave some very interesting tests. Mrs. Forcester gave the benediction of the day's services in a few well chosen remarks and read-lings.

The usual choir at these meetings is out on a vaca-

Spiritualist Meetings in Brooklyn.

adu /R.F.M.
Fraternity Rooms, corner Bedford Avenue and South Second Street,—Services every Sunday at 7½ P.M. Children's Lyocum at 3 F.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Is progressing. The sessions are taking the form of mediums' meetings and are proving very interesting - the retiring sensitives be-

Saturday evening, 20th inst., Mr. Albert Smith will deliver an address upon "The Truths and Errors of Modern Spiritualism." F. W. JONES.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 25 F. M., and Thursday afternoon at 3 o'clock. Frank W. Jones, Con-Adelphi Hall, corner of 53d Street and 7th Avenue, -Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

The People's Spiritual Meeting

exceedingly instructive sessions were enjoyed. A poem, "My Defense," was read at the com-mencement by the Conductor; Mr. S. A. F. mencement by the Conductor; Mr. S. A. F. Goodspeed gave inspirational poems and spirit messages; Dr. Emma R. Still presented several communications to friends in the audience. A lively conference then followed, which was participated in by Messrs. Henry J. Newton, Dr. E. R. Still, Messrs. Nutt, C. J. Purcell, Harris, Ostrander and the Conductor.

In the evening the time was profitably used by Mr. Goodspeed, Mr. Bunce, Mr. Ellaworth and Mr. St. John.

330 W. 36th street. New York. Aug. 15th. 1887.

230 W. 36th street, New York, Aug. 15th, 1887.

Movements of Mediums and Lecturers.

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

Bishop A. Beals will speak at Grand Blanc, Mich., Sunday, Aug. 14th, and at Columbus, O., Aug. 21st.

of Imitations. Imitations and counterfeits have again appeared. Be sure that the word "Horsword's is on the wrapper. None are genuine without it.

Back numbers of the BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

Spiritualist Camp-Meetings.

ONSET BAY, MASS.—The eleventh Camp-Meeting at this place will close Aug. 28th. During the season trains will leave Boston for Onset from the Old Colony Railroad Station at 816 A.M., 19 A.M., 1 P.M., 310 P.M., 410 P.M., 410 P.M., 415 P.M

PREND MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:00) will be hald for the summer at this place—near Summit, N. J.

Summit, N. J.

Parlamp. Fa.—The Camp-Meeting heretofore held at
Mechaniny Falls now takes place at this locality. Its ninth
annual section will close Hept. 10th.

THE STARTIC (COMM.) SPIRITUALIST CAMP-MEETING
FROME HEAD. THE QUEEN CITY PARK CAMP-MEETING, Burlington, Vi., closes Sept. 12th.

VERONA PARK, Mr. -The Camp will continue during

Providence, R. I.—At a meeting of the Executive Board of the Providence Spiritualist Association, held July 30th, 1887, the following preamble and resolutions were adopted:

July 30th, 1837, the following preamble and resolutions were adopted:

Whereas, The angel called Death has visited the home of our brother, Horace B. Knowles, and removed therefrom to higher spheres of life his beloved wife and companion; therefore, be it.

Resolved, That the Providence Spiritualist Association tender to Bre. Knowles our deepest sympathy in this his hour of sadness, at the same time offering opr heartfelt prayers that the Spiritof all Goodness and Wisdom may be with him to fill his heart with the consolation and comfort which mortals would gladly give, but are powerless to express. We would also remember in our expression of sympathy the bereaved son and other mourning friends. May the light which has dawned upon the mother shine into their heart te burghten and cheer these dark hours.

Resolved, That we, as an Association, send, as an expression of the high respect and esteem which we feel for our arisen sister, a floral tribute of our love in the form of "The Gates Ajar."

Hesolved, That a copy of these resolutions be sent to Bro. Knowles, and also for publication in the Banner of LIGHT and Religio-Philosophical Journal.

MARY E. A. WHITNEY,

See'y Prov. Spiritualist Ass'n.

BT. LOUIS, MO.—The First Association of Spiritualists meets at 21, F. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 620 South Broadway. Isaac S. Lee, Cor. Sec., No. 1622 North 12th street, St. Louis, Mo.

CHICAGO, H.L.,—The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ r.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 150 22d street. Children's Lyceum, Bunday, at 114 P.M. Epirituelists' and Mediums' Meeting. 3 P.M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

CHECAGO, ELL.—The Young l'eople's l'rogremive So-clety moets in Avenue Hall, Walsah Avenue and 22d street, on Bunday evenings, at 7:45 o'clock.

NEWARE, N. J.—The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

RATES OF ADVERTISING.

Each line in Agaie 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 ferty 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.

AT Advertisements to be renewed at continued rates must be left at our Office before it it, on faturday, a week in advance of the date whereon they are to appear.

AT Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in ex-erces of the regular rates. Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNEB OF LIGHT cannot well undertake to wouch for the honsety of the 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.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice. \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jy2

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

Jy2

13w*

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers scaled letters. Terms \$3, and 10c. postage. 4w Au13 \$3, and 10c. postage.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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

ADVERTISEMENTS.



BOSTON FOOD SUPPLY COMPANY. Capital Stock of Company, \$50,000. Par Value of Stock, \$10 per Share.

A few intelligent men and women wanted as Agents to a licit subscriptions to the stock of the Company. WE are now selling a limited amount of this Stock at \$5 per Share to further the building apparatus. Office. 697 Tremont street. Boston, where the Prospectus and all other information can be obtained.

President, J. F. BALDWIN: Treasurer, HENRY J. GARDNER: Scoretary, MRS. P. M. MENDUM,

HASLETT PARK Camp-Mooting. THE FIFTH ANNUAL CAMP-MEETING

Michigan Spiritualists WILL be held at Haslett Park, commencing Aug. 3d, and closing Sept. 5th, 1897, including five Sundays, Haslett Park was formerly called Nemoka. LIST OF SUNDAY SPRAKERS.

LIST OF SUNDAY SPHAKERS.

Bunday, Aug. 7-10:20 A.M., Bishop A. Beals, New York, Inspirational speech and song; subject by the audience, 20 clock F.M., Hon, Glies B. Stebbins, Of Detroit; subject, "What is Spiritualism"; 7:30 F.M., Mrs. S. G. Wagner, of Uhio, inspirational speech, with poem and character delineations.

Bunday, Aug. 14-10:20 A.M., G. H. Brooks, Wis., Bedium, speech and psychometric readings. 2 F.M., Mrs. R. S. Lillie, Philadelphia, 7:20 F.M., platform tests and character delineations, mediums and speakers to be called by the audience.

actor delineations, mediums and speakers to be called by the audience.
Bunday, Aug. 21—10:30 A.M., Mrs. L. A. Pearsall, Mich.
27.M., Mrs. Juliett H. Severance, M. D., Milwaukee.
7:30, conference.
Bunday, Aug. 22—10:30 A.M., W. H. Biair, Chicago, Ill.
27.M., speaker selected by the manager, 7:30 P.M., speaker selected by the audience.
Bunday, Bept. 4—All prominent speakers in attendance will be invited to make short speeches.
Interesting exercises will also be held on week days.

Jyzz

Picture of FACTS Convention. TAKEN at Onset July 27, 1887. The largest Picture-1873 inches-ever taken at Unset Bay is on exhibition at the Banness of Light office, Frice, \$4,00; with FAUTS one-year, \$2,50. Smaller one of the same Meeting, \$1,23, with FAUTS one year.

ALFRED JAMES. 226 BACE ST., PHILADELPHIA, PA., Trance Medium, Communications or Questions \$1,00 and two 2-cent stamps.

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Experiences of the Spirits Eon and Eopa, In Earth-Life and Spirit-Sphone; In Ages Past; In the Long, Long Ago; and the; Hany In-carnations in Earth-Life and on Other World:

A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such a never before published. No book like unto this has ever found its way to carth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light" to her soul-mate Eon, and through him to the world.

It has 650 large-sixed pages, is elegantly bound in fine English cloth, has bevoled boards and gilt top. Will be sent by mail on receipt of \$6.56. Bend amount in Money Order or Hegistered Letter.

Catalogues, giving contents of the Book, maded free to very one.

Please send your name and address.
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intem. New England Spiritualists' Camp-Meeting Association.

Fourteenth Annual Convocation AT LAKE PLEASANT. MONTAGUE, MASS.

(On the Hoosac Tunnel Route, midway between Boston and Troy). July 30th to Aug. 29th, Inclusive.

SPEAKERS. Sunday, July 31st, Hon. A. H. Dalley, Brooklyn, N.Y.; Mrs. Fannie Davis Bmith, Brandon, Vt. Wednesday, Aug. 3d, Mrs. Fannie Davis Bmith, Bran-lon, Vt. Woonesday, Aug. 5th, Mr. Albert E. Tisdale, Springfield, Friday, Aug. 5th, Mr. Albert E. Tisdale, Springfield, Bunday, Aug. 7th, Mrs. Amanda M. Spence, New York, N.Y.; Mr. Albert E. Tisdale, Springfield, Mass. Wednesday, Aug. 10th, Mrs. Amanda M. Spence, New York, N.Y. York, N.Y. Friday, Aug. 12th, Mr. Chas. Dawbarn, New York, .Y. Bunday, Aug. 14th. Mr. Chas. Dawbarn, New York, .Y.; Mr. J. Clegg Wright, Philadelphia, Pa. Wednesday, Aug. 17th, Mr. J. Clegg Wright, Philadelphia Pa.

hla. Pa.
Friday, Aug. 19th, Mrs. R. S. Lillie, Boston, Mass.
Friday, Aug. 21st. Mr. Lyman C. Howe, Fredonia,
Ly.: Mrs. R. S. Lillie, Boston, Mass.
Wednesday, Aug. 24th, Mr. Lyman C. Howe, Fredonia, N.Y.
Friday, Aug. 25th, Mr. J. Frank Haxter, Chelsea, Mass.
Sunday, Aug. 25th, Mrs. C. Fannie Allyn, Stoneham,
Mass.; Mr. J. Frank Baxter, Chelsea, Mass.
PUBLIC TEST MEDIUMS.

MR. JOHN SLATER, MR. J. FRANK BAXTER, MRS. MAUD E. LORD, MRS. CARRIE E. S. TWING, DR. J. V. MANSPIELD, the writing medium.

MANSFIELD, the writing modium.

MUNEC.

The Worcester Cadet Hand, E. D. Ingraham, Leader, is a splendid organization, and a worthy successor of the Pitchburg; some thinking it equally as good as the latter. At all events we are sure of good music, and there need be no uneasiness on that score. Mr. Ingraham is a fine musician, and promises to spare no pains to give entire satisfaction to all. His Band has played at the Point of Plues and Nantasket to immense audiences with great favor.

The Ingraham's Orchestra will furnish music for dancing at the Pavilion, and a good Prompter will manage the floor at each session. at the Payling, and a good Promper will manage the most at each session.

The musicians will arrive at the Lake Saturday, July 30th, and remain until Aug. 20th, giving choice concerts daily at 9:30 A.M. and I P.M. On Sundays an additional concert will be given in the evening.

THE HOTEL, Under the management of H. L. Barnard, of Greenfield, the genial and popular landlord of last season, will be open for guests from July lst. Address Lake Pleasant, Montague, Mass.

For particulars concerning transportation of camponlipage and baggage, leasing tents and lots, engaging lodgings and beard, schedules of railroad fares, etc., etc., see annual circular, which will be sen bort-paid to any address by M. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

ONSET.

ELEVENTH ANNUAL Camp - Meeting.

For Circulars of Information, address E. Y. JOHNBON, Onset, Mass. The meeting is held from

July 10th to Aug. 28th. All facilities for Camping, Stores, etc.

sure to buy your Excursion Tickets for Onset, and do get off at any other station than Onset. 156w Jy16

STREET RAILWAY CARS now running from Onset Station to the centre of the grounds.
Free Transfer from the centre to any cottage or hotel. Quick Transit, free from dust. Ample accommodations. All Baggage and Freight transferred from Onset Dépôt to any point on the grounds.

Jylé 158w

DR. N. H. PIERCE, A NOTED Magnetic Physician, late from Ann Arbor, Mich., may be found at 641 Tremont street, Boston. Many testimonials and press notices in the Western State commend her wonderful power over disease, Unice hours from 8 A.M. to 6 F.M. Give her a call.

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Letter address, 9 Bosworth Street, Boston, Mass. 1000 STATEMENTS of Reliable Phenomena wanted for publication in FACTS. Drawer 5223, Boston. tf Jy2

Hidden Way Across the Threshold;

THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Boul and to Learn

The Guidance of the Unseen Hand. illustrated and made plain with as few Occult phrases as BY J. C. STREET, A. B. N.,

Fellow of the Order S. S. S. and of the Brother-hood Z.Z. R.H. Z.Z. ILLUSTRATIONS.

The Oracle of Delphi; God, the Eternal Fountain of All Life, the Great Infinite and Eternal Energy, from which All Things Proceed; The Cross of Antiquity and Other Sacred Symbols; The Winged Globs and Other Gnestic Symbols; The Great Mystery of God in Man—the Interlaced Triangle; Illumination of Mentality; Monogram of the Three Mysteries and Other Symbols; The Gnostic Amuletthe Delphic Sacred Mysteries—The Hidden Things; The Many Manslons or Spheres and Firmaments. CONTENTS.

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NINETEENTH CENTURY SENSE: The Paradox of Spiritualism. By JOHN DARBY (DR. GARRETSON),

Author of "Odd Hours of a Physician," etc., etc. It is a very thorough and comprehensive discussion of the subject, which will awaken considerable interest among thought its persons. The author's method is ingenious and original, and, siming as he does to reconcile the apparently unreconcilable, his conclusions will prove worthy of chreful consideration.

onsideration.
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College Hall, 34 Beer Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street, corners of Beers.—Sundays, at 3% and 7% P. M.; also Thursdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1831 Washington Street.—The First Spiritualist Ladies' Als Society meets every Friday. Mrs. H. O. Torrey. Secretary.

College Hall, 84 Essen Street .- The meetings at Eben Cobb, with an invocation, and tests and read-

ings.

The usual choir at these meetings is out on a vacation, and its sweet music is very much missed.

H.

Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A.X. and 7% P.X.

Aven Hall, Hedford Avenue and Halsey Street.

—Mr. John Slater holds meetings on Sundays at S. P. M. and S. P. M. sharp.

Everett Hall, 396 Futton Avenue.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

The Brooklyn Progressive Spiritual Conference

very interesting—the retiring sensitives becoming gradually more willing to remove "the
bushel" from over the lights with which they
have been endowed.

Saturday, 13th inst., the conference was
opened with singing by the audience, followed
by an original poem by Mrs. Hall, and short
addresses under control by Mrs. J. C. Vittum
and Mrs. S. D. Bertine. Mr. W. J. Cushing,
Mr. St. John, Mrs. Ruggles, Mr. Elisworth and
others, contributed to the interest of the occasion.

Spiritualist Meetings in New York.

In this city was well attended yesterday, and

Miss M. T. Shelhamer would like to make engagements for Bunday lectures during the coming season, within one hundred miles of this city. Address care Banners of Light, Boston. Man. Abby N. Burnham spoke at Rindge (N. H.)
Camp Meeting on the afternoon of Bunday, Aug. 14th,
and at Peterboro' in the evening; at Quinoy, Mass.,
on Monday evening, 15th; she will address the friends
at Mount Wachusett, Mass., on the 21st, morning and

Mr. J. W. Fletcher can be engaged for lectures, followed by tests, in New England only, for the next season. Address 6 Beacon street, Boston, Mass.

Dr. J. M. Peebles, returned from his Ruropean trip, is now comfortably ensconced in his home at Ham-

Horsford's Acid Phosphate. Beware

warenam, and not at Onset.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION:—Fourteenth annual convocation at Lake Pleasant, Montague, Mass., closes Aug. 28 by: During its continuance trains will leave the Fitchburg Bapet, Boston, for the grounds at 6:30, 8:30, 11:38 A.M., and at 1:05 F.M. The 7 F.M. train will also stop at the Lake provided there are say passengers to leave.

are any passengers to leave.

SUNAPRIS LAKE, W. H.—Sessions of the tenth Annual
Recting close Aug. Sist.

Mississippi VALLEY. Spinitualist Association to Mount
The fifth sanual Camp-Meeting of this Association the Mount
Pleasant Park, Clinton, Ia., closes with the month of August.

CASSADAGA LARR, N. Y.—Camp-Meeting will close Monday, Sept. 4th. TEMPLE HEIGHTS, NORTHFORT, Mr. -- Camp-Meeting oees Aug. Mist.

Message Department.

The Messages published under the above heading indicate that pirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those which ass from the earthly sphere in an undereloped state, evalually progress to higher conditions. We ask the reade to receive no doctrine put forth by spirits in those columns that does not comport with his or her reason. All papers as much of truth as they perceive—no spore.

Son. Allyspress as much of truth son who may recognize more. It is our earnest desire that those who may recognize the nessess of their spirit-friends will verify them by informing a of the fact for publication.

For Legers of inquiry in regard to this department of the Banney must not be addressed to the medium in any case.

Lewis B. Wilson, Chairman,

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about themiddle of September next.

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

Report of Public Scance held May 20th, 1887-Continued from last issue.

Charlie Carver.

Good afternoon, Mr. Chairman. I was so young when I passed away I can truly say that the greater part of my life has been gleaned from the spiritual side; and yet I have learned a good deal and gained much rower and knowledge of earthly things by coming back in contact with physical life.

I call myself as I would were I here—Charlie Carver. I come to not only reach my dear mother, but also my brother Robert, and tell him that I have been by his side in many hours; I have watched his growth and development from a little boy to a great tall man. I have

from a little boy to a great tall man. I have seen him gaining knowledge, going from place to place, reaping experience that has been good for him. I have been a companion to him although he did not know it, and I feel I am inthough he did not know it, and I feel I am indebted to him for something of my knowledge
of earthly things. It seems to methat the time
is not far off when he will enter larger lines of
experience. I can dimly see coming to him, I
might say, a new life, and yet I will not; but
that he is to branch out in his career, take up
much and accomplish much, I can see is com-

ing in the near future.

I wish to tell mother that I am with Robbie; I wish to tell mother that I am with Robbie; that I am privileged to watch over him, and at times to come so near as to touch his life. He does not know that it is me who comes, and yet I think that an influence is almost unconsciously felt, which has an effect upon his life, both spiritually and materially. I wish to tell her that I am often with her; that sister is there, and father, and friends who love her for the work she has performed and for the good that she is doing now at times.

RNOWledge, out I come merely to a small circle thoughts and spirit come merely to a small circle thoughts and spiritually and merely to a small circle thoughts and spiritually and private from the set in the set in the spiritually and materially. I wish to tell and when others will find their feet nearing the invisible shore.

William sends his greetings; also brings much love and kindly feeling, as do others—those who were known as talented minds here, and

that she is doing now at times.

Not long ago, when the raps came to her in her own home, when the beautiful lady was present, I was there, and I and other spirits were privileged to make those raps, and let my dear mother know that the angels were all around her. We whisper to her and she catches our words; we are happy in the thought that those who dwell on the unseen shore of life can manifest intelligently to their dear ones of earth at certain times, and bring the loving message and kindly influence to cheer their lives. My mother will know, and I think understand what I have said, and perhaps it will make others feel that there is a truth in these things which the world does not fully understand. My mother is Mrs. Anna C. Rall of Cincipal Control of the c

William K. Lewis.

That bright spirit opened the way for me to speak here he would try and make the way plain to me. I followed him to-day, because I felt it was a good time, and he has indeed left it clear for me to speak. I promised myself long ago, that just as soon as possible I would speak from your circle and tell the world that I live, and that I have intelligent brain-power that I can use for my own and other purposes. I do not want it thought by those who have known me, those who have been related to me, that my mind is quenched, that my thinking power is lost, and I do not want them to think that before I left the body I had lost my intelligence or that my brain was not capable of performing its work. True, there was much to cloud it; there was much to prevent me from giving full expression to my thought as I wished; but I felt all the time it was there, and if it had a good chance it could express it-well as fully as In the days of my prime.

self as fully as in the days of my prime.

Now I am a spirit, independent of the old Now I am a spirit, independent of the old worn out body, and am glad to cast it off and have it go from me; but I want to say that I can understand my condition; I see my surroundings and I know with whom I fellowship. I have met my wife, and she is clearly intelligent, and moving along in her beautiful way in the spirit world. I have seen my little boy—grown to manhood—and he is strong and doing well his work in his own way. I have seen other friends and relatives, and I know that I have found a new home.

and if it had a good chance it could express it-

that I have found a new home.

Mr. Chairman, some of my friends will accept what I say and believe it comes from me: others will reject it and deny my coming. I cannot help the denial, nor shall I feel disturbed about it; but to all who care to receive my word I bring a greeting, and want them to understand I do not forget them. I take an interest in the things of this life,

although I don't wish to enter into anything connected with its financial or business circles. connected with its financial or business circles. I wearied of them on earth; got tired of all those purely material things, and perhaps that is why I rather let my hold slip upon them. Perhaps some will say I was not so successful later in life as in early years, and it may be because my interest did slacken. Well, I am done with those things now; but I do feel kindly toward those who are friendly to me. I want to do anything in the world I can to help them along.

them along.

I know I shall feel better for coming. I have felt from the first that if I could come and take possession of your medium, even if I only gave my name and said a few words, it would do me a great deal of good, because I have felt all the time that I needed this experience. I am from Boston. I was well known here, not many years ago, as William K. Lewis.

Eliza Blanchard.

I have a sister Emeline, Mr. Chairman, who livesin Chester, Pa. I usually called her Emmie when I spoke to her, as that is the familiar name by which she was known in our girlish life. I feel more tenderly drawn to my sister than to any one else on earth, for most of my relatives have passed to the spirit-world, and they are with me in my immortal home; but here on the earth my sister seems to have a claim on me, and I am sometimes attracted back to her home, though she does not know

along from day to day, doing this work and that, and having no thought of any union friends who were by her side. She does not know that spirits can return, and sometimes ahe longs for those whom she calls dead—she misses them from her life, and I have tried, and mother her tried, were hard to make her and mother has tried, very hard to make her understand that there is no death, but that all is life and sensation for those who pass through the change which must come to all, I send my love to her. I send much more than I cau express, for all our friends unite in many thoughts of affection which they wast toward her at this time. I feel that perhaps she will know I have got back, and that thought gives

me much pleasure.

My sister is mediumistic, and if she could only have opportunity for unfolding that gift we could come to her in her, own home and make our presence felt and understood. It casionally and sit alone with pencil and paper, and allow her hand to move as it, will, the time will come when she will find her hand tracing words of love from usend hope she will try and do this, and not be disheartened if ahe does not made of the some time, for we cannot all at once develop the power which we know sha does not see the source.

strangely paralyzed sensation in the face and along the right side of my throat. I feel it a little now as I try to speak: it almost prevents me from saying the words I wish; but I know it is only because of coming back in this way; for in the spirit world I have no such feeling. I had other things that I wished to say, but they have slipped from me. Perhaps I shall have to come again before I can give all that I wish; but if my sister knows I return with great love for her, and that it is my highest hope to some time lead her thoughts to a knowledge of this spirit communion, I shall be satisfied with making this attempt. My name is Eliza Blanchard. is Eliza Blanchard.

Frank Morton.

My errand here, Mr. Chairman, is principally to reach parties in Richmond, Ind. I see a change coming into their lives. They are relatives of mine, and somehow I cannot forego my interest in what concerns them. One would suppose that I, who have been so many years in the spirit-world, would have cut off from earthly association and turned my attention to things spiritual. In a measure I may have done so, but in a large degree I have not. These things in the material, especially where they have an influence upon friends and relatives, affect me; and that is why I endeavor to speak through this channel.

I wish my friends to know that what at pres-

speak through this channel.

I wish my friends to know that what at present threatens to be an unpleasant experience will not result in that way. The forebodings which they bear may be laid aside; for although there will be certain affairs which may not be as agreeable as desired, yet the whole will tend in a little while to a more pleasant ending than now promises.

in a little while to a more pleasant ending than now promises.

I know I am speaking rightly on this question, because I can trace the end from the beginning; I can see where certain circumstances are to arise which are not now provided for; I can perceive where certain conditions will have a bearing upon this matter, which are not now taken into account; and for this reason I give a word of cheer and encouragement to those who are now almost depressed because of their

a word of cheer and encouragement to those who are now almost depressed because of their prospects for the coming time.

This may not be plain to the world, but my mission is not to the world. I do not come to preach the gospel, or even to give any instruction or lesson to the outside mass. There are many who can do that far better than I. There are the statement of the surface of the surface and preschers on the surface. are teachers and preachers on the spiritual side who, at times they deem best, come to them to give their lessons and to diffuse their knowledge, but I come merely to a small circle of those who perhaps will be glad to hear from

love and kindly feeling, as do others—those who were known as talented minds here, and those who did not make a stir outside their own little circle of friends. They are all well-disposed and happy in the spirit-world, each one filling his place and doing his own work; and we know that all things have been ordered wisely and well by a great supreme power. You may call me, sir, Frank Morton.

Report of Public Séance held May 24th. 1887. Spirit Invocation.

Npirit Invocation.

Oh! thou Great Creator of all things, thou who hast called all forms and manifestations of life into being, we worship thee in sincerity and in truth: we bow before the majesty of thy law; we humbly bring to thee our aspirations and our thoughts, seeking guidance, asking for understanding of thy great truths. We would, oh! our Father, explore the depths and the mysteries of thy storehouse of knowledge, and eagerly gather up such instructions as will enkindle our souls with a desire to know and to understand all things. Oh! our Father, we approach thee in the spirit of love and confidence, certain of thy tenderness, certain that we shall receive thy benediction in all ways and at all times. We would be worthy the companionship of the holy and true; we would seek association with the pure and good of every age and of every life. May we become uplifted in thought and aspiration, so that we shall indeed come into sympathy with those bright minds who delight to do thy service. May we, at this time, be brought under such an influence and receive the baptism of love which floweth downward from the exalted hearts of worlds beyond. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—[By S. W. B., Preston, O.:] Did not the statement made in the Book of Exodus, that God called Moses to go up the Mount, promising that he should there receive tables of stone on which were written the Law and the Commandments, originate in the fact that what is now known as independent elect written.

the Commandments, originate in the fact that what is now known as independent slate-writing was practiced in those days?

Ans.—From records which have been preserved on the spiritual side of life concerning the early history of mankind, we understand that, in the days of Moses, what is now known as the practice of mediumship was somewhat well established and known among the more cultivated and refined of earth's people. We are informed that Moses himself was a wonderare informed that Moses himself was a wonder are informed that Moses himself was a wonderful instrument for the transmission of spiritual knowledge to earth, and that through his agency much information and instruction were conveyed to his followers and those who cared conveyed to his followers and those who cared to listen to him from the intelligences of a wise and exalted sphere. We have no doubt that Moses received the commandments somewhat after the manner related in the Old Testament. We have no doubt that other lines of instruction and precepts were given to this man in a like manner, for when isolating himself from the people he could receive from higher powers and manifestations and information as would govern him in his oare over, and teach ers and manifestations and information as would govern him in his care over, and teachings to the people. The tables of stone may have been literally such, or this may have been a figurative term of speech, implying that upon the isolated mountain-top Moses received from the world beyond such rules for conduct, such lines of instruction as might pass down through the argument of the regulation of anythin human the ages for the regulation of earthly human conduct—pass down intact and imperishable, and thus this scheme of instruction, these rules of conduct, might be readily likened unto tables of stone that neither time nor rust would be likely to wear away. Some of our commentators in the spirit-world declare this to be mentators in the spirit-world declare this to be the fact—that they were not literally tables of stone which were presented to the old law-giver, but that this code of conduct was given to him in such a form as to forever appeal to the higher judgment of mankind, and to appear more imperishable even than would the lofty mountains themselves. Yet we have several teachers in the spirit-world who declare that, in addition to this inner or spiritual signification. Moses did receive these lines and committee them. in addition to this inner or spiritual signification, Moses did receive those lines and commands upon tables of stone, having been imprinted or written thereon by the spirit guides
who came about him, he having been, in the
hour when the commandments were traced
upon stone, in a profound slumber, which is
now known to be the trance condition.

Q.—[By P. B. Small, Orleans, Mass.] If, as
understood, the Spiritual Philosophy teaches,
we carry with us to the world beyond, all loves
and hates, joys and sorrows, and inharmonious
conditions, we are unable to divest ourselves of
in earth-life, what reason have we to hope we
shall be happier in that world than we are in

than to any one about a settle, for most of my relative byte passed, the has pirit-world, and they are with me in my instructed means to have a make the commandment were traced upon stone, in a profound slumber, which is blow on the sart my sizes essent to have a make the most control of the stone of th

light of sound judgment upon all those people and objects which appeal to his mind in one form or another. When he does this, he will reason upon these matters and discover whether or no those people he has disliked are really so unworthy as he has thought. Reasoning upon these things, he will discover what is really loveable in humanity or in objects, and place his affection on that. He will come to learn that what is unloveable must be fleeting, of a temporary nature, and he will not to learn that what is unloveable must be fleeting, of a temporary nature, and he will not care to dwell in dislike upon the things or the people which have before offended him; he will be willing to let the unlovely go and not exercise his mind or thought upon it. In this way, he will grow into harmony with spiritual things and with spiritual life; he will think more of seeking for the beautiful, for that which is loveable in his neighbors and in surrounding objects, than of looking for that which is unobjects, than of looking for that which is unsightly, and by and by he will discover that there is a fount of happiness within himself, of the existence of which he has not thought, and the existence of which he has not thought, and he will go on from day to day, dwelling in this atmosphere of happiness, revelling in the light and beauty which he finds around him, drinking in the affectionate tenderness and accord of friends, until he rises above the sphere of unrest of unhappiness, and finds himself upon a plade of peace which will indeed prove a heaven to his soul.

Rosa T. Amedey.

The spirit who has just spoken illustrates the statement, or affirmation, that the kingdom of heaven is within; and indeed life proves this to be the case. The kingdom of heaven is one of perfect harmony and peace, and they who come to be at peace with their own lives and with all the world, who are ready to harmonize with Nature and her works, and to come into sympathy with humanity and its great responsibilities, will find the kingdom of heaven surging within their own souls; for this condition generates such an atmosphere of peace surging within their own souls; for this condi-tion generates such an atmosphere of peace and quiet as the world and its frictions can never take away, and as will lift the spirit it-self above all the cares, the frivolities and anxi-eties of external life. It is as though one had withdrawn from the great bustle, and dust, and heat of city life, and seated himself by a cool, quiet river, where the rippling water flows back and forth, singing its musical song; where back and form, singing its musical song; where the golden sunbeams stray gently upon the billows and upon the mossy banks; where the weary soul may find indeed tranquility of mind and brain, and be brought into strict harmony with Nature's forces, drawing health and strength from its surroundings. So the man who comes to rise above the anxieties and the turmoils of physical life, finds himself on the banks of a quiet river that ripples along peace-fully and sweet; he can draw from such an atfully and sweet; he can draw from such an atmosphere and such a scene only the most up-lifting and strengthening vitalities for his mind and brain.

and brain.

I have seen many spirits, Mr. Chairman, since I withdrew from the physical body, since I left this plane of warfare and toil for the state of the spiritual life; and many of these spirits have borne upon their faces and persons, and even in the atmosphere around them, traces of their great struggles with self. They have shown to me how they have indeed encountered enemies on every hand; and yet those foes were not of other households—they were of the spirit within. The greatest foe of all, I find, which a man has to put down and to overcome is selfishness. I have seen so many struggling along, trying to get the best place, to find the highest position, to gain all that is sweetest and most lovely for self, ignoring the rights and privilegés of their neighbors; and I have seen the seen the selfishness extend a little further than for self alone. I have seen these people fighting on in other ways, warring to gain the than for self alone. I have seen these people fighting on in other ways, warring to gain the best position, the sweetest emoluments, the brightest interests for those who were most nearly related to them; and this is another species of selfishness to be overcome, because in doing this they have forgotten the rights of others and have trampled upon them; and such spirits, however learned they may be in mental acquirement, however scientific in research, however grand and noble in those external things which the world looks upon and approves, cannot have the kingdom of heaven. They do not know of vital, true happiness, nor have they ever tasted the sweets of perfect peace, because there is always within, something that bids them look out for self and lose no opportunity of gaining that which they believe is required.

I have seen other spirits, humble and weak almost, not able to maintain their footing in mental powers or in lofty attainment of a scientific nature, humble and lowly in appearance and vate self-forgetful ever to represent every

entific nature, humble and lowly in appearance, and yet so self-forgettin as to spend every hour of their time in looking out for others, in trying to find something beautiful and sweet for their fellow-oreatures, and they have such a calm, quiet spirit, are so harmonious, and move about so beautifully, dispensing light and an atmosphere of purity about them, as to bless every one whom they reach. They are indeed harny, for they do not know of disord of happy, for they do not know of discord, of strife, of envy, or of jealousy, and these spirits have found the kingdom of heaven. Sometimes they are in lowly places, walking among darkened conditions—those from which you or 1 might shrink because of their unloveliness, saying naught of the more darksome aspects that. would repel us, only recognizing the possibility of an angelic life beneath the unloyely exterior, only looking for the germs of divinity with-in the human form that now seems repulsive, seeking ever to bring those germs into the light, to devolop the angelic possibility, to lead the unlovely, impure spirit above the contempla-tion of its dark conditions to a knowledge, a hope of something higher and better which it may attain, and these workers, going about in the darkened places, stepping down into the mud and mire of social life, in order to pick out a pearl and place it in its true position, have found the kingdom of heaven much more truly

found the kingdom of heaven much more truly than another spirit bent upon its own development, upon its own educational interests, who moves around in a mansion of beauty, amid floral scenes of loveliness.

These things have to be taught, Mr. Chairman; humanity has yet to learn that there is no way to find happiness and peace save by working it out through self-endeavor, through the power of the spirit to rise above unlovely

working it out through self-endeavor, through the power of the spirit to rise above unlovely and impure aspirations and thoughts to a plane of unselfishness.

I did not think to discourse upon these things when I came, but it is something that reaches into my life and takes hold of my heart; I feel a love for my kind pressing upon me. When I come back to carth life and think of the days when I think of the days. when I tried to earth life and think of the days when I tried to speak the word of truth, and remember how humanity must and will, for years and ages, require every learnest soul to speak its word of truth, how it demands knowledge and wisdom from those who know more than itself, then I feel we must more of us be allant. But more said to the contract of the contra

ground into me, I suppose, and I thought they were all right; and made them a part of my life. For a year or two I held on to them. I was just as ignorant about life as I could be. I knew what it was to work hard on this side. but I didn't have much of an education, and I was pretty badly off, I tell you.

That is the way it seems to me now, as I look back, but somehow, and I hardly know how it was, it came to me that I must be up and doing and trying to learn. There was an old relative of mine, and I didn't know him on the other side, who had a good deal of learning, and he had the faculty of looking into things pretty closely and studying them up; it seemed that he had been doing this a good many years on the spirit-side, and for some reason he took an interest in me, and by his power and help I began, to study, so that now, as I come back here, I talk very differently from what I would had I come soon after going from the body.

Why, I tell you, I do take an interest in things here and in people. I want to do something, if I can, to help along a good work. I don't want to see my friends groping along in the dark. I don't want them to cling hold of old superstitions, and become so wrapped up in them as not to see the clear light shining all around. I thought if I could get back here and speak I might do a little good in this manner. I hardly know just how, but I have come.

I want to tell my people that I am aliye and strong. I would be an old man if I was here

I hardly know just how, but I have come.

I want to tell my people that I am alive and strong. I would be an old man if I was here now, but I don't feel so on the spirit-side. I have been trying to save my strength and to make the most of it, although I have a great deal to learn—more than I could think of in a year's time; yet I do think I have gained samething since I went out that I am not something since I went out; that I am not quite so ignorant and foolish now as I was then; that I understand lifea little better; and I am thankful for these privileges which have been given to me. I send my greeting to any who care to receive it. I used to live in South Boston. My name is John Ring.

Margaret Peck.

I have friends and connections, Mr. Chairman, in Portsmouth, N. H. I feel like a stranger in coming here, but I was told I might perhaps get a word to some of my friends in this way. I was somewhat feeble and broken down before leaving the body, and for a little while I felt as though I could not make any effort to find my friends or to do anything, but that did not last long, and when I met the friends I had known on earth whom I had called "dead," it seemed to give me new life and courage.

From them I learned that I could return and see those I had left, and sometimes touch them, though they would not feel my presence, and I could gain a knowledge of what life was doing for them. This interested me very much, and I tried to follow it out. I have visited friends, I have seen them and have tried to make them know I could do so. They do not understand this, but I wish them to. I shall try to bring them what information I can concerning this spiritual life, but I myself do not know all that I would like to, for the life here has seemed so strange, so different from what I expected.

I have not gained all that power which I have asked for, and I was told that by coming here I would get new light, and some of the mists that have settled around me would perhaps flee away from my mind. I shall be glad if it proves so, for I want to understand these things and to learn them thoroughly.

I bring my love to friends. Tell them I am not now weak and weary; I am interested in life, and I am contented to let the old interests

not now weak and weary; I am interested in life, and I am contented to let the old interests pass away. I do not cling to them now; they have served their purpose; and if any one can take from them that which is good, I shall be glad; if not, let them all go and be cast away from sight.

from sight.

There are friends with me who wish also to be heard. I might tell them that Seth and Martha send love and desire to gain a hearing; they do not wish to speak in public, but they would like to go privately to their friends and tell them of the new country and its bright homes. Margaret Peck.

Charles F. Hoyt.

Ido n't feel very well, Mr. Chairman. I feel oppressed for breath. I felt that when I was here; sometimes I felt as though there was a great weight on my ohest, and if I could only throw it off I should be so glad; but it lingered, and I breathed with difficulty because of it, and this troubled me a good while before I went to the other life. I do not have it there. I have right at opening in this I have tried two or three times to speak in this way, andlevery time I have felt that oppression, and so could not do as I wished.

To-day I made up my mind that, no matter

To-day I made up my mind that, no matter how it annoyed me, I should make the effort to speak, as I wanted to tell my friends that I live. I do n't think they have a very clear thought that I do. They have a hope, a vague thought that there is something of me somewhere; but that is not very satisfactory either to them or to me. They believe somewhat in a future life, because they cannot bear the idea of death ending all things, but they have no clear, tangible idea of what the future is or what the state of their friends may be after passing through death. I did n't have any clear understanding of these things. I was a young man, and more concerned with the affairs of mortal life than with those of the spirit.

spirit.
When my illness first came upon me, I did n't give it serious attention. I thought it a little thing that would wear away, so I left it to itself. Well, it made good use of its time and grew upon me, until at last I began to think about it. I tried then to throw it off, but its hold was too firm, and finally it led me to think of where I was going to, and made me review my past life.

of where I was going to, and made me review my past life.

I cannot say that I ever did anything very bad, but then I don't know as I ever did anything very bad, but then I don't know as I ever did anything very good. I went along enjoying the things of this world, when I could get them, about as well as I could, and giving not much thought to my fellow beings. Of course, I spoke kindly to my friends, and was always gad to see them. Sometimes I was a little impatient, as we are all apt to be; but now, as I look back over the past I can see a good many times and places where I might have tried to do something for those who needed help, and I feel sorry for it.

Well, I had to look at these things when I came to my last sickness, and I wondered what was in store for me. I didn't trouble myself very much about a "burning hell," because I rather thought it an absurd ides. I didn't feel disturbed because, had not accepted. Joens as my "atonement," because I thought it too mean to place the sins I had incurred upon any one. I did n't have much faith in the old belief, and I think it troubled some of my friends because I was not more serious in that respect, for they were good church people, and they saw that I was making haste toward another world.

souls and to their bodies, too, if they will do it, because it will make them happier, and perhaps better reconciled to life and its conditions. I want every one to know I am doing first-rate; I feel good, and I can see a good many things ahead of me that are brighter and grander than those I posses; but this spirit world is something like this country of ours, where every man here has a right to put his energy of brain into some good work, and go ahead and make the best of life. He may be surrounded by adverse conditions, but anyway he has the right to make an effort, to do the best he can, to gain all the good things in life that he can honeatly earn. I find it about so on the spirit side; every one there has a right to go ahead and make the best of it for himself; earn those bright and beautiful things which he sees others possess and which he lacks. So I think matters are pretty evenly adjusted, and that I have nothing to complain of.

nothing to complain of.

I do n't know as it will be possible for my friends to find a medium that I can use, or that others who are with me can make use of; if they do I shall be delighted to come to them. I want them to understand these things as they are, and I am sure that they can be en-gaged in no better work than seeking knowl-edge. My name is Charles F. Hoyt. I am from Toledo.

Elizabeth Rowe.

My name, Mr. Chairman, is Elizabeth Rowe.

I am an old lady, but I don't feel old and tired when I am away from the life here. I have a comfortable little home on the spirit-side, and I have good friends there to make it pleasant with me; I do not lack for comforts, but sometimes I have a feeling come over me that there is something I want, and when I think it over I find it is the companionship of those dear friends I left on this side. They are struggling along, they do not have great houses and lands, and they have to work for everything which they possess. I am not sorry for that, because I think work is a good thing; it calls out what is in a man or woman; it braces up their energies, and it is a satisfaction to them to feel that they have earned what they could.

I always liked to work, and I like to now. I find plenty to undertake, and I try to do as well as I can. I am not pitying my dear friends because they have to work for a living, and because they have to work for a living, and because they have to work for a living, and because they have to work for a living, and because they have to work for a living, and because they have to work for a living, and because they have to work for a living, and because they have to work for a living, and the getting; but sometimes I see them growing tired, discouraged, and a little worn out with life, and it makes me feel sad that I cannot give them some of the brightness and oheer that surrounds me in the spirit-world. I know they will find it by-and-bye, if they are faithful to their duties and try to do as near right as they can, but I would like some of it to come to them here, and I thought, sir, if I could come back and tell them of these pleasant things and say there are loving hearts watching over them from beyond, who have sympathy and cheer and kindly feeling for them, and who and say there are loving hearts watching over them from beyond, who have sympathy and cheer and kindly feeling for them, and who come sometimes with helpful influences to brighten the way of life here, they might feel a little cheered up and think more of what is to come by and by.

I send these few words with my love. I am

I send these few words with my love. I am not worn out and broken down now with the cares of life. I have recruited my strength and I feel ready to do any work for those who are here. I would like Lizzie to feel she is sustained, and will be all the time, because in her faithful work for others she is ripening out her own soul powers. I do not want the child to feel that she is always to bear the burdens of others and not to find pleasant places for herself, because I see that in the years that are self, because I see that in the years that are coming these burdens will slip away from her; those that are dependent upon her now will be removed into other fields, and she will be able to gain something of the beauty of life for her-

And I want others to feel strong. There is And I want others to feel strong. There is Andrew: he is trying to get along the best he knows. Sometimes he feels as though he would give it all up if he could just sit down and let things slip along. But I do n't want him to do that. I want him to feel that he is placed here in a responsible position; that if his duties are humble—if he do n't get a great return for them—yet they are important, after all, and he must do the very best he can in discharging them.

them.

That is the way I want my people to feel:
that they must do the best they know how;
they must accomplish their work in the very
best way, and make it tell every time, even
though it do n't seem to be very much.
You'll excuse an old woman for running on
in this way, sir. You see, I know my friends,

and it seems as though I must reach them in coming here. I lived in Camden, N. J.

Thomas Keyes.

Have you room for one more, Mr. Chairman? I feel very glad to come, though I am not acquainted with you; but I have friends, and two particular friends in Great Barrington, whom I am very earnest to reach. I don't know as I will accomplish my wish, but I have an idea I may do something by coming here. I have felt, for a long time, that if Hiram and Sarah would only attend to those signs that

have felt, for a long time, that if Hiram and Sarah would only attend to those signs that are coming to them—I hardly know how or what to call them—but, sir, these friends of mine have been having what they call warnings lately, for some months, and they don't know what in the world to make of them.

Now, I want them to look after them, to watch them, and see if they don't mean something. Sarah is mediumistic, and lately the spirit friends of herself and her husband have been gaining power in the old house, and now they are finding that at certain times they can make signs of their presence, and it is just what they are doing. It think if our friends will ask questions, they will get responses, and it will not be very long, before they find out just, what this all means. I, for one, would like to see them interested in Spiritualism, because then their old friends who have gone into another world will perhaps get an opportunity of coming back to them and have gone into another world will perhaps get an opportunity of coming back to them and have gone into another world will perhaps get an opportunity of coming back to them and have gone in good, sound, sensible conversations; and also it might spread this truth among their neighbors and friends, and give a new life to the place. I want to see things pick up and grow; it spems to me that is very important.

I come back, with, a whole batch of good wishes and regards from cold-neighbors and friends who wish to have their friends on earth think kindly of them. We do not want any one to consider us dead, for we are ally all and

wishes and regards from old meighbors and friends who wish to have their friends on earth think kindly one them. We do not want and one to consider us dead; for we are alive; and we have to keep employed. We have energies and powers given us and they mean something; and as I so along in life, I find the more use, we make of those energies the more do they expend the greater becomes our ability for understanding things and gaining knowledge, and it do not do for a man to be idle; to first his time away, for he will find himself not of much account if he does; and so place for me to come to them I will be were happy to do so. I send them greeting. I want them to know, I say interested in their welfere, There is a titled of them in the later, welfere, There is a friend of their less as not of lien upon it which distarbs that, because he is embarased in a financial way; and it seems to me if Lean willy talk to him privately about mye minutes; of course, I cannot that dollars into his pockets, but, Lean there is a waste, going on on this place that might be checked.

It won't do for me to speak out clearly here, but I might say that if you will look carefully, Jim, over the whole, place, and take notice of

good; if so, I shall feel glad indeed. Thomas Keyes.

TO BE PUBLISHED NEXT WEEK.

May 27.—Anna Price; John Henry Smith: Sarah E. Namon; George Roeves; Emeline Groyar, William Jefferson.

May 31.—Edward Koowiton; Mary E. Savage; Mary Ann
Brewster; Joseph Waterhouse; Lucia Casady; Amelia
Morris.

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

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THE STORY OF A LOVING FATHER, DISOWNED BY HIS OWN WIFE.

[Correspondence of the Salem Gazette.]

Nearly sixty years ago it was my pleasure to make the acquaintance of one of the most prominent young men in town, a son of the deacon, a leader of the choir, and one looked up to as a model of beauty and manliness. His father died and left him a handsome property and a widowed mother to care for, and for some few years everything moved on around the large farm as though moved by a strong and energetic hand, and in due time he married the daughter of a professional man, and his old mother was laid away in the graveyard near by, where for generations the family had been laid in honored graves.

Speculation seemed to be the ruling passion with this young man, but all his hopes were not realized: The home and farm of his fathers was traded away for one in the city, and here disappointment after, disappointment seured his young wife and her more conservative parents against him; and though she had a family of three little children, she sought their friendly roof, where the father was shut out and the children were sent to school. On one occasion, some years after, when the children were on their way to school; their father meet them, and thinking they might be his own, asked them who they were, and, with tears, in his eyes turned away with a saddened heart, for he had never disgraced them by any bad habit, not even by the use of to bacco, only he and their mother did not think alike, and the breach was made wider by her parents.

never disgraced them by any! bad hablt, not even by the use of tobacco, only he and their mother did not think alike, and the breach was made wider by her parents.

They, however, passed, away, from earth, while the husband and father traversed the earth far and near, finding no rest for his proud spirit, which he had inherited from his fathers. Once in a great while he would be seen going to the home of one of his daughters, who was married well, and try to be friendly, but he was not, well, received, because of his early training, by the parent and grandparents. He would gladly have kept up correspondence and familiarity with his family, but this was not allowed. Yet he made clandestine visits to one of these daughters' homes, and on one occasion saw his wife, though so many years had intervened that he did not know her, and he sat and talked with her and other members of the family for the space of half an hour when she arose from her obair and left the room. He then said to his daughter: "You have a bearder." She said yes, and never told him it was his wife. She has now passed away, and all her father's family. The children still live, all are married and lovely in character. The father, if living is now about eighty years of age, without home or friends among those who knew him. In his prosperous days, except a few who hare called out in pity to give him a night's lodging or a meal of victuals, as in years past he has visited his native place.

The story is that he is dead—died in the almshouse in a neighboring State. The old farm, held by the family nearly two hundred years, passed into other, hands, and could these anolent owners now see the great change made by the manfacturing interest which obliterates this farm, whether they would be pleased or not must be left for others to judge. The whole lesson teaches us that we should cultivate love and friendship in the family, and overlook, not magnify, little faults.

August Magazines.

THE TRUTH-SERKER. edited by Rev. John Page Hopps, reprints that portion of Mr. Savage's discourse on "Immortality and Modern Thought" that relates to Spiritualism, remarking, "there are English Uni-tarians who would do well to imbibe this thinker's spirit, even though they cannot cherish his faith." The editor treats in an eloquent and logical discourse the subject involved in the question, "Is Salvation Possible After Death?" "Is it possible," he asks, "to believe that the angels of God, who, it is said, are gladdened when but one sinner repents, have only this poor sphere for their activity, and depend for their least selfish joy only upon those who here find their way to the path that leads poor waylarers home? We are told that the redeemed will spend eternity in praising God with harps in their hands. Harps in their hands, and yet so many in the dark, and so far away ! I often think that instead of harps in the shining golden streets, they will take lights and go into the outer darkness to seek and save the lost." London: Williams & Norgate.

THE VACCINATION INQUIREE reports the debate in the House of Commons on a motion to reject the vote by which bonuses are to be given public vaccinators, and says "the bonuses are doomed." Much surprise is expressed at the report of the committee appointed by the local Government Board to inquire into M. Pasteur's treatment of hydrophobia. It is stated that they took his experiments on trust, placed themselves unreservedly in his hands, and hence the report favorable to his theory. London: E. W. Allen.

THE PATH continues, its selections, from the poets of passages in support of the doctrine of re-incarnstion. Further notes on the astral light are given, and a variety of articles of theosophical and collateral subjects constitute the remaining contents. New York: W. Q. Judge.

THE THEOSOPHIST for July, the latest number revision of the Infinite, by Dr. Pratt, and under the title, "The Kabbalist of Jerusalem," the remarkable experience of a Hebrew merchant in search of occult truth; A series of Kosicracian letters, translated from the German, is opened, and new portions are supplied of "Norse Mythology," and "Notes on the Bhagavad Gita." Adyar, Madras, India. For sale by Colby & Rich, 9 Bosworth street, Boston;

Passed to Spirit-Lite,

From his home, in Harwich Town, Conn., July 27th, 1887, Mr. Edmond W. Dean, aged 63 years.

Mr. Edmond W. Dean, aged 63 years.

The funeral services were held at his home July 29th, and, at his special request, Mrs. R. S. Lillie gave the address, and Mr. J. T. Lillie rendered musical selections appropriate to the occasion. Beautiful indeed were the inspired words of comfort and consolation which fell from the lips of Mrs. Lillie, and fitting tributes of the true worth of our ascended brother. Mr. Dean early embraced the truths of the Spiritual Philosophy, was an active member of the "Spiritual Union;" a constant reader of the Bankers of LIGHT, ever, an able and earnest advocate of the beautiful truths which sustained him through a long and painful filmes, and gave him the blessed assurance of that home "beyond the yell."

Broan the beautiful and hospitable home of Capt. Wm. From the beautiful and hospitable home of Capt. Wm. H. Phillips, of Taunton, Mass., 'Aug'lit, Mrs. Lisate J.

H. Phillips, of Tainton, Mass., Aug. 1st, Mrs. Lizzle J. H. Phillips, of Tainton, Mass., Aug. 1st, Mrs. Lizzle J. Bryder, wife of the late Ohia. Ryder, layed 15 years.

A loving mother is lar to inourn the less of her visible, presence, but is comforted with a knowledge of her spiritual presence. By request of mother and daspiter, the writer officiated. The kiethodist minister assisted, as dapt. P. is a Methodist. Harmony prevalled (M. S. WOOD).

From her residence, in Somerville, Mass., July 28th, after several months of suffering, Eveling B.; wife of Thos. W. Tuttle, agod 69 years and 8 months; 120

From his home, in Newmarket, N. H., early in July,

From his home, in Newmarket, N. H., early in July, John Lawrence Boardman.

Mr. Boardman was born in Harmony, Me., July 24, 1822. His parents ramovad to Mortidgewock, where he passed his youth and early manhood. He was eminently a business main, and was been successful in his chosen vocation. He made many was facet, successful in his chosen vocation. He made many married and will be greatly missed by all. At can be truthfully said of him he had not an enemy. He was a constrained Spiritualist, and a constant reader of the Bannez or Lught, and his estimable wife—now widow—has long been conversant with the bright assurances which the New Dispensation has to offer regarding the present life and its sequences in the beyond.

In addition to the widow, the deceased has left behind him in the mortal an only hydricar and an adopted sister, who have the heartiest sympathy of all in this their great boreavement.

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Message Department.

The Monges published under the above heading indicate that shifts carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those which as from the earthly sphere in an undeveloped state, evalually progress to higher conditions. We ask the reade to receive no destrine put forth by spirits in those columns that does not comport with his or her reason. Allexpress as much of truth as they perceive—no more.

nore. It four earnest desire that those who may recognize the nessets of their spirit-friends will verify them by informing a of the fact for publication.

Learner in the medium in any Lawrence in the medium in any Learner in the medium in any Learner in the medium in any Lewis B. Wilson, Chairman.

The Free-Circle Meetings At this office have been suspended for the sum-

mer. They will be resumed, as usual, about the middle of September next.

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

Report of Public Séance held May 20th, 1887-Continued from last issue. Charlie Carver.

Good afternoon, Mr. Chairman. I was so young when I passed away I can truly say that the greater part of my life has been gleaned from the spiritual side; and yet I have learned

from the spiritual side; and yet I have learned a good deal and gained much rower and knowledge of earthly things by coming back in contact with physical life.

I call myself as I would were I here—Charlie Carver. I come to not only reach my dear mother, but also my brother Robert, and tell him that I have been by his side in many hours; I have watched his growth and development from a little boy to a great full man. I have I have watched his growth and development from a little boy to a great tall man. I have seen him gaining knowledge, going from place to place, reaping experience that has been good for him. I have been a companion to him although he did not know it, and I feel I am indebted to him for something of my knowledge of earthly things. It seems to methat the time is not far off when he will enter larger lines of is not far off when he will enter larger lines of experience. I can dimly see coming to him, I might say, a new life, and yet I will not; but that he is to branch out in his career, take up much and accomplish much, I can see is com-

ing in the near future.

I wish to tell mother that I am with Robbie; that I am privileged to watch over him, and at times to come so near as to touch his life. He does not know that it is me who comes, and yet I think that an influence is almost unconsolously felt, which has an effect upon his life, both spiritually and materially. I wish to tell her that I am often with her; that sister is there, and father, and friends who love her for the work she has performed and for the good

that she is doing now at times.

Not long ago, when the raps came to her in her own home, when the beautiful lady was present, I was there, and I and other spirits were privileged to make those raps, and let my dear mother know that the angels were all around her. We whisper to her and she catches our words, we are happy in the thought the our words; we are happy in the thought that those who dwell on the unseen shore of life can manifest intelligently to their dear ones of earth at certain times, and bring the loving message and kindly influence to cheer their lives. My mother will know, and I think understand what I have said, and perhaps it will make others feel that there is a truth in these things which the world does not fully under-stand. My mother is Mrs. Anna C. Rall of Cin-

William K. Lewis.

That bright spirit opened the way for me to come; he told me that whenever I got ready to speak here he would try and make the way plain to me. I followed him to-day, because I felt it was a good time, and he has indeed left it clear for me to speak. I promised myself long ago, that just as soon as possible I would speak from your circle and tell the world that I live, and that I have intelligent brain-power that I can use for my own and other purposes. I do not want it thought by those who have known me, those who have been related to me, that my mind is quenched, that my thinking

known me, those who have been related to me, that my mind is quenched, that my thinking power is lost, and I do not want them to think that before I left the body I had lost my intelligence or that my brain was not capable of performing its work. True, there was much to cloud it; there was much to prevent me from glving full expression to my thought as I wished; but I felt all the time it was there, and if it had a good chance it could express itself as fully as in the days of my prime.

Now I am a spirit, independent of the old

Now I am a spirit, independent of the old worn out body, and am glad to cast it off and have it go from me; but I want to say that I can understand my condition; I see my surroundings and I know with whom I fellowship. I have met my wife, and she is clearly intelligent, and moving along in her beautiful way in the spirit world. I have seen my little how-ways to repulsed and he is store and boy—grown to manhood—and he is strong and doing well his work in his own way. I have seen other friends and relatives, and I know

that I have found a new home.

Mr. Chairman, some of my friends will accept what I say and believe it comes from me: others will reject it and deny my coming. I cannot help the denial, nor shall I feel disturbed about it; but to all who care to receive

my word I bring a greeting, and want them to understand I do not forget them.

I take an interest in the things of this life, although I do n't wish to enter into anything connected with its financial or business circles. connected with its innancial or business circles. I wearied of them on earth; got tired of all those purely material things, and perhaps that is why I rather let my hold slip upon them. Perhaps some will say I was not so successful later in life as in early years, and it may be because my interest did slacken. Well, I am done with those things now; but I do feel kindly toward those who are friendly to me. I want to do anything in the world I can to help them along.

them along.

I know I shall feel better for coming. I have felt from the first that if I could come and take possession of your medium, even if I only gave my name and said a few words, it would do me

I have a sister Emeline, Mr. Chairman, who livestin Chester, Pa. I usually called her Emmie when I spoke to her, as that is the familiar name by which she was known in our girlish life. I feel more tenderly drawn to my sister than to any one else on earth, for most of my relatives have passed, to the spirit world, and they are with me. In my immortal home.

back to her home, though she does not know that I can come to her.

Many times I have watched her when moving along from day to day, doing this work and that, and having no thought of any unicen friends who were by her side. She does not know that spirits can return, and sometimes she longs for those whom she calls dead—she misses them from her life, and I have tried, and mother has tried, very hard to make her understand that there is no death, but that all is life and sensation for those who pass through the change which must come to all. I send my love to her. I send much more than I can express, for all four friends unite in many thoughts of affection which they waft toward her at this time. I feel that perhaps she will know I have got back, and that thought gives

know I have got back, and that thought gives me much pleasure.

My sister is mediumistic, and if the could only have opportunity for unfolding that gift we could come to her in her own home and make our presence felt and understood. It seems to me now, if she will enatch an hour occaionally and alt alone with pencil and paper, and allow her hand to move as it will, the time will come when she will flid her hand tracing words of love from use I hope she will try and do this and not be disheartened if she does not succeed for some time, for we cannot all at once develop the power which we know she does possess.

My errand here, Mr. Chairman, is principally to reach parties in Richmond, Ind. I see a change coming into their lives. They are relatives of mine, and somehow I cannot forego my interest in what concerns them. One would suppose that I, who have been so many years in the spirit-world, would have cut off from earthly association and turned my attention to things spiritual. In a measure I may have done so, but in a large degree I have not. These things in the material, especially where they have an influence upon friends and relatives, affect me; and that is why I endeavor to speak through this channel.

I wish my friends to know that what at present threatens to be an unpleasant experience will not result in that way. The forebodings

will not result in that way. The foreboilings which they bear may be faid aside; for although there will be certain affairs which may not be as agreeable as desired, yet the whole will tend in a little while to a more pleasant ending than

in a little while to a more pleasant ending than now promises.

I know I am speaking rightly on this question, because I can trace the end from the beginning; I can see where certain circumstances are to arise which are not now provided for; I can perceive where certain conditions will have a bearing upon this matter, which are not now taken into account; and for this reason I give a word of cheer and encouragement to those who are now almost depressed because of their who are now almost depressed because of their

prospects for the coming time.

This may not be plain to the world, but my mission is not to the world. I do not come to preach the gospel, or even to give any instruction or lesson to the outside mass. There are many who can do that far better than 1. There are teachers and preschers on the spiritual. are teachers and preachers on the spiritual side who, at times they deem best, come to them to give their lessons and to diffuse their knowledge, but I come merely to a small circle of those who perhaps will be glad to hear from me. I trust so, and bring them most kindly

me. I trust so, and bring them most kindly feeling and respect.

I know that the time is not far distant when one, at least, will join me in the spirit-world, and when others will find their feet nearing the invisible shore.

William sends his greetings; also brings much

love and kindly feeling, as do others—those who were known as talented minds here, and those who did not make a stir outside their own little circle of friends. They are all well-disposed and happy in the spirit-world, each one filling his place and doing his own work; and we know that all things have been ordered wisely and well by a great supreme power. You may call me, sir, Frank Morton.

Report of Public Séance held May 24th, 1887. Spirit Invocation.

Oh! thou Great Creator of all things, thou who hast called all forms and manifestations of life into being, we worship thee in sincerity and in truth: we bow before the majesty of thy law; we humbly bring to thee our aspirations and our thoughts, seeking guldance, asking for understanding of thy great truths. We would, oh! our Father, explore the depths and the taysteries of thy storehouse of knowledge, and eagerly gather up such instructions as will enkindle our souls with a desire to know and to understand all things. Oh! our Father, we approach thee in the spirit of love and confidence, certain of thy tenderness, certain that we shall receive thy benediction in all ways and at all times. We would be worthy the companionship of the holy and true; we would seek association with the pure and good of every age and of every life. May we become uplifted in thought and aspiration, so that we shall indeed come into sympathy with those bright minds who delight to do thy service. May we at this time, be brought under such an influence and receive the baptism of love which floweth downward from the exalted hearts of worlds beyond. Amen.

Questions and Answers.

what is now known as independent slate-wi

what is now known as independent slate-writing was practiced in those days?

ANS.—From records which have been preserved on the spiritual side of life concerning the early history of mankind, we understand that, in the days of Moses, what is now known as the practice of mediumship was somewhat well established and known among the more cultivated and refined of earth's people. We are informed that Moses himself was a wonderful instrument for the transmission of spiritual knowledge to earth, and that through his al knowledge to earth, and that through his agency much information and instruction were conveyed to his followers and those who cared conveyed to his followers and those who cared to listen to him from the intelligences of a wise and exalted sphere. We have no doubt that Moses received the commandments somewhat after the manner related in the Old Testament. We have no doubt that other lines of instruction and precepts were given to this man in a like manner, for when isolating himself from the people he could receive from higher powers such manifestations and information as would govern him in his care over and teach would govern him in his care over, and teachings to the people. The tables of stone may have been literally such, or this may have been a figurative term of speech, implying that upon the isolated mountain-top Moses received from the world beyond such rules for conduct, such lines of instruction as might passdown through the ages for the tragulation of seathly hypers. lines of instruction as might passdown through the ages for the regulation of earthly human conduct—pass down intact and imperishable, and thus this scheme of instruction, these rules of conduct, might be readily likened unto tables of atone that neither time nor rust would be likely to wear away. Some of our commentators in the spirit-world declare this to be the fact—that they were not literally tables of atone which were presented to the old law-giver, but that this code of conduct was given to him in such a form as to forever appeal to the higher judgment of mankind, and to appear of conduct, might he readily likened unto tables of stone that neither time nor rust would be likely to wear away. Some of our commentators in the spirit-world declare this to be the fact—that they were not literally tables of stone which were presented to the old law-giver, but that this code of conduct was given to him in such a form as to forever appeal to the higher judgment of mapkind, and to appear more imperishable even than would the lofty mountains themselves. Yet we have several teachers in the spirit-world who declare that, in addition to this inner or spiritual signification, Moses did receive those lines and commands upon 'tables of stone, having been in the hour when the commandments were traced upon stone, in a profound slumber, which is now known to be the trance condition.

Q.—[By P. B. Small, Orleans, Mass.] If, as understood, the Spiritual Philosophy teaches, we carry with us to the worldbeyond, all loves and hates, joys and sorrows, and inharmonious conditions, we are unable to divest our selection.

A profound slumber, which is now known to be the trance condition.

Q.—[By P. B. Small, Orleans, Mass.] If, as understood, the Spiritual Philosophy teaches, we carry with us to the worldbeyond, all loves and hates, joys and sorrows, and inharmonious conditions, we are unable to divest our selections.

A profound in the spirit that there is no way to find happiness and veace save by working it out through self-endeavor, through the power of the, applies, and industries to the power of the papirit, for is, above unlovely and industries upon these things of unselfishness.

I did not think to discourse upon these things into my life and takes hold of my heart; I feel a love for my kind pressing upon me. When I went the spiritual signification when the commandments were traced upon stone, in a profound slumber, which is now known to be the trance condition.

Q.—[By P. B. Small, Orleans, Mass.] If, as understood, the Spiritual Philosophy teaches, we carry with us to the world beyond all loves and hate

the above high shall feel better to configure 1 how the first control that that if I cond-copied a class of the control that if I cond-copy dense I have give the control to the control t

strangely paralyzed sensation in the face and along the right side of my throat. I feel it a mid objects which appeal to his mind in one little now as it ry to speak; it almost prevents me from saying the words I wish; but I know; for in the spirit world I have no such feeling.

I had other things that I wished to say, but they have slipped from me. Perhaps I shall have to come again before I can give all that I wished to say, but they have slipped from me. Perhaps I shall have to come again before I can give all that I wished to say, but they have slipped from me. Perhaps I shall have to come again before I can give all that I wish it is my highest hope to some time lead her thoughts to a knowledge of this spirit communion, I shall be satisfied with making this attempt. My name is Eliza Blanchard.

My errand here, Mr. Chairman, is principally to reach parties in Richmond, Ind. I see at change coming into their lives. They are relatives of mine, and somehow I cannot foregomy interest in what concerns them. One would suppose that I, who have been so many years in the spirit-world, would have out off irom earthly association and turned my attention to things spiritual. In a measure I may have done so, but in a large degree I have not. These things in the material, especially where they have done so, but in a large degree I have not. These things in the material, especially where they have done so, but in a large degree I have not. These things in the material, especially where they have done so, but in a large degree I have not. These things in the material, especially where they have an influence upon friends and relatives of mice and somehow? I cannot foregomy in the rest in the spirit-world, would have out off irom earthly association and turned my attention to things spiritual. In a measure I may have done so, but in a large degree I have not. These things in the material, especially where they have done so, but in a large degree I have not. These things in the material, especially where they have done and th

Rosa T. Amedey.

The spirit who has just spoken illustrates the statement, or affirmation, that the kingdom of heaven is within; and indeed life proves this to be the case, The kingdom of heaven is one to be the case. The kingdom of heaven is one of perfect harmony and peace, and they who come to be at peace with their own lives and with all the world, who are ready to harmonize with Nature and her works, and to come into sympathy, with humanity and its great responsibilities, will find the kingdom of heaven surging within their own souls; for this condition generates such an atmosphere of peace and quiet as the world and its frictions can never take away, and as will lift the spirit itself above all the cares, the frivolities and anxieties of external life. It is as though one had withdrawn from the great bustle, and dust. withdrawn from the great bustle, and dust, and heat of city life, and seated himself by a cool, quiet river, where the rippling water flows back and forth, singing its musical song; where back and forth, singing its musical song; where the golden sunbeams stray gently upon the billows and upon the mossy banks: where the weary soul may find indeed tranquility of mind and brain, and be brought into strict harmony with Nature's forces, drawing health and strength from its surroundings. So the man who comes to rise above the anxieties and the turmoils of physical life, finds himself on the banks of a quiet river that ripples along peacefully and sweet; he can draw from such an atmosphere and such a scene only the most uplifting and strengthening vitalities for his mind and brain. I have seen many spirits, Mr. Chairman,

since I withdrew from the physical body, since I left this plane of warfare and toil for the state of the spiritual life; and many of these spirits have borne upon their faces and persons, and even in the atmosphere around them, traces of their great struggles with self. They have shown to me how they have indeed enhave shown to me how they have indeed encountered enemies on every hand; and yet those foes were not of other households—they were of the spirit within. The greatest foe of all, I find, which a man has to put down and to overcome is selfishness. I have seen so many struggling along, trying to get the best place, to find the highest position, to gain all that is sweetest and most lovely for self, ignoring the rights and privileges of their neighbors; and I have seen the selfishness extend a little further have seen the selfishness extend a little further than for self alone. I have seen these people fighting on in other ways, warring to gain the best position, the sweetest emoluments, the brightest interests for those who were most nearly related to them; and this is another species of selfishness to be overcome, because in doing this they have forgetten the rights of species of selfishness to be overcome, because in doing this they have forgotten the rights of others and have trampled upon them; and such spirits, however learned they may be in mental acquirement, however scientific in research, however grand and noble in those external things which the world looks upon and approves, cannot have the kingdom of heaven. They do not know of vital, true happiness, nor have they ever tasted the sweets of perfect peace, because there is always within, something that bids them look out for self and lose no opportunity of gaining that which they believe is required.

I have seen other spirits, humble and weak almost, not able to maintain their footing in mental powers or in lofty attainment of a scientific nature, humble and lowly in appearance, and yet so self-forgetful as to spend every hour of their time in looking out for others, in trying to find something beautiful and sweet

trying to find something beautiful and sweet for their fellow-creatures, and they have such a calm, quiet spirit, are so harmonious, and move about so beautifully, dispensing light and an atmosphere of purity about them, as to bless every one whom they reach. They are indeed happy, for they do not know of discord, of strlie, of envy, or of jealousy, and these spirits have found the kingdom of heaven. Sometimes they are in lowly places, walking among dark-ened conditions—those from which you or 1 might shrink because of their unloveliness, say-ing naught of the more darksome aspects that would repel us, only recognizing the possibility of an angelic life beneath the unlovely exterior, only looking for the germs of divinity with-in the human form that now seems repulsive, seeking ever to bring those germs into the light, to devolop the angelic possibility, to lead the unlovely, impure spirit above the contempla-tion of its dark conditions to a knowledge, a hope of something higher and better which it may attain, and these workers, going about in the darkened places, stepping down into the mud and mire of social life, in order to pick out a pearl and place it in its true position, have found the kingdom of heaven much more truly than another spirit bent upon its own develop-ment, upon its own educational interests, who moves around in a mansion of beauty; amid floral scenes of loveliness.

These things have to be taught, Mr. Chair-man; humanity has yet to learn that there is no way to find happings and these leave here

I hardly know just how, but I have come.

I want to tell my people that I am alive and strong. I would be an old man if I was here now, but I don't feel so on the spirit side. I have been trying to save my strength and to make the most of it, although I have a great deal to learn—more than I could think of in a year's time; yet I do think I have gained something since I went out; that I am not quite so ignorant and foolish now as I was then; that I understand life a little better; and I am thankful for these privileges which have been given to me. I send my greeting to any who care to receive it. I used to live in South Boston. My name is John Ring.

Margaret Peck.

I have friends and connections, Mr. Chairman, in Portsmouth, N. H. I feel like a stranger in coming here, but I was told I might perhaps get a word to some of my friends in this way. I was somewhat feeble and broken down before leaving the body, and for a little while I felt as though I could not make any effort to find my friends or to do anything, but that did not last long, and when I met the friends I had known on earth whom I had called "dead," it seemed to give me new life and courage.

From them I learned that I could return and see those I had left, and sometimes touch them.

From them I learned that I could return and see those I had left, and sometimes touch them, though they would not feel my presence, and I could gain a knowledge of what life was doing for them. This interested me very much, and I tried to follow it out. I have visited friends, I have seen them and have tried to make them know I could do so. They do not understand this, but I wish them to. I shall try to bring them what information I can concerning this spiritual life, but I myself do not know all that I would like to, for the life here has seemed so strange, so different from what I expected.

I have not gained all that power which I have saked for, and I was told that by coming here I would get new light, and some of the mists that have settled around me would perhaps flee away from my mind. I shall be glad if it proves so, for I want to understand these things and to learn them thoroughly.

to learn them thoroughly.
I bring my love to friends. Tell them I am I oring my love to friends. Tell them I am not now weak and weary; I am interested in life, and I am contented to let the old interests pass away. I do not oling to them now; they have served their purpose; and if any one can take from them that which is good, I shall be glad; if not, let them all go and be cast away from sight.

There are friends with me who wish also to be heard. I might tell them that Seth and Martha send love and desire to gain a hearing; they do not wish to speak in public, but they would like to go privately to their friends and tell them of the new country and its bright homes. Margaret Peck.

Charles F. Hoyt.

That is the way I want my people to feel: that they must do the best they know how; I have fried two or three times to speak in this way, and every time I have felt that oppression, and so could not do as I wished.

To-day I made up my mind that, no matter how it annoyed me, I should make the effort to speak, as I wanted to tell my friends that I want him to feel that he is placed here that. I want him to feel that he is placed here in a responsible position; that if his duties are humble—if he do n't get a great return for them—yet they are important, after all, and he must do the very best he can in discharging them.

That is the way I want my people to feel: that they must do the best they know how; they must accomplish their work in the very best way, and make it tell every time, even though it do n't seem to be very much.

You'll excuse an old woman for running on in this way, sir. You see, I know my friends, and it seems as though I must reach them in coming here. I lived in Camden, N. J.

To-day I made up my mind that, no matter how it annoyed me, I should make the effort to speak, as I wanted to tell my friends that I live. I don't think they have a very clear thought that I do. They have a hope, a vague thought that I do. They have a hope, a vague thought that is not very satisfactory either to them or to me. They believe somewhat in a future life, because they cannot bear the idea of death ending all things, but they have no clear, tangible idea of what the future is or what the state of their friends may be after passing through death. I didn't have any clear understanding of these things. I was a young man, and more concerned with the affairs of mortal life than with those of the spirit.

my past life.

I cannot say that I ever did anything very bad, but then I don't know as I ever did anything very good. I went along enjoying the things of this world, when I could get them.

thing very good. I went along enjoying the things of this world, when I could get them, about as well as I could, and giving not much thought to my fellow beings. Of course, I spoke kindly to my friends, and was always glad to see them. Sometimes I was a little impatient, as we are all apt to be; but now, as I look back over the past, I can see a good many times and places where I might have tried to do something for those who needed help, and I feel sorry for it.

Well, I had to look at these things when I came to my last sickness, and I wondered what was in store for me. I did not trouble myself very much about a "burning hell," because I rather thought it an abourd ides. I did not feel disturbed because I had not accepted Jesus as my "atonement," because I thought it too mean to place the sins I had incurred upon any one. I did not have much faith in the old belief, and I think it troubled some of my friends because I was not more serious in that tespect, for they were good church people, and they saw, that I was making haste toward another world.

souls and to their bodies, too, if they will do it, because it will make them happier, and perhaps better reconciled to life and its conditions. I want every one to know I am doing first-rate; I feel good, and I can see a good many things ahead of me that are brighter and grander than those I possess; but this spirit world is something like this country of ours, where every man here has a right to put his energy of brain into some good work, and go ahead and make the best of life. He may be surrounded by adverse conditions, but anyway he has the right to make an effort, to do the best he can, to gain all the good things in life that he can honestly earn. I find it about so on the spiritislide; every one there has a right to go ahead and make the best of it for himself; earn those bright and beautiful things which he sees others are pretty evenly adjusted, and that I have nothing to complain of.

ters are pretty evenly adjusted; and that I have nothing to complain of.

I don't know as it will be possible for my friends to find a medium that I can use, or that others who are with me can make use of; it they do I shall be delighted to come to them. I want them to understand these things as they are, and I am sure that they can be engaged in no better work than seeking knowledge. My name is Charles F. Hoyt. I am from Toledo.

Elizabeth Rowe.

My name, Mr. Chairman, is Elizabeth Rowe. I am an old lady, but I do n't feel old and tired when I am away from the life here. I have a comfortable little home on the spirit-side, and I have good friends there to make it pleasant with me; I do not lack for comforts, but sometimes I have a feeling come over me that there is something I want, and when I think it over I find it is the companionship of those dear friends I left on this side. They are struggling along, they do not have great houses and lands, and they have to work for everything which they possess. I am not sorry for that, because I think work is a good thing; it calls out what is in a man or woman; it braces up their energies, and it is a satisfaction to them to feel that they have earned what they could.

I always liked to work, and I like to now. I find plenty to undertake, and I try to do as well as I can. I am not pitying my dear friends because they have to work for a living, and because the things which they have, come a little hard, for I think it is good for them; they appreciate what they have and they take good care of it, because it has been so hard in the getting; but sometimes I see them growing tired, discouraged, and a little worn out with life, and it makes me feel sad that I cannot give them some of the brightness and cheer that surrounds me in the spirit-world. I know they will find it by-and-bye, if they are faithful to their duties and try to do as near right as they can, but I would like some of it to come back and tell them of these pleasant things and say there are loving hearts watching over them from beyond, who have sympathy and cheer and kindly feeling for them, and who come sometimes with helpful influences to brighten the way of life here, they might feel a little cheered up and think more of what is to come by-and-bye.

I send these few words with my love. I am not worn out and hocken down we with the

a little cheered up and think more of what is to come by-and-bye.

I send these few words with my love. I am not worn out and broken down now with the cares of life. I have recruited my strength and I feel ready to do any work for those who are here. I would like Lizzie to feel she is sustained, and will be all the time, because in her faithful work for others she is ripening out her own soul powers. I do not want the child to feel that she is always to bear the burdens of others and not to find pleasant places for herself, because I see that in the years that are coming these burdens will slip away from her; those that are dependent upon her now will be those that are dependent upon her now will be removed into other fields, and she will be able to gain something of the beauty of life for herself.

And I want others to feel strong. There is Andrew: he is trying to get along the best he knows. Sometimes he feels as though he would give it all up if he could just sit down and let things slip along. But I don't want him to do that. I want him to feel that he is placed here in a responsible position; that if his duties are humble—if he don't get a great return for them—yet they are important, after all, and he must do the very best he can in discharging them.

coming here. I lived in Camden, N. J.

Thomas Keyes.

Have you room for one more, Mr. Chairman? I feel very glad to come, though I am not acquainted with you; but I have friends, and two particular friends in Great Barrington, whom I am very earnest to reach. I don't of death ending all things, but they have no clear, tangible idea of what the future is or what the state of their friends may be after passing through death. I did n't have any clear understanding of these things. I was a young man, and more concerned with the affairs of mortal life than with those of the spirit.

When my illness first came upon me, I did n't give it serious attention. I thought it a little thing that would wear away, so I left it to itself. Well, it made good use of its time and grew upon me, until at last I began to think about it. I tried then to throw it off, but its hold was too firm, and finally it led me to think of where I was going to, and made me review my past life.

I cannot say that I ever did anything very had been gaining power in the old house, and now make algus of their presence, and it is just

they are finding that at certain times they can make signs of their preschoe, and it is just what they are doing. It think if our friends will ask questions, they will get responses, and it will not be very long before they find out just what this all means. I, for one, would like to see them interested, in Spiritualism, because then their old friends who have gone into another world will perhaps get an opportunity of coming back to them and having some (good, sound, sensible conversations; and also it might spread this truth among their meighbors and friends, and give a new life to the

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good; if so, I shall feel glad indeed. Thomas Keyes.

TO BE PUBLISHED NEXT WEEK...

May 7.—Anna Price; John Henry Smith: Sarah E. Nason; George Bodyda; Emeline Groyar; William Jeferson.

May 31.—Edward Laowidon; May E. Bayage; Mary Ann
Brewster; Joseph Waterhouse; Lucia Casildy; Amelia
Morris.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Romantic, but True.

THE STORY OF A LOVING FATHER, DISOWNED BY HIS OWN WIFE.

[Correspondence of the Salem Gazette.]

(Correspondence of the Salem Gazette.)

Nearly, sixty years ago it was my pleasure to make the acquaintance of one of the most prominent young men in town, a son of the deacon, a leader of the choir, and one looked up to as a model of beauty and manliness. His father died and left him a handsome property and a widowed mother to care for, and for some few years everything moved on around the large farm as though moved by a strong and energetic hand, and in due time he married the daughter of a professional man, and his old mother was laid away in the graveyard near by, where for generations the family had been laid in honored graves.

Speculation seemed to be the ruling passion with this young man, but all his hopes were not realized: The home and farm of his fathers was traded away for one in the city, and here disappointment after, disappointment seured his young wife and her more conservative paragraphs.

disappointment after, disappointment seured his young wife and her more conservative partents against him; and though she had a family of three little children, she sought their friendly roof, where the father was shut out and the children were sent to school. On one occasion, some years after, when the children were on their way to school; their father met them, and thinking, they might be his; own, taked them who they were, and with team, in his eyes turned away with a saddened heart, for he had never disgraced them by any; bad habit, not even by the use of tobacco, only he and their mother did not think alike, and the breach was made wider by her parents.

never disgraced them by any: bad habit, not even by the use of tobacco; only he and their mother did not think alike, and the breach was made wider by her parents.

They, however, passed away from earth, while the husband and father traversed the earth far and near, finding no rest for his proud spirit, which he had inherited from his fathers. Once in a great while he would be seen going to the home of one of his daughters, who was married well, and try to be friendly, but he was not, well, and try to be friendly, but he was not well, and try to be friendly, but he was not well, received, because of his early training by the parent and grandparents. He would gladly have kept up correspondence and familiarity with his family, but this was not allowed. Yet he made clandestine visits to one of these daughters' homes, and on one occasion saw his wife, though so many years had intervened that he did not know her, and he sat and talked with her and other members of the family for the space of haif an hour when she arose from her obair and left the room. He then said to his daughter: "You have a boarder." She said yes, and never told him it was his wife. She has now passed away, and all her father's family. The children still live, all are married and lovely in character. The father, if living is now about eighty years of age, without home or friends among those who knew him in his prosperous days, except a few who are called out in pity to give him a night's lodging or a meal of victuals, as in years past he has visited his native place.

The story is that he is dead—died in the almshouse in a neighboring State. The old farm, held by the family nearly two hundred years, passed into other hands, and could these ancient owners now see the great change made by the manfacturing interest which obliterates this farm, whether they would be pleased or not must be left for others to judge. The whole lesson teaches us that we should cultivate love and friendship in the family, and overlook, not magnify, little faults.

August Magazines.

THE TRUTH-SEEKER, edited by Rev. John Page Hopps, reprints that portion of Mr. Savage's discourse on "Immortality and Modern Thought" that relates to Spiritualism, remarking," there are English Unitarians who would do well to imbibe this thinker's spirit, even though they cannot cherish his faith." The editor treats in an eloquent and logical discourse the subject involved in the question, "Is Salvation Possible After Death?" "Is it possible," he asks, "to believe that the angels of God, who, it is said, are gladdened when but one sinner repents, have only this poor sphere for their activity, and depend for their least selfish joy only upon those who here find their way to the path that leads poor waylarers home? We are told that the redeemed will spend eternity in praising God with harps in their hands. Harpe in their hands, and yet so many in the dark, and so far away! I often think that instead of harps in the shining golden streets, they will take lights and go into the outer darkness to seek and save the lost." London: Williams & Norgate.

THE VACCINATION INQUIRER reports the debate in the House of Commons on a motion to reject the vote by which bonuses are to be given public vacelnators, and says "the bonuses are doomed." Much surprise is expressed at the report of the committee appointed by the local Government. Board to inquire into M. Pasteur's treatment of bydrophobia. It is stated that they took his experiments on trust, placed themselves unreservedly in his hands, and hence the report favorable to his theory. London: E. W. Allen.

THE PATH continues, its selections, from the poets of passages in support of the doctrine of re-incarns tion. Further notes on the astral light are given, and a variety of articles of theosophical and collected subjects constitute the remaining contents. New York: W. Q. Judge.

THE THEOSOPHIST for July, the latest number re ceived, gives the conclusion of "Ha-Kahoshecah," Vision of the Infinite, by Dr. Pratt, and under the title, "The Kabballst of Jerusalem," the remarkable experience of a Hebrew merchant in search of occult truth. A series of Bolterudan letters, translated from the German, is opened, and new portions are supplied of "Norse Mythology," and "Notes on the Bhagavad Gita." Adyar, Madras, India. For sale by Colby & Rich, 9 Bosworth street, Boston.

Passed to Spirit-Life.

From his home, in Harwich Town, Conn., July 27th, 1887,

Mr. Edmond W. Dean, aged 62 years. Mr. Edmond W. Dean, aged 62 years.

The funeral services were held at his home July 20th, and, at his special request, Mrs. R. S. Lillie gave the address, and Mr. J. T. Lillie rendered musical selections appropriate to the occasion. Beautiful indeed were the inspired words of comfort and consolation which fell from the flps of Mrs. Lillie, and fitting tributes of the true worth of our ascended brother. Mr. Dean early subtraced the truths of the Bhittual Philosophy, was an active member of the "Spiritual Union," is constant reader of the Barkers or Lights, ever an able and earnest advocate of the beautiful truths which sustained him through a long and painful filmess, and gave him the blessed assurance of that home "beyond the yell."

From the beautiful and hospitable home of Capt. Wm. H. Phillips, of Tainton, Mass. Ang. 18t. Mrs. Lights J.

Brown the Destrict and hospitable home of Capt. With the Phillips, of Taunton, Mass., Aug. 1st, Mrs. Lizzie J. Byder, Wife of the labe Chia: Ryder, Mgod 45 years.

A loving motite: is left to incoming the loss of her wistble, presence, but, is comforted with a mowledge of her spirit, und presence. By Teography of mother, and daughter, the writer officiated. The Methodise minister assisted, as Capt. P. is a methodist. Harmony prevailed: M. S. WOOD!

From her residence, in Somerville, Mass., July 28th, af-ter several months of suffering, Eveling B.4 wife of Thos.

From his home, in Newmarket, N. H., early in July,

From his home, in Newmarket, N. H., early in July, John Lawrence Beardman.

Mr. Beardman was born in Harmony, Me., July 2d, 1821. His parents removed to Morridgewook, where he passed his youth and early manhood. He was eminently a business man; and was most successful in his choesn, vocation. He made many warm relends, and will be greatly missed by all. Is can be truthfully said of him he had not an enemy. He was a confirmed Spiritualls, and a constant reader of the Bannaz oy Lyest? and his estimable wife—now widow—has long been convertents with the bright assurances which the New Dispensation has to offer regarding the present life and its sequence in the beyond.

In addition to the widow, the deceased has left behind him in the morrial an only prother and an adopted sister, who have the heartful sympathy of all in this their great bereavement.

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Panner of Wight.

BOSTON, SATURDAY, AUGUST 20, 1887.

Lake Pleasant.

(From Our Special Correspondent.)

The second week of the great Camp-Meeting closes a decided success. The people are here in great numbers; the hotel is full, the cottages likewise, at & can yas houses are more numerous than for several years. Nearly every lot upon the old grounds is taken, and there is an increase in the occupancy of lots at the "Highlands." Every train augments the number, and there are but few departures. There will be a rush next week, and accommodations bid fair to be at a

People are here from twenty five States, which gives a cosmopolitan character to the encampment. The West is more largely represented than ever, and they bring their Western sociality with them, which has the effect to soften the rigidity of some of the descendants of puritanical New England.

The hours of the past week have all been occupied, and there has been but little time to spare. The Worcenter Cadet Band give two concerts each week-day and on Sunday three. They are playing finely, have already established a good reputation, and can count on many years of service here.

The time of the week has been largely devoted to conferences, which as a rule have been occasions of much interest. They are very fully attended. The following is a brief synopsis of the services of the week : Tuesday morning, conference; speaking by Dr.

Beals, Mr. Williams of Utica and several others. Afternoon, conference, opened with singing by the audience. Principal speaker, Mrs. H. S. Lake. A very fine address, and well received.

Wednesday morning, conference, several speakers. Afternoon, address by Mrs. Amanda M. Spence of New York, subject, "Death," a continuation of the lecture of Sunday afternoon. Platform descriptions by John Slater.

Thursday the hours were largely devoted to conferences, with short addresses by various speakers upon the grounds. Impromptu conferences upon the veranda of the hotel are an especial feature of the camp this year. In the evening a variety entertainment at Association Hall was held, complimentary to Mrs. J. F. Dillingham. The programme was choice and carefully selected, including the best talent in camp. It

Association Hall was beld, complimentary to Mrs. J. Dillitapham. The programme was choles and carrially selected, including the best kalent in camp. It was a decided success.

Friday, morning, conference at the anditorium, peakers, Mr. Ranney, Mrs. Butler, Mrs. Rich, Mrs. Connat, Mr. Bearle and others. Attention, concert by Charles Dawbarn of New York, anbject, "A Pact of To-Day, or, Trial of Spirits." The speaker compressed that the structure is a strutch and now interest in structure in a strutch and now inconference of incorrect that are rearry inken into considerations for the state of the structure in a structure in a structure of the structure in a structure in a structure of the structure in a s

Sunday was another portect day, and an old time audience gathered, aggregating fully twelve thousand people. After a concert by the band, the exercises opened with singing by the audience, followed by an address by Mr. Charles Dawbarn, upon "Universal Law." The address was able and of much interest to the vast audience. At its close Mr. John Slater gave platform descriptions to the number of about forty, all of which ware recognized.

of which were recognized.

The afternoon audience was one vast sea of faces as The afternoon audience was one vast sea of faces as Dr. Beals rose to announce the service, which opened by singing "Shall We Meet Beyond the River?" Dr. Beals then gave a brief description of a spirit portrait, drawn through the mediumship of Dr. Henry Rogers. Prof. Peck then rendered a solo, "Rock Me to Sleep, Mother," and J. Olegg Wright was introduced, who gave the address of the afternoon, subject, "The Science of Modern Spiritualism." The address was cloquent and well received. Platform descriptions were given by John Slater.

NOTES. The entertainment in honor of Mrs. Sue B. Fales at Association Hail on Monday evening, was well re-ceived; likewise that of Mrs. Dillingham on Thursday

ceived; likewise that of Mrs. Dillingham on Thursday evening. The programme was well selected.

Mrs. M. H. Moulton, of Haverhill, is here for the season. Mrs. Moulton is an excellent medium.

Mrs. Pet Anderson, of Chicago, arrived on Wednesday. This is her first visit here.

The sale of lots has been constantly increasing since the opening of the seasion.

Mr. Lyman C. Howe, of Fredonia, N. Y., and Mrs. R. B. Lillie, of Boston, will be the speakers for next Sunday.

Dr. J. H. Beals of Denver, Col., arrived in camp on Friday. He is accompanied by G. W. Williams of the same State.

ricay. He is accompanied by G. W. Williams of the same State.

Trenton, N. J., is represented in camp.
Mrs. H. b. Lake gave a very fine address at the entertainment on Thursday evening.

It is the universal verdict that there is mere solid enjoyment, a larger appreciation of the sublimity of the Spiritual Philosophy, and a higher view of, life at Lake Pleasant this year than ever before.

Mrs. Mary F. Lovering of Kaat Boston is at "Ingleside Home" on Mentague street.

Mrs. M. J. Burns of Boston is incamp.

Miss Blanch Nichols of Brooklyn, N. Y., is reporting the meetings here for the Religio-Philosophical Journal.

Mr. A. T. Willard of Bethel, Vt., is in camp. ston-

Mr. A. T. Willard of Bethel, Vt., is in camp, stopping at the Buddington Cottage.

The Eddy Brothers arrived in camp on Friday.

They are hale and as jovial as ever. They have been They are named for many years.

The annually for many years.

The annual meeting of the Camp-Meeting Association will be held on Monday.

Prof. Longley is singing in camp this year. His music is having quite a sale. This is a good indication.

tion.
Mrs. H. A. Raler, Mrs. J. D. Houston, and Miss Lila A. Green, of New Orleans, are at the Lake Pleas-ant hotel

Lila A. Green, of New Orleans, are at the Lake Pleasant hotel.

Mrs. B. B. Brown, of Athol, is making her annual pligrimage to Lake Pleasant. Mrs. Brown is a veteral Spiritualist.

The liumination is to be repeated.

There is more wealth represented here the present season than ever before.

Come to Lake Pleasant.

A good season, is the universal verdict of every one.

A spirit of harmony pervades the Camp.

Burt Vernon Brooks, the artist, is inquired for.

The Wildwood Messenger has had a good sale.

There is no dust, and the sir is delignitud.

Mrs. John Blater has made a fine impression in camp.

Mrs. Massie F. Butter arrived on Thursday. The lady received a most cordial welcome. Bhe spoke at the external season of Thursday evening.

Onset Bay Camp. To the Editor of the Banner of Light:

How can one but marvel at the rapid advancement of "Modern Spiritualism "? Its gigantic strides seem almost incredible! Just think of the many large Camp-Meetings now in session. Doubtless in New England alone more than fifty thousand people are visiting these gatherings to-day, and the stay at homes must be in larger majority than those able to leave their duties and their business! What a witness to the power and truth of this "New Gospel"! Ahl ye of little faith-ye, narrowed by the teachings of youth -ye, bound by old creeds and dogmas-rise up out of the slough of indolence and indifference and add your number to swell the stream of progress. For, so sure as the sun rises in its giory on the morrow, so sure will this light envelope in due time all the nations of the earth in its glory! Not only are we engaged in this holy work of propagating the glad tidings, but armies of spirit workers, whose mighty power is felt throughout all lands, fight hand-in-band with us.

Nature and man have combined to make Onset glo-rious, and to-day fully ten thousand people have en-joyed its loveliness—all orderly, all civil and kindly disposed toward the teachings of a philosophy which, perhaps, some of them do not understand as yet. The meetings during the past week have, as usual, been quite interesting. Monday and Saturday, con-ference. Tuesday morning, meetings, meetings, se-

The meetings during the past week have, as usual, been quite interesting. Monday and Saturday, conference; Tuesday morning, mediums' meeting; atternoon, speaking by J. Clegg Wright, who gave us many solid facts. Mr. W. has a very clear way of expressing himself and also a very powerful voice, which is quite necessary to reach such large audiences as are in attendance here. Wednesday, Thursday and Friday, Fact Meetings. Saturday afternoon, Mrs. Nellie J. T. Brigham gave us a very interesting discourse in her pleasant and impressive manner. This (Sunday) morning, Mrs. Brigham again occupied the platform, and in the afternoon Joseph D. Silles delivered a short address, and gave his marvelous tests. Mr. Stilles has followed the speakers during the week, giving tests from the platform, and never did his controls do better. In fact, they seemed fairly to outdo themselves.

I hope our friends will bear in mind that Sunday, the 21st inst. Mr. Charles Dawbarn and Mrs. Cora L. V. Richmond will be the speakers, and with so much taient in one day Onset's capacity to accommodate a crowd will doubtless be tested.

Besides the usual excursion trains running to the Camp on Sundays of the month, the 21st and 25th, and larger numbers are expected than ever before visited the Camp.

Warren Sumner Barlow of Paterson, N. J., and his

Warren Sumner Barlow of Paterson, N. J., and his Warren Sumner Barlow of Paterson, N. J., and his wife have been honoring us with their presence the past week. Mr. Barlow has written some very beautiful poems, a volume of which, published by Colby & Rich, entitled "The Volees," is now in its eleventh edition; a neat little pamphlet, entitled "Orthodox Hash," published by the same firm; also a fine brochure from the press of Fowler & Wells on "Immortality Inherent in Nature."

A. J. Butterfield, M. D., and his wife, of Bennington, N. Y., are to be seen about the Camp, apparently tak-

Cassadaga Lake, N. Y

The opening meeting for the season at this popular resort took place on Saturday, July 30th, Lyman C. Howe addressing the people on that occasion with his nanal power and eloquence.

On Sunday, July 31st, Miss Jennie B. Hagan, of Massachusetts, was the speaker of the morning—her treatment of questions proposed by the audience and her poetic improvisations being highly appreciated.

Lynan C. Howe lectured in the afternoon on "The Battles of Life."
Since the induction of the season the forenoon seasions of Tuesday, Wednesday, Thursday and Friday have been devoted to free conferences. Saturday is Children's Day, when the forenoon is devoted to Lycaum exercises.

is Children's Day, when the forenoon is devoted to Lyceum exercises.

On Wednesday and Saturday evenings dancing parties occupy the amphitheater until 12 o'clock.

Music is furnished each day by the Northwestern Band, of Meadville, Pa.

The official programme since the first Sunday covered a conference on Monday afternoon, Aug. 1st; conference, and inspirational services by Miss Jennie B. Hagan, on Aug. 2d; an address by Lyman C. Howe on the 3d.

Hagan, on Aug. 2d; an address by Lyman C. Howe on the 3d.

On Thursday, Aug. 4th, at 2 P. M., W. J. Colville delivered a foreible and eloquent inspirational discourse on the subject of "Who and What is God?" He also gave improvisations at the close—his themes being given by the audience.

Mrs. Clara Watson was the announced speaker for Friday, Aug. 5th.

On Baturday, Aug. 6th, W. J. Colville lectured at 2 P. M. The exercises opened with fine music by the band. W. J. Colville then sang "The Chorister," atter which he delivered an impressive invocation; this was followed by an exquisite duet for violin and plane, by Mr. Nichols and Mr. Rudolph King. Subjects being requested from the audience, a variety were submitted to the chairman, who read them aloud in the order in which they were presented. The following is a brief synopsis of the inspirational replies given by the speaker:

QUES. 1,—"Which, God or the Davil has 4 one the

is a brief synopsis of the inspirational replies given by the speaker:

QUES. 1.—"Which, God or the Devil, has done the most good for the world?"

ANS.—As the word God, correctly interpreted, signifies the Good One, there can be no dispute as to whether God (infulte goodness) or the Devil, meaning the Evil One, has done the most for humanity, if we admit the existence of God and the Devil as rival powers or beings, which we certainly do not. The question literally means: which dees the most good, light or darkness, sunshine or abadow? What men call evil is only the background to the picture of existence; evil is a negation, as death, darkness and ignorance are negations. Bellef in an almost almighty personal devil is so illogical that it is being abandoned even by evangelical Christians the world over, and a study of ancient religious systems, including Judaism, tends to prove that those ancients, whom we are accustomed to look upon as specially inspired an thors and founders of religious systems, had no such conception of a devil as that of medieval Christendom. Danté and Million have done (as more to personity, the devil than all the Bible writers put together; and from these wild poetic portraits the religious world is now undergoing a recoil. The book of Job is probably the oldest in the Bible, and there the acquer (Batas) proves himself. Job's best friend. The expent of the second chapter of Gengels is an ancient myth, derived partly from solar worship, which represented Draco or Scorpio, the godiacal sign for? October, as the world's evil genius, and bartly from that ancient mytheal symbolism which regarded the the speaker:
QUES. 1.—"Which, God or the Devil, has done the

serpent on earth as the symbol of earthly temptation, and particularly of the seductions of the animal nature. The Egyptians had a devil they called Typhon, but he was not by any means a totally evil being. The Persian Ahriman or power of darkness had no place in etarnity, seconding to Boroaster and the Parsecs. The devil is the New Testament who tempted Jesus seems to have helped him in his preparation for his public ministry, while the legions of devils in which the Gaillean populace believed were simply undeveloped finite intelligences. Mephistopheles, with whom Goethe deals, is evidently only an impersonation of man's material greed. In a word, the devils of the world are simply personified discords and infirmities, all of which will case as knowledge advances. Frequently, however, the shadow of an approaching truth is denounced as diabolical, and in such instances the reputed devil is merely the shadow cast before them by God's advancing angels. Jesus did not escape from condemnation under this head. Gailiteo's telescope was pronounced an infernal instrument a few centuries ago; but to day Gailico's discoveries are accepted by the very Church which spurned them, astronomical studies being carried to a high state of perfection in Jesuit and other colleges. Man is always proce to believe his friend to be his enemy when in: a suspicious mood, and, as Shakspeare said, our consciences make us cowards. It is our own sense of wrong in ourselves that makes us imagine a devil around us. All things serve a good end, and therefore what men attribute to the devil in one age they attribute to Deity in another; all adversities are a blessing in disguise, and when we reach a higher state of unfoldment we shall most loudly praise those very experiences we on earth accounted disasters.

those very experiences we on easis accounted the asters.

Q. 2.—"The law of Marriage?"

A.—Doubtless all in this assembly are well enough acquainted with earthly marriage laws, but the spiritual law is something very different. Plate stated the highest knowledge on this subject when he declared the attraction between man and woman on earth to be the result of the duality of the soul. In the first chapter of Geneals we are told of God making men and women in his own likeness, and you will please observe the plural gronouns are applied to Deity. Passing over all considerations of the **Icha** and the statement made by some regarding a plural of dignity in language, the sardinal fact remains that fatherhood and motherhood are alike divine, and were so regarded by the ablest and most inspired teachers of old. The whole question of woman's rightful place as man's equal binges upon a true version of the equal divinity of the sexes. Marriage on earth approximates most nearly to the celestial ideal when unselfish love is its origin; if one marries to be loved, one is apt to most nearly to the celestial ideal when unselfish love is its origin; if one marries to be loved, one is apt to be disappointed, but if one marries to bestow love on a beloved object; as love begets love, the unsought boom is granted. In the spiritual realm, those who may have been marriage partners on earth, if there is any apiritual relationship between them, meet as friends, otherwise they do not encounter each other, but the ultimate marriage is for eternity; every spirit will at some time find its counterpart; thus the phrase "One's other bail," or "One's second self," has a foundation in Spiritual Philosophy.

Q. 2.—"As I am,"

A.—If by "as I am," you mean you each have a certain spire in lift which you cannot quit for any other

foundation in Spiritual Philosophy.

Q. 3.—"As I am?"

A.—If by "as I am," you mean you each have a certain sphere in life which you cannot quit for any other. and it any of you magaine that you would be better off and have opportunity to do more good if you were other than you are, we feel it a duty to endeavor to impress upper you, whatever your state may be, if it is unaiterable, it is the best for you and for all with whom you can associate. There is a divine discontent which spurs one on to nobler doings, but that is consistent with divine contentment in the sense of peace of mind. The only road to victory, the sole path of progress, is to do our best according to our talents, and right here and now; if we are thus faithful, our circumstances and organisms will improve, but all oniward changes for the better must result from the interior, for such is the order of nature.

Q. 4.—" Why should not Spiritualists organize?"

A.—We know of no reason why they should not, provided they harmonize with Nature in their methods. All organized forms commence with a tiny serm, a little seed, a single cell. Astronomers tell us of the small nucleus of an infant world. We cannot reverse the natural order and produce anything but a monstrosity. The fault with organized has hear their

ogs. All organized forms commence with a tiny germ, a little seed, a single cell. Astronomers tell us of the small nucleus of an infant world. We cannot reverse the natural order and produce anything but a monstrosity. The fault with organizers has been their extreme externalism. They have started out too rashly—with too much parade. They have been puerile enough to plant a flower rather than a seed, and the result has been ignominious collapse. Successful organizations have had a humble beginning. Little knots of friends have gathered in pariors and branched out into halls. Public work when successful has followed private enterprise, and frequently a solitary individual has done more than a wealthy corporation. It is your right to organize if you wish to do so and feel drawn together, but it can never be lawful to establish a despotic hierarchy. The editor of a journal, or the president of a society, is only an individual; a handful of officers can only represent a few solitary persons, whose character and attainments rather than official position must give weight to their testimony. Spiritualism is democratic and inclusive. Organizations of the large, pretentious type, are aristocratic and exclusive; they fetter thought and develop mental slavery, therefore certain organizars want the public to countenance only such mediums as they endorse, to the detriment of all upon whom the mantle of their approval does not fail. This is presumptuous priest-craft, which no liberty-loving Spiritualist can tolerate. True organic effort is natural and successful; man is naturally gregarious; he is a social being, and thrives better in company than alone; but when people talk of establishing spiritual work on a business footing, they utterly mistake the genius of the spiritual movement. Spiritual phenomens occur whenever spiritual conditions are provided, and according to the spirituality oharacterizing your associations will be the measure of their success.

Q. 5.—" is there any such thing as abstract goodness?"

A.—Goodness, in the abstract, being in no way related to human needs; is scarcely comprehensible. There must certainly be a principle of right in the universe. But what do we know of principle apart from its manifestation through intelligent individuality? We believe in an Infinite Spirit of Love and Wisdom, not in an infinite Spirit of Love and Wisdom, not in an infinite Spirit of Love and Wisdom, not in an infinite spirit of Love and Wisdom, not in an infinite spirit of Love and Wisdom, not in an infinite spirit of Love and Wisdom, not in an infinite spirit of Love and Wisdom, not in an infinite spirit of Love and Wisdom, not in an infinite spirit of Love and Wisdom, not in an infinite spirit of Love and the opposite opinion, lucidity being the test of erratical life, but active good embodied in human kind, working its way through the world in benevolent thoughts, words and deeds, we consider the highest expression of the nature and attributes of Deity.

Q. 6.—"Are we to understand that the speaker is an educated or uneducated person?"

A.—So far as the present instrument is concerned, we can positively answer that all the education he has

A.—So far as the present instrument is concerned, we can positively answer that all the education he has received, save that of the most rudimentary character, has been derived solely from spiritual sources, aided, of course, as years have gone by, by such experience as must inevitably be gained by contact with human society in the walks of active life and travel. As his autobiography, or at least a sketch of it, has been quite widely circulated as a preface to volumes of discourses now before the world, many are familiar with the circumstances of his sudden rise from obscurity to the rank of public speaker. At the age of fifteen or sixteen he was developed on a single evening in a public lecture hall, while Mrs. Cora L. V. Richmond was, under influence of her guides, delivering an oration on the advantages of Spiritualism to the present and future life; this was on the 24th of May. mond was, under inquence of ner guides, delivering an oration on the advantages of Spiritualism to the present and tuture life; this was on the 24th of May, 1874. From that day to this W. J. Colville has been before the world, either in England or America, as an inspired exponent of the Spiritual Philosophy. Whatever his gifts or powers may be, and to whatever source they may be attributed, they are certainly in no sense the result of collegiate instruction or extensive reading, for such avenues of information have never been open to him.

Following the lecture, a young lady sang a beautiful song, after which the proceedings terminated with an impromptu poem through W. J. Colville's mediumship, on "Humility." a Fidelity" and "Compensation."

Mr. Colville also lectured Sunday, Aug. 7th, on "The Oreation, Intentiop, and Ultimate Destiny of Man."

Mrs. Oora L. V. Richmend, on the afternoon of the same date, gave an able lecture and several fine improvisations.

provisations.

The Cassadagas, a lively daily, published on the grounds by a company of the same name, and edited by M. M. and Orpha E. Tousey, speaks enthusiastically of Mrs. Richmond's work at the Camp; the following interesting reminiscence being from its editorial columns:

iowing interesting reminiscence being from its editorial solumns:

"We have pleasant memories of Mrs. Richmond as a young girl with a profusion of flaxen curis and such sweet girlish ways that she was indeed like a sunbeam in every home she entered.

We were teaching in the public school at Dunkirk and boarded in the family of Alomso Palmer (whose pleasant face is seen in Cassadaga Camp every year), when Cora Scott and her traveling companion, Miss Hattie Scott, spent a couple of weeks. That wasten years before the war. A meeting was appointed in our school room, and little Cora Scott gave a lecture to quite a large audience. It was an able discourse upon the political aspect of our country, and surprised everybody with its far-reaching knowledge of the affairs of state, the career of statesmen and the history of our country.

of the affairs of state, the career of statesmen and the history of our country.

It surpased the ability of most of our political and historical speakers. Bhe concluded by predicting that inside of ten years there would be a bloody and terrible war between the North and South, and that that war would give the death-blow to African glavery! Of course none of us at that time believed that such a thing could be possible. Our akeptical friends may themselves answer whether her predictions were trace or false.

Years have rolled away since then, and left the mark of their experience upon her, as well as upon ourself.

To the world she has been a messenger of light, hope and joy. Meanwhile she has, through the teachings of angels and the unfolded possibilities of her own being, become one of nature's grandest, most lovable and oving women."

J. Frank Bayter electionity addressed the neonle one

J. Frank Baxter eloquently addressed the people on Friday P. M., Aug. 12th, on "The Independence and Positiveness of Modern Spiritualism."

Positiveness of Modern Spiritualism."

The ambuneed speakers for Sunday, Aug. 14th, were Mrs. Richmond and Mr. Baxter,

The speakers for Sunday, Aug. 21st, are A. B. French, Esq., of Ciyde, O., and Mrs. H. S. Lake,

The oldest Spiritualist on the grounds to says The Cassadagan) is Mrs. Burtis, of Rochester. Mrs. Amy Post, of Rochester, is the oldest in the United States. Hon. J. G. Walt and wife, of Burgis, Mich., haye been among the risitoria. Mr. Walt is President, of the Stargis Harmonial Association.

Poles migra at Cassadaga.

The conferences hard Second to the majority of the Stargis participated in the Edition to the majority of

the regular speakers on the ground, whose names are mentioned eisewhere,) by Geo. W. Taylor, Mrs. Dr. Nickless, Mrs. Carpenter, Mrs. L. B. Darling, Judge McCormick, Bros. Miller, Dennis, et al. W. A. Mansheld, independent state writing medium, is doing excellent work on the grounds.

Charles E. Watkins, familiar by name to Spiritualists everywhere, is giving satisfactory sittings at Cassadaga.

"OHIO DAYS" AT CASSADAGA—SPECIAL EXERCISES. "OHIO DAYS" AT CASSADAGA—SPECIAL EXERCISES. In honor of the contemplated excursion from Cleveland, O., and surpopulous frowns to jake Cassadaga Camp-Meeting, the managers have appointed next Friday and Saturday, Aug. 19th and 20th, so Ohio days; interesting exercises have been arranged; and a request has been made for A. B. French, Rsq., to preside. The visiting party will be in charge of Thomas Lees, of Cleveland, who will make it his special business to look after the comfort of the excursionists. Large delegations are expected from Mantus, Garrettsville, Alliance, Warren, Kent, Rayenins, etc. In addition to Mr. French, Mr. Walter Howell and Mrs. H. S. Lake will be the speakers, making it one of the most important events of the season.

Verona Park, Me.

To the Editor of the Banner of Light:

Sunday, August 7th, the opening day of the second week of this Camp dawned bright and beautiful, and at an early hour people commenced to gather from the surrounding towns. The Bangor steamers brought passen gers; and at eleven A. M. a fair audience had gathered at the auditorium, while in different portions of the woods, and all along the river shore, large numbers of people enjoyed the invigorating air and fine scenery.

President Ware officiated at the auditorium, and after a song by Miss Lizzle Dearborn. "The Sweet By-and-Bye," Mrs. M. J. Wentworth of Knox was introduced, and gave her thoughts anggested by the words, "Why Beek ye the Living among the Dead?" Mr. Oscar Edgerly followed with remarks, after which Dr. H. F. Merrill gave a large number of interesting messages and tests from spiritiriends, all of which were recognized.

At the alternoon service, after a song by Miss Lizzle Dearborn, Mrs. Wentworth gave us an excellent address, and Dr. Merrill excellent tests—many in the audience were brought to tears by beautiful messages of love from spiritiriends. Miss Lizzle Dearborn, who is a fine singer and instrumentalist, closed the session with that beautiful song, "When the Mists have Cleared Away."

Monday was spent in various ways of amusement by the campers—quite a number going on excursions up the river. The services of the afternoon consisted of speaking and tests.

Treeday.—In the afternoon a good audience assembled. Opening song by Miss Dearborn. Invocation and remarks by Mrs. Wentworth tests by Dr. Merrill. Wednesday, President Ware opened the services with remarks; Mrs. Wentworth speak upon "What Awaits Us." Miss Dearborn presided at the organ and Dr. Merrill closed with fine tests, all fully recognized. Spirits from Rockiand, Belfast and Camden reported to friends in the audience.

Mr. and Mrs. Thomas Abbott spent Tuesday night gers; and at eleven A. M. a fair audience had gathered at the auditorium, while in different portions of the

NOTES. Mr. and Mrs. Thomas Abbott spent Tuesday night on the grounds. Mrs. Abbott is an excellent medium, and is giving fine tests at the evening circles.

Mr. and Mrs. Bufus Emery are occupying their commodious cottage on the Bluff.

All the passing steamers salute Verona Park.

Mr. and Mrs. Joseph Smith, the true friends of all honest mediums, attend the meetings.

Mrs. Colcord has opened her pleasant cottage next to President Ware.

Test circles and Fact Meetings are the order of the day.

Test circles and Fact Meetings are the order of the day.

Steamer Mary Moryan makes daily trips from Bangor to Rockland, and stops each way at Verona Park.

Bro. Wardwell sives good reperts of our meetings in the Bucksport Cilpper.

Col. Lagross at the dining hall has fine boats to let. Oscar Edgerly of Newburyport is giving good satisfaction in private sittings.

New arrivals on every boat.

The Banner of Light is for sale at Dr. Ware's cottage. It will contain a report of Verona Park services every week.

LETTER FROM GEORGE A. FULLER.

LETTER FROM GEORGE A. FULLER.

To the Editor of the Hanner of Light:

We have just had a most glorious day at Verona.

The audiences have been very large, and they have been composed of most intelligent and attentive people, who have been ready to appreciate all that has been spoken to them from the spirit. It was our privilege to address the meeting morning and evening, and that, Glading occupied the atternoon. Mrs. G. never did better; her remarks were alike eloquent, inspiring and touching, and the delineations by her control, "Hoolah," were most truthful, and all were recognized at each service.

Dr. Merrill gave tests of spirit-presence. These tests we consider as satisfactory as any we ever encountered. The Doctor would point out people in the audience and then give them names of their spirit-friends.

friends.

The speeches by Capt. T. P. Beals of Portland, Me.

friends.

The speeches by Capt. T. P. Beals of Portland, Me., have come from the heart and soul of an honest man, working unselfishly for the good of Spiritualism.

Dr. C. F. Ware, President of the meeting, is a genial, whole-souled man, laboring unselfishly to build upon this island a lasting monument to the glory of Spiritualism. His speeches are filled with a zeal that inspires confidence and makes all love him who approach him. We think our Boston friends would enjoy a few days at this lovely resort, which commands a fine view of the Penobscot and the wooded hills that come down to the water's edge.

Maine is noted for its great number of devoted Spiritualists. It has also many mediums who have proven an honor to the cause. Among them may be mentioned Mrs. M. J. Wentworth, of Knox Corner, whose beautiful improvisations have delighted the many thousands who have listened to this gifted lady wherever she has been called to minister. Some of the finest pieces in the Spiritual Echoes and Golden Melodies were written by this lady. She has just closed a most successful engagement at the Park, and now goes to Temple Heights, carrying the best wishes of the entire Association.

We shall remain here until Thursday, and then go to Temple Heights, where we shall remain until that meeting closes. Then shall return to this place for a few day, rest preparatory for the work at Ktua.

Aug. 15th, 1887.

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

On Monday, Aug. 8th, I arrived at Queen City on a

On Monday, Aug. 8th, I arrived at Queen City on a special car with a large party of the New England Universalist Society, who were coming to attend their annual grove meeting, which for the past three years they have held here at our beautiful Park. These meetings are of much interest, and assist us materially—not only in a financial point of view, but also in creating a fraternal feeling with another denomination who have many ideas in common with us. The attendance this year has been very large and the sessions of unusual interest; fine speaking and most charming music, as well as delightful excursions to some of the many surrounding points of interest, hard. On Tuesday next our Camp-Meeting opens, and I have every reason to expect, from present indications, that it will be a very successful one. Since last year the work of progression has been going on at our Park. Five new and handsome cottages have been going on at our erected. One of them, a very large and commodious structure, has been built and given by that kind friend and old-time supporter of our cause, Mr. P. S. Briggs of Charlestown, Mass. This fine cottage has fourteen rooms in it, all of them comfortably and prottily furnished; one of them is a large scane-room where directed and meetings oan be held, and it is the intendition of the donor to have it devoted to the express purpose of promoting the cause of phenomenal Spiritualism.

Many improvements have been made on our ground this year, the walks widened, more trees planted, and post of nowers set out.

The practical opening of the Haslett Park Campbiots of nowers set out.

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The practical opening of the Haslett Park Campbiots of nowers set out.

The evening every year we shall be able to go on improving

pots of flowers set out.

The sanitary conditions are now excellent, and we hope every year we shall be able to go on improving this beautiful spot for which Nature has done so

much. I receive every day such a large number of letters from all points making inquiries about the cheap rates to this camp-meeting, that I have thought it advisable to publish in your paper the following list of tickets

now on sale:

Ticket No. 1.—Starts from Onset, goes via Middleboro, South Framingham, Fitchburg, Lake Pleasant,
Bellows Fails, Rutland or White River Junction. Beturn over the same route. Price \$3.00.

Ticket No. 2.—Starts from South Framingham over the same route as No. 1. Price \$7,00.

Ticket No. 3.—Starts from Clinton or Fitchburg over

the same route as No. 1. Price \$7.00.

Ticket No. 3.—Starts from Olinton or Fitchburg over the same route. Price \$5.00.

Ticket No. 4.—Starts from Olinton or Fitchburg over the same route. Price \$5.00.

Ticket No. 4.—Starts from Onset, goes wig South Framingham, Lowell, Concord, White River Junetton to Burlington; return same way. Price \$5.00.

Ticket No. 5.—Starts from Framingham over the same route as Ticket No. 4. Price \$7.00.

Ticket No. 6.—I can send an order by mail by which you can buy a ticket by presenting it at No. 280 Washington street. Boston, for \$5.00, to Burlington and return ota Fitchburg or Lowell.

Ticket No. 7.—From Lake Pleasant to Burlington and return for \$5.00.

I shall leave Lake Pleasant Aug. 29th with two special cars for Burlington. On this trip I shall sell a ticket for \$3.00, good to return on any train within two weeks. I can forward any of the above tickets by, mail by sending the post-office order for same, or the Onset tickets can be purchased of the Onset Depot Master.

Yours very truly, R. A. Barris, President of Queen City Park Spirituation 185.

Burlington, V., Aug. 18th, 1827.

ALLER TUTRAN BOOL WILL SERVER SHE TO STREET OF THE STREET STREET



CEIN TORTURES OF A LIFETIME INSTANTLY Trileved by a warm bath with Cuticuna Soar, a real Skin Beautiner, and a single application of Cuticuna, the great Skin Cure.

This repeated daily, with two or three does of CUTICURA BESOLYENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the cowels open, the fiver and kidneys active, will speedly cure, Ecsema, tetter, ringworm, psoriasis, lichen, pruritus scald head, dandruff, and every species of torturing, dis

Bold everywhere, Price, Cuticuea, 50c.; Boar, 25c. RESOLVENT, \$1. Prepared by the Potter Daug Am Chemical Co., Boston, Mass. Bend for "How to Cure Skin Discases."

PLES, blackheads, chapped and oily skin prevented by Cuticura Medicated Soap.

Mount Pleasant Camp, Ia.

To the Editor of the Banner of Light: Our numbers have greatly increased since last week by the arrival of people from all parts of the Western

by the arrival of people from all parts of the Western States. Last Sunday was a beautiful day, all that could be wished; from two to three thousand people listened to the speakers of the day.

Moses Hull gave a very fine lecture in the forencon; he is always interesting. J.S. Loveland spoke in the afternoon on the subject, "Who's to Blame?" It was able, and listened to with marked attention. In the evening Dr. Juliet H. Severance lectured on "The Labor Problem." Many of the Knights of Labor coming up from the city increased the audience, and judging from the loud applause the address was very satisfactory to her auditors. It seemed to cause considerable thought and discussion all over the grounds.

grounds.

The conferences and fact meetings are well attended, discussing some of the most practical questions of

grounds.

The conferences and fact meetings are well attended, discussing some of the most practical questions of the day.

A very pleasant episode occurred last Tuesday erening about voclock, in the dedication of the cottage of Dr. Brown, and Dr. Juliet H. Severance. The whole camp was invited, and they all came.

Short speeches were made by Moses Huil, Dr. J. H. Randall, J. Kenyon, Dr. Grey, J. S. Loveland, Mattle Huil—all of them engaged speakers for the Camp. Moses gave the name "Ratiobow Cottage," His remarks were very happy in connection with the name. Songs were given by Mrs. Frankte Cole, who has charge of the music of the Camp, and nobly does she fill her position. She has an able assistant in Mrs. Huiser. Byron Stillman gave songs, and his brother Fred, the comedian, who has traveled with "Kentifraw's Pathfinders" for the last five or six years, gave some fine rectations. Mrs. Sooville from St. Louis made some remarks that were well received. Then Dr. Brown arose and thanked the audience; Dr. Severance made the deining remarks. Everybody seemed delighted with the dedication.

Last night there was an entertainment given at the Pavillon, made up of instrumental and vocal consert music, also character songs and recitations, closing with a quartette of plantation songs. Everybody was there and delighted. Tuesdays and Fridays public séances at the Pavillon. To-day J. S. Loveland lectures on Mediumship. At the present time we have about five hundred campers on the ground, which is more than we have had at this time before.

Many new cottages have been built this season, and many more are to be built next season.

The mediums with us are Mrs. Wells, the materializing medium from New York, the Allen boy, Mrs. Biodget, Mrs. Weeks, Mr. Nickerson, Mrs. Sooville, Dr. Dobson, Dr. Adams, Dr. Munson, Mrs. Hould and August as the years roll on.

A. B. S. Aug. 11th, 1887.

[Charles Goodsell, of Howard Lake, Minn., contributes.

[Charles Goodsell, of Howard Lake, Minn., contributes a letter regarding this Camp which will appear. next week .- RD.]

The Etna (Me.) Camp-Meeting. o the Editor of the Banner of Light:

Doubtless your many readers have been looking for a notice of the famous Etna Camp-Meeting. I have a notice of the famous Etna Camp-Meeting. I have been putting off sending one in hopes to close negotiations with the Boston and Maine Raifroad. Today, Aug. 11th, I received a letter from the ticket agent, Mr. Flanders, referring the matter to the Maine Central. It may be possible that I will get reduced rates and then have time to state them to your readers in season for the camp-meeting. If I do not, those wishing to attend Etna Camp from Boston and vicinity can obtain excursion tickets on the boat for five dollars, to Bangor and return. Take the Maine Central Road from there, a distance of about twenty miles; fare, both ways, about eighty cents. The boat leaves Boston every day, except Sundays, at five P. M., arriving in Bangor the next day at two P. M., making a most delightful trip. Do not inquire of the purser on the boat for tickets to Etna, but for excursion tickets to Bangor and return. They give no special rates to our camp this year.

Etna opens Friday, Aug. 26th, and closes Sunday, Sept. 4th. Four services are to be held each day; and 10:30 A. M.; 2 and 7 P. M. Two lectures each day and sometimes one in the evening. Average attendance at each meeting from four to six hundred, Sundays, four to five thousand. Etna Camp boasts of a large, covered pavilion, with a seating capacity of one thousand, and rain or shine the gospel of Spiritualism is spread broadcast to the most enthusiastic crowd of people ever congregated at one camp.

There is nothing at the camp to attract the attention of the visitors and campers but a beautiful grove and the best feast of spiritual food ever prepared for hungry souls.

Bundays, some five to eight hundred teams, from all been putting off sending one in hopes to close nego-

gry souls. Bundays, some five to eight hundred teams, from all

Bishop A. Beals, of New York, gave one of his finest inspirational speeches for the morning, and the veheran Giles B. Stebbins followed in the afternoon with a speech bristling with good points.

The evening exercises were well attended. The Haines family band furnished instrumental music, and after an inspirational song by Bishop A. Beals, Mrs. Emma Nickerson gave a recitation from Tenny, son. The audience showed its appreciation of her efforts by hearty applause and a call for more, to which she gracefully responded. Mrs. C, S. Wagner, of Ohio, followed, with remarks upon "Inspiration." All were pleased. The last two speakers are comparentiated in the spiritual restrum, but are fast making their way to the hearts of all Spiritualists. The people who felt inspired to come to this place have put in an early appearance and in encouraging numbers. Many pleasant remarks are made concerning the beauty of the Park, although it is practically a ploneer year. cally a pioneer year.

The accommodation of the camp was well tested the first three days, and the manager has already taken steps to improve the facilities for daring for the people.

people.

The Haines family band have already the good will and hearty applicase of the camp. J. M. POTTER.

Rub the tea-kettle, coffee-pot, etc., with paper while hot, and they will never need scouring, also

AMERICAN SPIRITUALIST ALLIANOR MRETS AT SAWRET DTH STREET, NEW YORK OUT.

DAYS OF EACH MONTH AT P.M. All Spiritualists are cordially invited to become con-AC All Spiritualists are cordially invited to become com-nected with THE ALVIANCE-cither as resident or non-resident members and to take an active part in its work. THE ALVIANCE defines a Spiritualist to be: 1.000 members, though the intelligent communication can be had between the lighty and the so-called dead. And all time and between the lighty and the so-called dead. And all time are lighty and to members, seemeday, 1.11. Malbox (Bidge) President and Maiden Lone, Hen Tork.