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The Syiritual Rostrum.

[From The Cassadagan of Aug. 9th.] The Creation, Intention and Ultimate Destiny of Man.

An Inspirational Discourse, Delivered at the Causadaga Lake Camp-Meeting, Sunday Morning, Aug. 7th,

BY W. J. COLVILLE.

The subject just presented to us for consideration is of such vast moment and amazing scope that years would fail, did ability permit scope that years would fail, old ability permit of its elucidation. Notwithstanding the insuper-able difficulties connected with such a theme, we will do our best, in the limited time at our disposal, to give you a bare outline of the view we take of it; requesting you to bear in mind that suggestive reasoning, not dogmatic enun-ciation, is our intent.

Suppressing all mention of minor schools of thought, let us briefly review the two great antipodal theories put forward to account for earliest teachers is thrown into the form of a rapturous hymn, to which all due poetic license must be allowed; and nowhere is it stated that must be allowed; and nowhere is it stated that the primal oreation of man occurred only six thousand years ago. With those controversial-ists and literalists who want to treat an old allegorical poem such as the second chapter of Genesis as literal history we will enter upon no argument, as there would be no common ground between us; but if we are asked to re-view the utterance of such noble, fearless men as Gladstone on the one hand and Huxley on the other, even though these celebrities are combatants on the score of Genesis, we can but say that when both reach the solid foundation on which both alike build their inferences, there is far more agreement than disagreement there is far more agreement than disagreement between the great English statesman and emiverbal technicalities and precise minor di vergences occasion much needless strife, and into such labyrinths of contention we desire not to enter. Broadly told, the story of science harmonizes with Genesis-astronomers and ge-ologists alike making chaos precede the develologists alike making chaos precede the devel-opments of successive forms of inorganic and organic life. Darkness, partial if not total, all admit must have teigned over the earth prior to the clarification of the earth's atmosphere sufficiently to permit of the sun's rays to di-rectly illuminate this planet; various forms of reptiles, fish and birds undoubtedly appeared earlier than warm-blooded animals, while mam-malian quadrupeds were certainly on earth before man. Whether or no it be scientifically acourate to divide the vast periods consumed in accurate to divide the vast periods consumed in the preparation of the earth to receive man into the preparation of the earth to receive man into six and only six distinctive periods or ages, the foundation for the statement of there being a seventh period or day of rest, lies in the fact of man having no successors. Man, who can "humber his predecessors as legion, knows no successor; and at this point we beg of you to carefully observe how radical is the difference between man and even observe. Accession and the second carefully observe how radical is the difference between man and every other oreature. We may instance the beaver, the ant, the honey-bee, or any other oreature displaying marvel-ous foresight, and ingenuity, and while we stand aghast at the intelligence displayed even through the smallest organism, we look in vain for progressive intelligence in any species save the human. All other types satisfy their ma-terial necessities, and that is all; their sagacity does not increase from one generation to another, and beyond animal wants they have apparently no aspirations; but man, conscious of intellectual and spiritual needs, can never

edifice on earth, the temple is fully reared in the mind of the designer? The outside looker-on, knowing nothing of the architect's mind, cannot be familiar with the processes of thought which have gradually led up to the clearing of a site and the laying of a corner-stone, but though in external shape the structure orlai-nates with the first brick or stone laid in the earth, that stone, instead of being the com-mencement of the edifice, is only the first ex-pression of an already completed plan, an al-ready fully formed idea seeking externaliza-tion. Trace the origin of life's eutward expres-sions to the single cell which lies at the root of the simplest and most complex organisms equally : in doing so you have only reached a point further than which unaided material vision cannot peer, and from that point the next backward step must land you in the realm of

point further than which unaided material vision cannot peer, and from that point the next backward step must land you in the realm of spirit, which is before as much as after every phase of material existence. As to the transformation of species, we do not accept it, as, like the theory of spontaneous generations and other speculations, it has never been demonstrated; but even were it proved that man's outward form was directly derived from Simian stock, the great trath of man's spiritual origin as an immortal being would still be unaffected. What, then, is the intent? Whatever may be the process of creation as we understand it, and as the highest spiritual teachers of every age and clime have declared, the intent of man's sojourn on earth is the ex-pression of spirit; earthly forms make intelli-gence manifest, as musical instruments and works of art display genius; and if there be a divine, almighty plan, a perfect and infinite de-sign outwrought in man's creation, then Ortho-dox theology and blind materialism are alike astray in their conclusions as to man's ultimate destiny. According to Orthodoxy, God's plan has failed so far as the bulk of manking is con-

astray in their conclusions as to man's ultimate destiny. According to Orthodoxy, God's plan has failed so far as the bulk of mankind is con-cerned; everlasting torment would be far worse failure even than annihilation, which material-ism teaches, so far as concelous individuality is concerned. Universalism, as interpreted by Hosea Ballou and other early Universalist preachers, is satisfactory with the addition of such information as Spiritualism can supply; the ultimate happineas, the successful termina-tion of the journey of existence must be a fact, unless confusion and chance are the only diunless conjusion and chance are the only di-vinities.

But granting the ultimate salvation of the entire human family, are we to suppose that physical dissolution results in every instance in complete glorification or in absolute felicity? by provide the second of the s By no means i Beyond the grave, as well as on this side of it, advancement is continuous; proties are limited, then eternity alone ca us scope to solve the mystery of being a tain to that celestial state in which we se know all things. know all things. Speculation on the ultimate attainment the spirit is necessarily futile, as intelle fuses to grapple with infinity, but enough be said and enough may be realized by t dent inquirer after spirital truth to re all doubt from your minds as to the here The old Presbyterian catechism says chief end is to glorify God and enjoy his ever; if such a statement stood alone, und by awful declarations of everlasting to for all save the elect, no new theology ever; if such a statement stood alone, unc by awful declarations of everlasting tor for all save the elect, no new theology n ment would be needed at Chautanque or where, and no objection would the chu raise to the bright revealments of mode spiration : but, alas I the nightmare of m valism still hangs like a sulen cloud ov shoulders of theology, which should be d only with the mantle of the gospel of love To the primal thought in all religions, ent day revelation is conducting you, and thought is the universal good of every ore and the impossibility of loss or failure outworking of the scheme of the universe most encouraging sign of these times catholicity of the liberal pulpit; recen Boston, Mohini, a Brahman, preached of man brotherhood in Dr. Hale's church, i that discourse declared that on perusal New Testament he found identical test ascribed to Jesus with that ascribed by scrit writers to Gautama. Christ and Br asoribed to Jesus with that asoribed by San-sorit writers to Gautama. Christ and Buddha, spiritually interpreted, convey the same idea. Truth is ever an absolute unit, and though many facts appear to contradict each other, truth must ever be in perfect harmony with itself. Scientific truth and spiritual truth are as accordant as the multiplication table and exact discoveries in anatomy, though many persons have found the truth of the multipli-cation table who are ignorant of the construc-tion of the human frame. Let not scientists suppose that Spirtualists are at war with them; let not honeat teachers of religion suspect ani-mosity in the breasts of genuine physicists; partners not rivals, and in the future, when partners not rivals, and in the future, when truth is more clearly brought to light, the pres-ent contending schools of oreationists and evo-lutionists will have melted into one; science in the future will be the handmaid of the com-ing religion. In the future will be the handman of the cou-ing religion. Whatever view of life saves you from de-spair, consoles you in sorrow, changes doubt into hope, grief into joy, and gives you to re-alize that: every discipline of time and sense is designed to work out a blessed consequence to him who suffers as well as to all who are af-fected by that suffering, stands the gospel test of truth. apparently no aspirations; but man, conscious of intellectual and spiritual needs, can never rest content with material supplies—descre to him in his nobler unfoldments than all earthly possessions are intellectual treasures, while beyond all the wealth of mind, the yearnings of the soul demand spiritual good. Man is unlowe; he is not in protoplasm alowly evolved. from dust, but in immortal spirit; and when the scales shall fall from the eyes of scaints and they shall see with the light of the spirit, they will confront the deeper problem of involution, in the solution of which alone, can the mysteries, of evolution be made plain. Evolution dates back only to the begin-ning of external forms, which may be likened to plotures, statues or buildings; so far as their every low, down, in crude, material, but are you not aware of how, before the foundation of an

for man on earth to gaze into eternity, which is alike behind and before him, and wrest from the universe thereby its every secret, enough has been revealed, enough can be understood by man, even in his present condition, if he but seek the light, to enable him, by means of such truth as solence and spiritual revelation alike disolose, to exclaim with heart, mind and voice in concert: "Good is all and all ! Success is the goal of all endeavor; failure is impossible in the universe !"

# Spiritual Phenomena.

#### Spirit-Telegraphy. To the Editor of the Banner of Light:

In a recent number of your paper I noticed an article on Spirit-Telegraphy, Intimating that this is a new phase in spiritual development, or mediumship. This may be the case so far as the use of the Morse telegraphic alphabet is concerned, but is not entirely correct as to actual spirit-telegraphy. Some years ago I first had the opportunity of investigating the phenomena of table-rappings and table-tippings, moving, etc., with a circle of personal acquaintances, which continued for two years or more, at regular sittings of once or twice a week. In that circle I first discovered that I possessed mediumistic powers in those forms of manifestations.

The method of communicating by asking questions which could be answered by "yes" or "no" and in spelling out words by repeating the alphabet was so tedious and unsatisfactory, that I conceived the idea of forming and did form a spirit-telegraphic alphabet, adapted to rappings, in which each letter consisted of raps and spaces between raps, but containing no dashes, as the Morse system. This alphabet upon a little practice I found to work well, and with your permission I will now present it to the public through the columns of your paper, for the benefit of those who desire to test its practicability in seances where rappings are produced. I have never before seen or heard of any similar alphabet being used. However, there may have been, so the most I can say is, that with me the arranging of such an alphabet was an original conception. The plan I pursued in arranging the spirit-alphabet was simply a combination of one-rap, two raps and three raps, with a space of time between certain raps amounting to about the omission of one rap. I also used some of the letters as abbreviations for certain words or sentences, given in answer to questions, etc. I also represent the ten figures by certain raps. The great her number, and I

to the circle, and desired to test it before any most part, spirits manifesting at a strange cabsaid that they could write by it, but failed to weak state, and so much under the psychologido so at the time. I found that it would require a little time for them to learn it. I then | extremely hard to recognize them, while their laid the paper containing the alphabet open upon the table and asked them to rap the letter "a." They failed to respond. I then rapped out the letter with my finger on the table, and it was immediately responded to and correctly given. I then rapped out the rest of the alphabet, and each letter was reproduced as I "tapped" it. If I made an error they made the same error. After I had repeated the alphabet a few times, they could rap it unalded, almost entirely. At the next meeting, however, they seemed to have forgotten a good portion of it, but soon mastered it.

When, on the other hand, I attempted to take a message, I found myself at fault; being a novice I could not quickly distinguish the letters, and I saw that I required practice.

For several evenings we met with very indifferent success; but we all saw that the germ was there, and we determined to develop it. The spirits declared they could work successfully with a good operator on this side, and they preferred that all of the members of the circle should learn the alphabet. We did so, and practiced it among us until we were familiar with each letter. After that we received messages from spirit land quite readily. Though slow at first, we soon became quite proficient.

I am fully satisfied that in any circle where rappings are produced by a thorough memoriz- all the doors opened, and, in their presence, ing of and a little practice with the foregoing sealed them and the window-shutters with telegraphic alphabet, most satisfactory tests strips of paper, marked so that nothing could and communications can be received, and about as rapidly as a Morse telegraphic despatch can be written. I, however, caution those attempting to test its practicability not to expect too much the first few trials. To be successful to giving their names as having witnessed the this system of telegraphy requires considerable practice, the same as the Morse system, in order | matter what took place. to become proficient.

Again, in all well conducted oircles, whether haps all of the members, will have some spirit difficulty I experienced was to represent the other spirits should be given through them. to have more backbone, said quite sturdily, figure "0," for which figure I was obliged to Promiscuous rapping by different spirits is too "No objection in the world. It never harmed

After committing it to memory, I presented it um. His experience had been that, for the inet, if they come at all, at first come in such a cal influence of the cabinet spirits, that it is intelligence seems to be almost entirely paralyzed for the time.

There were twenty-two or three persons present, and among them quite a little knot of young business men, who were invited to form a committee, to see that no person other than the medium could get access to the cabinet. The premises were as follows:

The rooms occupied by the medium form an ordinary "flat," made from an old-fashioned house. Below is a store, fronting on the elevated railroad, and the medium's rooms are above the store.

They consist of a front parlor, looking on the trains: a middle dark room, more like a large closet, in which the cabinet is erected, and two back rooms, one of them the kitchen. Into the dark room the doors open, from front parlor and back dining room, and both were wide open for the circulation of air, the weather being very close and oppressive. The cabinet is made of tongued-and-grooved narrow boards, movable, and opens into the front room. It is just broad enough to hold the chair of the medium, who remains conscious during the appearance of the first few spirits that come, but afterward becomes entranced.

Before the seance the manager took the committee into the cabinet, then through a side door into the back room; showed them where be disturbed without detection. The writer, bsing with the committee, and having already determined to write an account of the seance, asked the gentlemen if they had any objection scaling, to be printed with an account of no

Here came in the comic part of the scance at once. Had I thrown a dynamite bomb shell there be a well developed medium present or into the group they could not have exhibited not, it will be found that one or more, and per- more terror. One young gentleman, who had been looking very important a moment before, friend who may be termed his or her guardian instantly wilted and said hurriedly, "On no spirit or control. If these spirit friends are account. For business reasons. It would not familiar with the English language, after learn- do." Then he began advising one of his coming the spirit telegraphic alphabet, to them, or panions, saying, "You do n't want your name to some one of them, the work of communicat- out, either, for business reasons, you undering should be entrusted, and all messages from | stand. Now, do you ?" His friend, who seemed

, poet,	use raps represe	nting another number, and I	
ventor	selected the letter "x," or number 313, which I		
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ents of	be called "Wald	o's Spirit-Telegraphy":	
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1spired		BY II. A. WALDO.	
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capaci-	18 B	Be, Brother.	
n give	21 C	See, Cousin.	
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man's	181 L	Lady.	
	182 M	Mother.	
im for-	183 N	Nephew.	
icursed	212 0	Oh.	
orment	218 P		
move-	221 Q	Niece.	
or else-	222 R	Are.	
urches	222	Sister.	
lern in-	231 T	They, Them.	
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ver the	283 V		
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s, pres-	821 Y	You,	
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All other numbers after 9 or 11 are made by combining the figures, with spaces between them.

It may be proper at this time to give a few suggestions as conclusions derived from my experience in the matter, for the benefit of those who may desire to form permanent circles for testing spirit-telegraphy and obtaining spirit communications.

Most people appear to think that as soon as a spirit leaves the human body it passes directly into a state of all-wisdom or omnisoience, and in foretelling future events; while, to my mind, a spirit upon leaving the body knows long past or distant from the place of the for the seance that evening. acance. This conclusion was manifested to me | He had no expectation of meeting any of his | to me. He went to her, and she threw her arms.

will not be so satisfactory as when one does the | itualism if he tells the truth about it." But work of the seance.

thus answers intended for one are accepted by others as answers to their own mental questions-hence confusion and apparent contradiction appear, to the disgust of the circle. To avoid all this and ensure a harmonious séance and satisfactory communications, all other of the sitting should be excluded, and the minds of those present should be centered upon that one object; and during the taking of a message the minds of all should be as passive as possible. No conversation should be entertained, nor should any questions, either aloud or mentally, be asked by any one except the conductor of the séance or the receiver of the message. Until all the members of a circle can bring themselves to this condition of thought and mind they must not expect satisfactory communications. Should any circle decide to give the foregoing

system of spirit-telegraphy a thorough trial, I will be most happy at any time to receive from any one the results of his or her efforts. Reno, Nev. ' H, A. WALDO.

Test Seances as Tests of Pluck. To the Editor of the Banner of Light:

Thinking that the facts may interest the readers of the BANNER, I send an account of a seance at which the writer was present, Monday evening, July 25th, at the residence of Mrs. Carrie M. Sawyer, 785 Sixth Avenue, New York City.

During last winter, he frequently attended at the seances of Mrs. Cadwell, No. 242 West 39th street, New York City; but for nearly three months past, owing to family and business troubles, had been deprived of this great consolation, and on going to the house of Mrs. Cadwell, near the beginning of July, learned to his great sorrow that the medium had been stricken by paralysis, which had disabled her entirely. She was then stated to be "recovering," however; and after two weeks or so he called again, not with the object of business, but for an expression of sympathy and what consolation might be possible. His visit brought him there July 25th, when he learned that, so ascribe to such spirits all knowledge, especially far from getting better, the poor lady was so much worse that the doctor had told her family her only chance of life lay in being sent off to little more than it did in the body : such spirit Chautauqua County, by the lakes, to have a finds it necessary to progress, and is obliged to season of absolute rest. He also learned that learn in spirit-life what it did not learn in Mrs. Carrie M. Sawyer, a medium of whom he earth-life; but from its advanced condition | had heard, but slightly before, had volunteered and superior advantages to learn and to travel to give, on that very evening, a benefit seance from place to place, it may be better able to for Mrs. Cadwell. This generous act, in the judge of the future, and to know of past and case of one medium trying to help another, then out rushed a girl in white, saying, excited-passing events, and affairs, however recent, determined him to go at once and take a seat 1y, "Sarah !" She was at once recognized by

liable to create confusion, and communications | any man to have his name associated with Spir-

the young gentleman was so scared at the idea Another great drawback in the reliability of | of his name getting out that I relinquished the spirit messages during such promiscuous rap- | idea of putting it in, and all that I know about pings is that several spirits at the same time | him is, that during the seance aspirit came and are trying to answer questions asked them | said he wanted "Freddie, not Fred," at which mentally by the different ones in the circle, and the young man asked a number of questions tending to show that he was "Freddle, not Fred."

None of the committee objected to examining and inpecting things, but the moment they were asked to testify to the truth, whatever it might be, the white feather showed, and brought subjects during the scance except the object to my mind the thought that there is nothing like a scance-room to test a man's pluck.

Soon after the seance began, and before Mrs. Sawyer entered the cabjust, the voice of "Little Maudie" was heard saying "How de do?" It was a very clear, childish voice, and during the seance she reminded me irresistibly of that old-fashioned mite of humanity, "little Paul Dombey," of Dickens's well-known tale. Maud's language is so precise, yet so childish, she brings smilles and tears close together. One can hardly tell which will rule. She is one of the most interesting child-spirits I ever saw at a seance.

Mrs. Sawyer, the medium, is a delicate woman of fair complexion. She has a very soft, gentle voice and manner, and her daughter, who assists at the cabinet, is of the same character, bringing a decidedly good, pure influence to the circle. Mrs. Richards, Mrs. Cadwell's assistant, presided at the plano, and the circle was opened by Mrs. Sawyer finding a man in the cabinet and bringing him out to one of the skeptical committee, to whom he seemed to have come. He was unable to remain long. however, and dropped near the curtain.

The circle then sang a little, and from that time forth spirits came, male and female, dressed in black, white and colors: in most cases materializing slowly on the face of the curtain, or drawing it aside to do so. Of the names, all I can recall at present are these: Edward S. Wheeler, the well-known Spiritualist lecturer, came and called up to the curtain Mr. Sandford, an old attendant at Mrs. Cadwell's. He called up several others also. Then came Lucille Western, who paraded round the room with the same Mr. Sandford, telling him how delighted she was to see them all there to help her special medium.

Lucille is, at Mrs. Cadwoll's, the strongest spirit I ever saw materialized, with the sole exception of the "Angel Mother" (in earth-life Mrs. M. A. Burke), at those seances.

At Mrs: Sawyer's, she came almost as strong as at her own medium's; though, owing to the noise of the trains and the constant disturbance, the medium is not able to give as good a light as might be desired.

The next spirit that attracted my attention particularly came in a strange manner. First came a tremendous bang on the cabinet, and Mr. Hempstead, of Flushing, L. I., sitting next

around his neck and kissed him, holding a short | wherein it now finds its way to the eye of the reader. conversation and then retiring.

The atory of this spirit is a very interesting one : It seems that the bang represented a pistol shot, and that this girl had died by her own hand a few years before. She and her sister had been for the first time given to the public. The letter was jealous of each other, and she had shot herself written by Rev. Pliny Wood from Vienna, in 1878, in a paroxysm of anguish of mind. Her body when he was Commissioner from Massachusetts to the was found in the road, and, high words having World's Fair held in that city, and the date brings it been heard between the sisters, it was at once within a week of his death. set down as a case of murder. Mr. Hempstead, Sarah A. Cheesman, of Birmingham, Conn., to whom being a resident of the place, happened to be with her husband the letter is addressed, is sister to called on the coroner's jury, and found the oth-Mrs. Susan Osborne, mentioned in the letter. Mrs. ers set on a verdict of murder "on suspicion." Osborne was God's instrument for the conversion of He knew none of the parties in any manner; Bro. Wood when he was a young man of nineteen but something told him that it was a case of years, and she had been dead about sixteen years suicide, and he says that he fought the rest of when the letter was written. Those who best know Bro. Wood will be the least likely to charge him with that jury for four or five hours, till he secured being visionary. The letter is copied directly from the original:
 VIENNA, AUSTRIA, June 184A, 1873.
 DRAB BROTHER AND SISTER CHEREMAN: Last Monday evening, between nine and ten o'clock, I was a walking alone (i. e., not in company with any of the vast crowds) in one of the beautiful gardens of this preat city. Bo far as I am concelous I was not thinking of America or of friends past or present, of those on earth or those in heaven. So far as I can determine, I was walking slowly, viewing the beautiful scepe; the garden was beautifully illuminated. The enchantment of the moment was broken, my musings interpret of the approach of a lady. I saw her not until she stood—no, she did not pause, she passed on slowly, as in a thoughtful mood, in expression of countenance, form of face and complexion a perfect transoript of your honored sister Susan. In an instant she had passed out of sight, but not until ther form and faces—which was a light. small figured muelin, as it seemed to me—were clearly discernible. She was also alone. It was in a secluded, relired part of the garden. If required an effort for me to refrain from exclaming, 'Busan Osborne'! (she was to in mind until the moment). Questions: Was it simply a resemblance? Was it fanor? *Was it Susan?* Be it as it may, the impression on the scene has been with me night and day ever since—when I am attending the scene in the to the laling in the scene in the scene ling for my official duties; in my room, diving out after a day's work, still the impression and the scene linger. It is precious, blessed!
 Monday next we leave for Italy, taking Trieste, Yonice and the Italian lakes in our route. . . . Remember the to Edg. Gilbert, Bros. Bommers and Osborne. Yours in Ohrist, PLINY Wood.
 It will be remembered that Bro. Wood left Vienna on Monday, the 23d, as he had planned, but took a different route from the comment and the scene in a scours in Christ, PLINY Wood. a verdict to save the other sister's life. He sucbeing visionary. The letter is copied directly from ceeded ; and ever since that, at every seance where it is possible, this poor suicide, grateful, in her awakened sense of right, to have been saved from the further orime of bringing her sister to an unjust death, has always come to him, and always in the same manner announcing her advent by the pistol-shot.

2

After this, two spirits at a time came to Mr. Hempstead, being recognized by him as his nieces in spirit-life.

In this manner every person in the circle received a visit, save the skeptical committee. who drove back their friends as fast as they announced themselves through Maudie, by asking all sorts of questions to show that "they could not be imposed upon."

During all this time the writer had no idea that his sister was likely to come ; but suddenly a spirit in very bright, glittering robes, came out, and the manager called out "Mr. Whittaker." Of course I went up, and there was my sister, saying earnestly, "Oh ! dear Fred, how glad I am to see you."

There she was, as solid as in life, warm, breathing, clasping my hands ; both of us laughon Monday, the 23d, as he had planned, but took a ing and crying together as we exchanged broken different route from the one mentioned ; that he was sentances. In fact we were both overjoyed at | taken suddenly ill on the train, of what proved to be the meeting, so unexpected, and so perfect for Asiatie cholera, and that he died the next day, at a first seance. "Do you see my dress?" she said. about four in the afternoon, among strangers in the Truly it was marvelously beautiful, sparkling hospital in Munich. with points as of fire and gleaming through the darkness so that it showed her face. Then. still holding my hand, she glided back to the curtain and slowly dematerialized. I held hers | To the Editor of Zion's Herald: tightly till it reached the floor, when it dissipated into empty air.

Of course, to me this was the most satisfactory part of the séance, and as I returned to my seat Maudie told me there was some one else of my name asking for me; but at the time I could not recognize the person.

Soon after that came a female figure, floating horizontally in the air before the curtain; and ing as I do are as follows: We are told by Paul in First Corinthians, 15th chapter, 44th verse: "There is a natural body and there is a spiritu-al body," and we are also told when a person dies "the dust shall return to the dust as it was, and the spirit shall return unto God who gave it;" Ecclesiastes, 12th chapter, 7th verse. God is everywhere, so the spirit, let it be where it may, will not be away from God. Susan's natural and spiritual body had been separated for a number of years, and she, be-ing attracted or drawn toward him (Mr. Wood), perhaps for other reasons than being the means of his conversion, would feel an interest in him just as people were wondering what this was for, down she came on her feet and rushed toward the circle, calling to one of the members.

At another period we were singing "Marching Through Georgia," and out came a soldier in uniform and saluted a member of the circle, who, it appeared, had been his old captain. However, the captain could not recall the individual soldier by name. Then when the circle sang "Tramp, tramp, tramp," came an order to "turn down the lights," and out came through the darkness the American flag in fire, waved to-and-fro by the same soldier. who seemed to be roused to great enthusiasm by the air of "Rally Round the Flag, Boys," which we sang softly at the request of the spirits.

The control of the cabinet, whose name I heard, but cannot now recall, apologized for not being able to give as good results as could be wished, on account of the recent illness of the medium and the disturbing elements existing, and soon after the voice of little Maudie said "Good-night."

Summer Camy-Meetings.

The Iowa Camp-Meeting, At Mount Pleasant Park, Olinton, Ia., has be fore been described in the BANNER's columns, and I desire in this letter to endorse what has been said by correspondents in its praise,

There are now, I believe, some eighty tents and twenty-two cottages occupied. The people seem quite as intelligent and earnest as the Spiritualists of the East. The discourses are logical, eloquent and practical. The plat-form is absolutely free at all times—the only limitation being as to time—and yet in no sin-gle instance has this freedom ever been abused. There are many first-class mediums on the ground and methors there were never better

ground, and perhaps there were never better manifestations than occur at what is called

manifestations than occur at what is called the mediums meeting. Among the good mediums now here are Mrs. E. A. Wells, (of New York,) Mrs. M., B. Thayer-Goodsell, (formerly of Boston and New York, now of Howard Lake, Minn.,) Mrs. Blodgett, (of Davenport, Ia.,) Mrs. Weeks, (of Kanasa City, Mo.,) Mrs. Racer, (of Des Molnes, Ia..) Mrs. Scoville, (of St. Louis, Mo.,) Mrs. Schroder, (of Ottumwa, Ia.,) Mrs. Rowe, (of Jackson, Mich.,) Mr. Gage, (of Chicago, Ill.,) Mr. Mikeswell, (of Des Moines; Ia..) Drs. Adams, Dobson and Nourse, and others. The principal speakers now on the ground are

The principal speakers now on the ground are J. S. Loveland, (of California.) Dr. Juliette H. Severance. (of Milwaukee, Wis..) Mr. and Mrs. Moses Hull, (of Des Moines, Ia.) Dr. J. H. Ran-dall, (of Chicago.) Dr. J. W. Kenyon, (of Jack-son. Mich.) son, Mich.) I understand that the success of this camp-

meeting is largely due to the earnest work and devotion to the cause in the North-West of Mr. and Mrs. Hull. I had the pleasure of listening to Mr. Hull on Sunday for the first time. He

handled his subject in a masterly manner. I doubt if he has his superior as a speaker. Mrs. Hull was Vice President of the Associ-ation, and became President at the passing away of J. G. Anderson, who was elected to that office last season. It is said that the current meeting is better

than any preceding one. Large accessions are daily made to the number in attendance, and the interest is on the increase. Howard Lake, Minn. CHARLES GOODSELL.

ADDITIONAL. To the Editor of the Banner of Light :

Our numbers are greatly increasing; there are nearly a thousand campers on the ground now

now. Last Wedneeday a very fine entertainment was given at the Pavilion; having some pro-fessionals on the ground helps to give us some excellent performances. One of the most enjoyable times we have had

was on last Thursday night—a special dance at the Pavilion for the campers. The lectures given through the week were all interesting. Mediumship was discussed in the conferences, and two lectures were given on the same subject—all which brought out many new pojets not camparally understood

the same subject—all which brought out many new points not generally understood. Yesterday was a fine day for the meetings— although the rain during the night previous necessitated the holding of the session in the Pavilion. Prof. J. S. Loveland spoke in the morning, and was listened to attentively; he is such a close reasoner that the hearer needs to give heed in order to see all his points. W. J. Colville, from Boston, gave a lecture in the afternoon to about two thousand people at the auditorium. This was his first appearance at Mt. Pleasant Camp-Meeting. His lecture was well received. Moses Hull gave a lecture in the evening on

was well received. Moses Hull gave a lecture in the evening on "Bible Objections to Spiritualism." He is al-ways an interesting speaker, and receives close attention from his audiences. I had forgotten to mention that Saturday was appointed as "Memorial Day" for those once camping with us who have entered into spirit-life during the part was A lorge number of of his conversion, would feel an interest in him and become to him as a guardian spirit or an-

gel, to use her influence over and for his good and as the spiritual separated from the natural is more sonsitive, and can see and understand more clearly than when cramped or fettered by the natural or physical, Susan could know that life during the past year. A large number of the mediums gave communications from those who have passed on. The main speeches were made by Moses Hull, Mattie Hull and Dr. Sev-erance. In those speeches questions came up for discussion as to the uses of funerals or dis-courses on funeral occasions. Dr. Severance took the position that they were of no use only to educate the people which were grant the several the natural or physical, Susan could know that an influence was to be thrown upon him to take him to the angel-world, and she would natural-ly be near to help make his transition or death as peaceful and pleasant as possible—as we very often hear from the lips of dying persons that their friends are there to take them home. All through the Old and New Testaments we because accounts of more reside released to educate the people-which was generally concurred in.

To day there has been a meeting of the Stock we have accounts of men seeing visions and spirits. Paul tells us in First Corinthiaus, 12th chapter, 10th verse, that different gifts shall be Company to elect two new directors and a Sec-retary and transact other business that came up—which was all conducted in perfect hardistributed among the people, among them the gift of discerning spirits. This man had the gift but did not know it, and never had been in This afternoon the "Healer's Associa

trees seem only to have been disturbed where it was absolutely necessary. Intersperied among the two rows of cottages are many tents, and others beyond and lining the shore in many places, and yet on Sunday there was neither roof nor tent sufficient to another the people who were en the grounds-the largest number ever assembled here, as I am told. Fortunately it was one of nature's pleasantest days, and no shelter but the trees was needed. The place is yet new and rude, but can be

The place is yet new and rude, but can be made one of the grandest camping grounds our friends have selected, and I know nearly all of them. It is most like Temple Heights, on the Penobscot, in resemblance to any one I have seen. Dr. A. H. Richardson conducts the meet-ings to the satisfaction of all; he is an old camper whom I met at the first camp-meetings we held, and then as now an active worker. On Sunday I had the pleasure of addressing, both forenoon and afternoon, the largest au-diences that ever listened to lectures among these trees, and was followed each time by our dear, good, sble and faithful brother, E. W. Emerson, whose words and tests went far to prove the philosophy and arguments which were put before the people, and all of which seemed to be absorbed as the parched earth takes in a shower or gentle rain. Our audi-ences reminded me of Onset in numbers, for they were as large as any I have seen there this they were as large as any I have seen there this year, but of course the limited grounds around the stand and the limited number of cottages did not contain as many. There is not as much display of city life or wealth and fashion here display of city life or wealth and fashion here as there, but in depth of thought, in earnest-ness of soul, in hunger of the heart and its yearning for truth, the people here are the equals of any. It has seldom if ever been my lot to reach more appreciative minds with my rational ideas concerning natural law, which is my foundation for our philosophy and religion, than I found here, and they seemed to appre-ciate my position when I told them we had no issue with our Uhristian workers in reforms, as we were engaged in all the reforms, but we wholly and totally ignore their theology and their theories of the future life, which we know are false. WABBEN CHASE.

# Sunapee Camp, N. H.

(From the Boston Saturday Evening Gazette.] "SORROW'S CROWN OF SORROW."

My memory holds the picture still Of former happy years : Those sunny uplands see I yet, But th rough a mist of tears.

'T was then I walked beside my guide Through meadows sweet and fair; The "mountain-glory, too," we knew, And bathed in sunlight there.

He stayed his pronder step for me, He bowed his stately head. And listened, as he loved them well, The gentie words I said.

I knew no fear, for he was brave ; No want-his all was mine ; And from his nobler soul I drank A nectar, all divine.

I dreamed not then of change or loss While I drew living breath, And thought his arm would pillow me When I grew faint in death.

But o'er our path a tempest swept, "T was dark as Egypt's night, And, while I blind and helpless lay, My guide was lost to sight.

My life is but a longing now To solve the mystery ; If parted souls can meet again He will come back to me.

But this I know: Ay I this I know, He never will forget. No doubt can cloud my perfect faith, I know he loves me yet.

If tempest-tossed in some frail barque He salls an unknown sea, Calypso's Isle nor siren's song Can win his love from me.

I turn my wheel and spin its thread

In loneliness and pain, But keep the fire upon the hearth, For he may come again.

The clock has counted all its hours, The busy wheel is still, Deep silence reigns within my room, And over plain and hill.

I watch beside Althae's brand, While tears unbidden flow, When in the hush his voice I hear, He calls me sweet and low.

[Lie still, oh ! beating heart, lie still, Your costasy is pain.] " My Love, I wander far from you, But we shall meet again."

How soft the balmy sleep that fell Upon my weeping eyes i And when the light of morning came, It seemed a sweet surprise.

# AUGUST 27, 1887

# Banner Correspondence.

#### Arkansas.

BEAROY .- Allie Lindsay Lynch forwards us a state. ment concerning the "Cardinal Virtues," which was received from spirit-life through her medial instrumentality-wherefrom we present the following selections :

"Cardinal virtues ! These are they that will prove the world's redemption. No saviour can redeem you, only your own cardinal virtues will be recognized and received by the law-giver of the universe, the power supreme that governs according to the all-wise rules of Nature: These are Truth, Honor and Integrity. Per-sonal worth alone can benefit you in the beyond. Merita of another will not avail you there. No matter how kind or how willing another would be to bear your burden, through great love for you, yet such cannot be done, for the laws of the universe call for justice to all, and where would be the justice in allowing another to be weighted with your misdeeds and suffer the penalty attached thereto? No, these things are not so allowed. God-the Supreme Intelligence-never meant that such injustice should be heaped upon any.

Placed within each human breast is that slient monitor, Conscience, more truly named Intuition, which points the better way to do that which is meditated or contemplated; both sides, the right and the wrong, coming up for decision, Intuition points you to the right-but if you heed not its whisperings you cannot escape the penalty of deciding for the wrong. Old theology has long erred in teaching its followers that they would be able to cast all their wrong-doings upon the much over-burdened back of a mythical son of God. and they have been willing, in their supposed meekness of heart, to do so great a wrong to one they have designated their saviour-Ohrist. Rather should not their hearts ache in bitterness of spirit that their God could have been so unjust to his only begotten son?

Where is the reasoning mind to day who could for a moment love and honor such an unnatural father? Is it in the heart of any kind mortal to be thus willing to have another suffer for his own wrong-doings? This absurd, priest-taught monstrosity of injustice-this hydra headed myth God of the unenlightened ages, is losing his power over the modern world of thought. The Christian believers still thank their God for having given them his only son to shoulder their vast

weight of sins, while they, in jubliant spirits and with elastic steps, may rush pell-mell into their heavenly home, and sit, unburdened, at the right hand of God; but those who reflect see nothing in the idea consonant with reason and with right. I do not claim to say there are no truths within the

lids of the Bible, but I do most emphatically say the God of Love we of apirit-life revere is not the Bible God of ancient ages. Our God is an All-Wise, Supreme Power or Intelligence, who, in harmony with nature's laws, has not intended that any shall be punished for another's wrong-doing. The cardinal virtues must prove mankind's saviour. A life of truth. honor and integrity alone will lighten your burdens, and save you from sufferings rightly merited and richly deserved. He that lives not up to these virtues must inevitably pay the penalty of his own misdeeds. Truly, friends, none can (escape, and no honest soul, whose eyes become opened to the teachings of reason and common sense, would wish it otherwise. So live that when the change wrongly called ' Death ' comes upon you, you need not be weighted down with the burden of past misdeeds and impure thoughts-for thoughts live also. Only by your atonement in the spirit-life-under the loud clamoring of an awakened conscience-for the wrongs done in the body can such stains be erased, such weights removed. So live that on your entrance to spirit-life you may find no unseemly burden to take up, but with a pure heart and unseared conscience, a soul fired with love, truth and honor, you may march onward and upward, meeting kindred and friends upon the road of eternal pro-

#### Massachusetts.

gress."

ONSET BAY .- A correspondent informs us that Mr. L. S. Rigley, a hotel proprietor at Revere, recently made a visit to Onset, but, yielding to a powerful impulse or impression (for he was mediumistic,) returned. thence before the full time appropriated for his stay had elapsed. He dropped dead soon after his returnthus experiencing the change at his own home instead of abroad. Interest in his case specially centres in several occurrences taking the form of minor accidents before he started and while he was on the grounds, which might be construed by students of the psychological side of life as warnings to the deceased that his pilgrimage on earth was nearly done.

BUSTON.-A correspondent, who informs us that he personally obtained the matter from the official records at the State House in this city, forwards this quaintly-worded rescript from a witch-trial at Salem, in 1692. The reader who peruses its lines will be struck by its nineteenth-century "Seybert Commission Beport" flavor :

"Questions: Was it simply a resemblance? Was It fancy? Was It Susan ?"-From Zion's Herald. REPLY.

A REMARKABLE INCIDENT.

BY BEV. J. M. AVANN. The incident narrated in the following letter is now

The persons mentioned are all well known. Mrs.

I have been waiting to see how the questions in the above article from Zion's Heraid would be answered. As no one has done so I thought would send my answer to them. The questions are in order thus: Was it sim-

ply a resemblance? It was a perfect resem-

blance. Was it fancy? It was not. Was it Susan? It was. In answering the last question fully it will answer the others: and my reasons for answer-ing as I do are as follows: We are told by Paul First Corinthians 15th chapter 44th parent

The medium expected at the close of the seance ; but the young committee-man, who rejoiced in the name of "Freddle, not Fred," was a sight to see. His nervousness was all gone, and the ourl of his lip said, plainer than words, that he "saw through all this humbug." As a matter of courtesy he condescended to look at the seals, which were still intact; but there was no mistaking the know-it-all expression of his face.

As for the rest of us, we were much pleased and very thankful for the privilege of seeing our friends. In my own case the gratitude was marked. I had not been able to see my sister for near three months, during which I had passed through a great deal of trouble. All the materializing mediums in the city were either sick or gone to the camp-meetings, or otherwise disabled for seances. Not a slate-writer was to be found since Dr. Rogers went to Boston, and Mrs. Thayer to Minnesota ; and just as I was in a very gloomy mood at not getting a chance to see my friends till the cold weather set in again, comes this strange visit of myself to Mrs. Cadwell's, this unexpected seance and still more unexpected meeting. What do you think about it, Mr. Editor? I think they sent me there.

Yours in the truth, FREDERICE WHITTAKER.

Mount Vernon, N. Y.

[The above is published at the request of the correspondent whose signature it bears. We take no responsibility whatever in the premises. Justice to the BANNER's readers demands the warning on our part that there are those before the public as mediums who, while generally legitimate in the conducting of their séances, pursue in their financial affairs a policy which is loose-even to the verge of dishonesty .- RD.]

A Herald that Flinched.

One of the New Testament writers has something to say regarding the faithful householder "which bringeth forth out of his treasure things new and old." In our work of spiritual stewardship in dispensing to the public the treasures of the spirit in these modern days, we are frequently obliged by press of matter to defer from time to time articles to which we would gladly give publication did space permit; and do therefore sometimes "after many days" bring forth the bread that was " cast upon the waters": This remark applies with force to the subjoined, a portion of which-that in small type-appeared some timesince in Zion's Herald under the heading attached thereto. On reading this case and the questions appended, our correspondent, George F. Rumrill, of Manchester, N. H., felt moved to answer these queries from the standpoint of Scripture illuminated by the light of modern revelation. This matter, when prepared, he sent to Zion's Herald hoping for its insertion ; but the managers of that journal preferred to give it no heed, assigning to him as one reason that" the Spiritualists seize upon all these incidents to draw away from the simple faith of the gospel bewildered minds." The Herald having thus editorially finched from allowing any reply to its own correspondent's queries, Mr. Rumrill forwarded the matter for publication in the BANNER, | ton, have it on sale.

condition to use it. As in the case of Saul and Samuel, and the Woman of Endor-First Samuel, 28th chapter, 3d to 20th verses-the woman had the gift of discerning of spirits, while Saul did not have it; but Saul might have had the gift of wisdom or some others which the woman did not. Mr. Wood was alone and retired from the others when he saw Susan. This is in accordance with the laws of spiritual power. You will with the laws of spiritual power. You will find that about three-quarters of the wonder-ful works of Jesus were performed when him-self and his disciples were apart from the mul-titude, and in some places "he did not many mighty works there because of their unbe-lief"; Matthew 18th chapter, 58th verse. He wanted barmony and union.

Mr. Wood being alone and retired from oth-ers, was in harmony with himself and the spiritual world, so it was easier for Susan to come It that world, so it was easier for Susan to come to him so he could see her. If he saw her with his spiritual sight, others could not see her un-less they had the same gift. If she appeared to him as the angel did to Jacob in Genesis 32d ohapter 24th verse, and as Moses and Elias were seen with Jesus on the Mount of Transfigura-tion and other instances where angels here tion, and other instances where angels have appeared to men, every one could see her if they had been there. God's laws and natural laws are the same yesterday, to day and to morrow. If they saw spirits or angels in the time of the Old and New Testament, we can now; and if we lived more in accordance with those laws and the teachings of Jesus, or more in the spirit and less in the letter of the law in the spirit and less in the letter of the law, our spiritual gifts would all be unfolded to a greater extent. We should be happier ourselves and make others so. GEO. F. RUMRILL. Manchester, N. H.

#### "A Palpable Hit."

"A Palpable Hit." The BANNER OF LIGHT is more correct on Soripture than on "spirits," probably. As thus: The Rev. Dr. Meredith told the children of his Bible-class that Col. Ingersoll is ignorant of the Bible, because he said that the Israelites borrowed (or stole) jewelry from the Egyp-tians, when they did n't do any such thing; and then the little Methodist ohildren ap-plauded the Doctor and laughed at the Colonel. Whereupon the spiritual brother of the BAN-NER opened his Bible at Excdus xii : 35, and read the following, which knocks the Bey. Doc-

read the following, which knocks the Bev. Doo-tor, as a Bible commentator, "higher than a kite," as the saying is, and proves that the BANNER has made a palpable hit:

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; (verse 36.) And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required."

Yet the religious papers say, exuitingly or braggingly, that the Rev. Meredith has com-pletely squelched the Colonel, and proved his utter ignorance of the Bible 1 This denoue-ment, or unraveling of a Methodistical plot, reminds us of the familiar doggerel, with a few alterations: alterations:

"He digged a pit, He digged it deep, He digged it in a journal, But it so fell out That Meredith fell in The pit he digged for the Colonel !" -The Boston Investigator.

BT Prof. Phelps, of Andover, having endeav-ored to inaugurate a new crusade on the old-time "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq. entitled, "WIRCHERAFT OF NEW ENGLAND KEPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Boaworth street, Boa-ton base it on sale.

A STATE OF ST

meets at half-past one to discuss methods for

work. The prospects of Mt. Pleasant Camp were never better, and all feel hopeful for its future success.

The mediums are all well patronized and give reneval satisfaction. A. B. S. general satisfaction. Clinton, Ia., Aug. 15th.

#### Lake Pleasant.

#### To the Editor of the Banner of Light:

The excursion from New London and waystations to Lake Pleasant Aug. 13th, proved satisfactory to those who simply spent the day, a rare treat to those who witnessed the illua rare treat to those who witnessed the illu-minations, and a feast to such as remained to hear the Sunday lectures. Mr. Obarles. Daw-barn of New York City gave the morning ad-dress, treating his subject, "Universal Law," with logic and eloquence. The rapt attention of his auditors attested their, appreciation. "Not since Denton's time have we had such a treat!" "A star among us !" fell on my ear as I retreated from the buzzing orowd. The noon concert by the Worcester Cadet Band drew many to hear their fine rendering of selected game.

Mr. J. Clegg Wright, a wonderful instru-ment, gave a fluent discourse in the afternoon. Mr. John Slater with his tests.was both in-imitable and irrepressible—a very magnet; as unique a medium as has ever appeared among

Prof. Butler, author of "Solar Biology," and Prof. Butler, author of "Solar Biology," and connected with the "Esoteric," drew quite a company around him in the evening : Welcome and Godspeed to all who would lift humanity out of the lower levels, stimulating aspirations for better things. This seems to be his work. It was my good fortune to meet a few of the choice spirits who, in their quiet way, demon-strate by their pure, sweet lives the beauty of our Philosophy. A few such wield a mighty influence. Maud E. Lord, bright and cheery, flitted about-one of the many who help to make Lake Pleasant attractive. These last few years have added a dignity to the place which makes it more a power for good. I must congratulate the mangement on the greatly improved sanitary conditions.

I must congratulate the management greatly improved sanitary conditions, J. O, R.

Willimantic, Conn., Aug. 18th, 1887.

A Grand Day at Sunapec. To the Editor of the Banner of Light :

Sunday, Aug. 14th. was the grandest day the Sunapee campers have over yet had : but it is only prophetic of grander things to come at this beautiful spot. The interest in Sunapeo is on the increase, and is manifested by thousands

this beautiful spot: The interest in Sunapee is on the increase, and is manifested by thousands of visitors who gather here from oity and com-try to enjoy the sainbrious climate and the ude scenery of nature. On 'Friday,' the 12th I landed here from the busy little steamer, 'Edmund Burke,' named for my old political friend, of national fame, once a cliften of Newport, N. H. No sconer wore my feet on the landing than I was airrounded by old friends, it seemed from everywhere, 'Bl-though this was my first visit to this camping-ground of Spiritualists in this my native State, while there are very fow in the other States ing in the place and its wild surrounding. 'A line of meat little cottages skirts the besolf for some distance from the wharf and reaching for the hotel, the anditorium and the hall on the south. These dwellings are all surrounded with granite rooks of all sorts and sizes, among which are rooted the tall old forest trees, birch, beech, maple, hemicok, spruce and fir, and many more too numerous to mention. The

Now, as my thread from distaff runs, I hum an old, sweet strain : The fire is burning on the bearth, For he will come again.

My "Sorrow's Crown of Sorrow " bears No thorns to wound my brow, but immortelies and pansies sweet Are twining round them now. Butin

Oh I mighty Love ! No other power Can't compare to thine ; Thy hand brought, down the sacred fire That makes our souls divine.

Love breaks the scal and rolls the stone Where our beloved sleep, And Love will guide my ship that waits Beside you soundless deep. Newburyport, Mass. MES. A. B. POETER.

Prescription and Proscription.

To the Editor of the Banner of Light: The prescribed conditions of membership in the Ninth International Medical Congress have been officially set forth as follows :

"RULE 1. The Congress will consist of such mem-bers of the regular medical profession as shall have registered and taken out their tickets of admission, and of such other scientific men as the Executive Com-mittee of the Congress shall deem desirable to admit. The dues of membership for residents of the United States will be ten dollars (\$10). Each member, will be entitled to receive a copy of the Traisactions of the Congress when published by the Executive Commit-tee." "RULE 1. The Congress will consist of such mem

It appears plain, not only that a certificate from any medical society is superfluous, but that the whole question of admission-no matter what the European members and the Presi-dent may have declared—will be decided by the Executive Committee, which consists largely of representatives of the American Medical Association. Such is the complexion of the matter.

matter. This clearly exhibits the narrowness of the This clearly exhibits the narrowness of the profession in this country. In Europe any per-son, legally a physician in his own country, is eligible to membership. Here he must be "reg-ular." Free America': Enslaved Europe ! So much for that which the Regulars are will-ing to bring to bear upon physicians generally. Now to the case in New York : Gov. Hill and the Legislature of that State Assars the hearty condemnation of all loyers

deserve the hearty condemnation of all lovers of justice. This condemnation should be prac-tically expressed at the polls in this State. It seems to me that the proper thing for Spiritu-alists to do at this time, when their own constitutional rights are sought to be subverted by political time-servers, is to unite their voices against those who seek to despoil them of their

against those who seek to despoil them of their guaranteed liberties: Tam certain of this that if this tide of medi-cal legislation is not stayed, other legislation will follow, abrogating the most vital rights of the people. Revolution will thus become duty. Let us have it in the peaceable way. My remedy for this sort of oppression is know your men before you yote for them. W.

The Examination of Mary Black (a negro) at & Court held at Salem Fillage, April 22d, 1692. By the Mag-istrate of Salem.

istrate of Salom. 'Mary, you are accused of sundry acts of witchcraft; tell me, be you switch?' [Glient.] 'How long have you been a witch?' I cannot tell?' 'But have you been a witch?' I cannot tell you.' 'Why do you hurt these folks?' I hurt nobody.' 'Who doth?' I do not know.' Her master saith a man sat down upon the form with her about a twelvemonth ago. ' What did the man say to you?' 'He said nothing.' 'Doth this negro hurt you?' Heveral of them said 'Yes.'

"Yes." "Why do you burt them?" 'I did not hurt them." "Do you scratch folks?" 'No, I pin my neck-cloth." "Well, take out a pin and pin it again." She did so, and several of the afflicted oryed out they were hurt."

BOSTON .- Alonzo Danforth writes : " The work of Lyceum teaching advances slowly but perhaps surely. What ought to be the chief duty of Spiritualists is, to my mind, left to the last; but let us hope that soon the entertainment part of the Children's Lyceum system will be absorbed by lessons that will more prominently embody the truths that have been developed by our inspired teachers. A new departure in this direction is decidedly necessary, and it is believed that were the exercises so changed many Spiritualists

who realize the importance of education would lend a helping hand in the movement."

#### New York.

FULTON .- Mary O. Knight writes : "I am happy to report progress in every direction in which I am called. Our beautiful philosophy, with outreached hands filled with luscious fruits plucked by angels from off the tree of Eternal Truth, is being widely and gratefully received.

. I find the BANNER OF LIGHT the anchor to many souls, who quote its sayings with zeal and satisfaction. Death has lost its chilling grasp, and the name of hell, bath no fear to torture the human soul any four-er. The Spiritualists baye solved the problem of human destiny, not only for themselves but for the whole world-since the uplitting and cheering power set in motion by the New Dispensation is felt in every sone. Let us, as Spiritualists, keep our houses in order by living true and well regulated lives, till others shall be festrous of building similar abiding places for their happiness."

#### [From the Evening Transcript, Boston.] Unanswerable Logic.

Unanswerable Logic. "Unanswerable Logic." "Unanswerable Logic." "Unanswerable Logic." "Unanswerable Logic." "Unanswerable Directing to have been spiritually received through the mediumship of Thomas Gales Forster, now deceased. The twenty-four bhapters are largely devoted to a statement of the dootrines of the advanced school of Spiritualists and a logical defente of them. Mr. Forster was a man of energy and ability and was for some time connected with the journalistic profession in St. Logis. When he becames a disciple of Spiritualistic dootrines he at once embarked in their advocady and though the suffered and insortineed much, he was an innweatled worker in their behalf with tongie and pen to the day of his death. The reader who wance to get a clear lide of the ballet of thinking Spiritualistic rationally vasies and logically discussed, can find no better work to consult thism this. Biob. deline unpoloding and in or in surrent sur

# AUGUST '27, 1887.

#### LINES TO A PINK.

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Stamped you are with God's own eyes, And his warm love hand ; And you bring them as you rise Through the heavy sand.

Thus through earthly ills we know, If we watch and wait. God's own face is sure to show, Guiding as our fate.

-[Given by Spirit Allos Cary to John Lowe, Beg., of Cheleoa, Mass.

# Multum in Parbo.

#### The Planet Mars.

A Russian astronomer, who has recently vis-ited the United States for the purpose of study-ing the heavenly bodies through the powerful magnifier at the new Lick Observatory, bold-ly assorts that the planet Mars is inhabited, and predicts that telescopic science will some time enable us to signal our at present un-known contemporaries in the Martial world. known contemporaries in the Martial world. The thought of such a wonderful consumma-tion has a tendency to upset the equilibrium of terrestrial thinks, and some references to our planetary neighbor may be interesting. Since the application of the telescope to the promotion of astronomy in 160% by Galileo, Mars has been the favorite planet for observa-tion by scientists. As far back as 1643, Fonta-na, a Neapolitan star-gazer, discovered spots upon the surface of Mars. Cassini of Bologna, in 1666, solved the problem of the rotation of Mars upon its axis in 24 hours and 40 minutes; but this solution has since undergone many re-visions at the hands of different astronomers, until, according to Proctor, the final and true result is 24 hours 87 minutes and 22 7-10 sec-onds.

Mars is the fourth planet in the order of dis-Mars is the fourth planet in the order of dis-tance from the sun; and its nearest approach to the earth, at its period of conjunction with our own globe, is 34,000,000 miles. Its mean dis-tance from the earth is 48,000,000 miles; and a balloon, sailing through the air at the rate of 1000 miles an hour, would require hearly six years to complete the distance between the two planets. It is at these conjunction peri-ods, according to the Crar's astronomer, that we shall be able to communicate with the Marr-tial beings, and thus open the way to paths of knowledge that are fairly marvelous to con-template. Mars, comparatively speaking, is a small body.

we shall be able to communicate with the Airs of the strate of the st

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touched the decanter, and then, while clapping his hands once, he oried out: "Haidee." In-stantly the voice of his assistant was lifted in the adjoining room as he musically uttered the one word, "Decanter." Quickly the magician touched a tumbler, and, clapping his hands this time twice or thrice, again oried out simply, "Haidee!" Back came the response in the en-tranoing, tones of Haidee, "Tumbler." He varied this performance in many ways, touch-ing my necktle, our, buttens, and the decanter and tumbler alternately, and the answer came quickly and correctly, although he simply call-ed the woman's name and clapped his hands as though to attract her attention. "While this was going on there was a sudden knock at the door leading into the hotel corri-dor. Heller, arose and opened it, fluding there a colored hell-boy, who handed him a large bundle. The noise of this interruption evident-iy attracted the attention of Haidee, who was still talking with her maid in the adjoining apartment. She oried out. "What is that, Robert? a package from my dreasmaker?" "No, my dear," he answered quite naturally. "It is a bundle of newspapers from England." "He flushed scarlet and said not a word.

He flushed scarlet and said not a word.

#### The Value of Evidence.

The Value of Evidence. Where in ordinary scientific investigation we have usually only the dictum of the individual experimenter to accept "on faith"; in accounts of payohic occurrences we are almost invaria-bly presented with the collective testimony of numerous observers. How comes it about that Tyndall in his Belfast address can pay a de-served compliment to that luminary of the Evolution school, Mr. A. R. Wallace, and in the same materialistic effusion stigmatise Spiritu-alism as "degrading," thus indirectly impugn-ing the powers of observation of the scientist whom he has just eulogized? Darwin quotes or repeats the same author over fifty times in his Descent of Man, but it is consistent for those who pin their faith to that work to avail them-selves in this way of the evidence of Mr. Wal-lace where it suits their purpose, and to reject or ignore it wholly where it does not. Science, we have been told by one of its most eminent representatives, is bound to face every problem presented to It. Whether it does so, the treat-ment. experienced by honest inquirers like Crookes, Zöliner; Hare, and others at the hands of their purblind fellow-scientiats, may be left to show. Well; we have hear, as well as we may, the Popes and Inquisition of science. -E. A. Fuo-cett, in The Path: A. SIMPLE TEST OF DEATH.-"I wish." save

A SIMPLE TEST OF DEATH.—"I wish," says a physician, "to give the public a sure and simple test of death, which I have practiced during my forty-eight years in the profession. First expose the arm of the body, apply a thick plece of paper with a hole in it an inch in di-ameter, on the arm, and wet a plece and cover it, and run a hot smoothing-from over. The heat of the iron will raise a blister. If the blis-ter contains serum or water, it shows still a oirculation going on in the system; if nothing but air, death. This is a sure test. Another test is to wind the foreinger with a plece of twine within an inch of the end of the finger. If there is life, the end of the finger will show blood in it."

#### Pamphlets Received.

BANNER OF LIGHT.

COMFORT FOR THE BEERAVED; OF, Where Are Our Loved Ones? By Hugh Junor Browne. Svo, pp. 58. Mel-

bourne, Australia: The Author. ATHEISM PHILOSOPHICALLY REPUTED. By Hugh Junor Browne. Svo, pp. 17. Melbourne, Sidney, Adelaide and Brisbane: Geo, Robertson & Co.

THE ORIGIN AND UNITY OF RELIGIONS. One Symbol-Ism and One Morality. Ancient Myths and Modern Isma, Showing the Influence of Materialism, Occultism and Spiritualism in Determining the Religion of the Future, 12mo, pp. 85.<sup>1</sup> Cincinnati, G. 1 Robert Clarke & Co.

JAMES GOODWIN ANDERSON. A Brief Skotch, Memorial Poem and Funeral Oration. 12mo, pp. 83. Des Moines, howa: Moses Hull & Co.

WHAT IS MENTAL MEDICINE? A Lecture delivered be-fore the Woman's Physiological Institute of Ohicago, by Ursula N. Gesterfeld. 16mo, pp. 16. Ohicago, Ill.: Magill & McOluer.

SHAKEBISH IN LONDON. Addresses by Frederick W Evans, Dr. Peebles, J. Burns and others, at Claremont Hall, Penton Street, N. 16mo, pp. 8. London: The Medium and Daybreak.

ROBERT G. INGERSOLL'S CENTENNIAL ORATION ON the Declaration of Independences, also, The Immorial Doc ument, and the National Anthem, "Land of Liberty." Svo, pp. 24. Buffalo, N.Y.: H. L. Green.

THE PRINCIPLE JUSTICE, THE WORLD'S CRUCIFIED SAVIOUR. An Inspirational Lecture delivered in Irving Hall, San Francisco, Cal., Dec, 19th, 1886, by Abner. 8vo, pp. 22. San Francisco: A. Scaverns.

THE RESULTS OF VACCINATION, and the Inequity and Injustice of its Enforcement. An Address delivered in the Town Hall, Holborn, London, May 11th, 1837, by William Tebb, with Notes and an Appendix. 8vo, pp. 87. London: E. W. Allen.

#### Passed to Spirit-Life,

# July 18th, 1887, our friend and brother, John Ordway. He was born in Hebron, N. H., in 1877. In early man-hood he went to Ohicopee Falls, Mass., and in 1840 was mar-ried to Miss byblio Uis, at Chester, Mass. He atterward removed to Georgia, remaining there until the breaking out of the civil war. Being a strong Unionist, he, with his wife and child, made his way through the lines and came to Springfield, 11., in 1861, where he has since resided, and was highly estoenated by all who knew him. Bro, Ordway was genial and kind to all, and ever beas since resided, and hand. I le was a derout Sprittualits, and knowidge was the rock upon which he built; it has stood the storme of years, and led him triumphanity through the valuey to the sunny heights of the Sammer-Land. In his own words he has 'passed over to the gr-at majority, 'where he will join his only daughter, a beautiful and brillact woman, whose studien and unexpocted demise five months pre-name of John Ordway has held its place upon the subscrip-tion lits of the Samster has abler pen than minory other there faiting it at all beller inth minor into should eulogize a life so full uf years and of wisiom, but I cannot refrain from writing a few words in memory of this friend. It were fitting a few words in memory of this friend who has so long been among us. The love and sympathy of the many friend's out to the writing a few words in the fitter daughter, who remain in the old home awaiting the time daughter, who remain in the old home awaiting the time should eulogize a life bord in a land that is fatter than the start of the Bank for writing a few words in the form and by the many friend's out to the with so for the start friend who has the ford the the writing a few words in than than the start of the many friend's out to the with of the rest fitting. A words in the form writing a few words in the first the fitter and the they shall be retilted in a land that is fatter than the start of the shall be retilted in a land that is fatter than the sthe they shal July 18th, 1887, our friend and brother, John Ordway.



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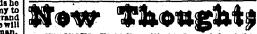
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conditions of Mars have been approximately determined. It has been found that the atmos-phere of the planet is laden with heavy aquephere of the planet is laden with heavy sque-ous vapor; and in substance, according to Proc-tor, it has been developed that. Mars possesses many features that are essential to living be-ings. If sun, air and water, why notlife? And if life, in what form does it appear? The great problem, which the Russian as-tronomer answers affirmatively, may yet be solved in a wonderful and positive way.' The advance made in the construction of telescopes, an increase in the marnifying nower of these

aquance made in the construction of telescopes, an increase in the magnifying power of these helpful instruments being constantly attained, may some day bring the nearest of the exterior planets of the solar system into such close rela-tions with the earth that its secrets may all be disclosed to us by our star searching solentists. -Boston Globe.

#### What to Do for Sunstroke.

The symptoms of sunstroke vary much in different eases. Often without the slightest different cases. Often without the slightest warning the patient fails, gasps and expires before anything can be done for him. Some-times the attack is less andtan in its mode of onset, and there are premonitory symptoms giving notice of the coming danger. The skin gets very dry and hot and the temperature rises to one hundred and saven degrees or there-bauts (The stient complete of didness to one hundred and seven degrees of there-abouts. The patient complains of giddness, weakness and nauses. Soon he becomes hys-terical or delirious, and rushes out roaring with laughter, or perhaps screaming with terror in an attempt to escape from some imaginary ene-my. People, in, this state have, endewored to take their lives, or to injura, those, who have tried to restrain them. After a time the pa-tient becomes insensible, the heat and dryness of the akin augment, and the heat and dryness tient bodomes inscription, the "heat and dryness of the skin augment, and the obsing scene is unhered in by an attack of convulsions.....In the former variety death ensues almost instantane-ously whilst in the lister the symptoms may be proizected over a couple of days: Now, as to, the treatment of annaroke. ... Throw, some, water over your patient and carry him as quick-ly as possible to the insurer him as quick-ba clothes and douches is hadd... fore and onest his plothes and doucheshis head, face and chest with cold water. If this treatment be quickly and energetically performed it may save his life. Should the stin remain het repeat the 

#### How Heller and Haidee Forgot Their Parts Anthe statit

Haller once tried to convince me, says is Philadelphia News writer, that the success of Big scond sight" performance did not de-pend upon the use of words. A few days before his ceath I called upon him by appointment in his rooms in the Continental Hotel. Upon the table by which we were seated wore a decanter and several glasses. In an adjoining room, the door of which was open. I could hear the volce of Haldes, the slighed disirvoyant, who was apparently engaged in conversation with a maid. Heller was talking carneetly of his and her achievements and he said to met "I can easily show you that we have incoversal key. Now, in this room, see what I can do with-out possible preferrangement." Thereupon he Mr. Barlow." Heller once tried to convince me, says

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ole has for its subject the " Millionaires of the Pacific Coast," by Geo. H. Fitch, with portraits and representations of their palatial residences. A deeply in-teresting story of the Orient-rich in description and weird in its characters, and events, that include the luxurious growth of India, the aged priest and the domestic life of Brahmins-is "The Resurrection of Siddharta," by Aug. Glardon. "Pligitms and Bhrines in Canada " is an interesting account of places to which thousands make their annual pilgrimage, of one of which, the church of St. Anne de Beaupre, it is estimated that one hundred thousand pilgrims sock to avail themselves of its benefits every year. "From north, south, east and west, from all parts of the United States as well as the Canadian Provinces, the halt, maimed, blind and dumb gather in pathetic Within the church are remarkable paintcrowds."

inge and other interesting objects, but towering above all else "stand two pyramids of atteks and crutches, rising tier above tier, and containing hundreds of proofs," says the writer, "that St. Anne's Intercession had availed for the happy ones who, by visiting her shrine, were enabled to cast aside these artificial and unnatural aids to locomotion." Interesting instances of cures, which our readers will deny the miraculousness of knowing somewhat of the source and means of their production, are given, and worth preserving as corroborative of spirit power. Katharine B. Foot contributes an 'excellent story entitled "Haid Money." Mr. Welman contributes his desoriptive narrative of "Monte Carlo / Its Games and Gamesters." Much else that is interesting is given and lits entire contents are such that should entitle the Cosmopolitan to a prominent place in the front rank of our periodical literature. New York: Behlight & Field Company.

Good Wishes in Parting.

To the Editor of the Banner of Light: At a meeting held in the Temperance Hall, Bradford, Yorks, England, it being the occasion of 4 farcwell and presentation to Mr. Walter Howell on his departure from England, the following-moved by Mr. Gill-man, Leeds, seconded by Mr. Swindlehurst of Preston. and supported by Mr. Bradbury of Morley-were unan imously adopted :

imously adopted : Whereas, Our highly esteemed and respected broth-er, Waiter Howell, has for the past few months labored amongst us most askiduously in the cause of Spiritualism; manifesting as an inspirational speaker a capability of dis-emigating a knowledge of the divinc truths of Spiritual-ism in such a manner as while influencing the higheat and most builtured intellects, at the more time ensured the re-spect of opponents and swayed the deepest and molest em-ions of the human heart; now, therefore, as he is about to leave our shores for a time, be it . Resolved, That we compy to him herewith an expression of our highest respect and esteem; and that we heartily in-yite for him the sym pathy and cooperation of all Brittual-less and advanced thinkers.

Signed on behalf of Yorkshire Spiritualists,

WHITEHEAD, Chairman.

Among the press notices of "IMMORTALITY INHERENT IN NATURE," by Warren Sumner Barlow, author of "Volces," and other poems, is the following from the Daily Times, Hartlord, Donn.; "Immiortal ity Inhorens in Nature is a poem of which the high scope, and purpose may be judged by the title. Its author, Warren Bumner, Barlow, was moved by bigh spiritual convictions in writing it. His ploture given in this elegant little volume, by a costly steel-plate portrait, preserves the fine personal appearance of

the foundation facts and principles of primitive con-tianity. The arguments in support of a natural religion are strong and imprograble to all assaults that may be leveled against them, and command thenselves, by their reasonablenes, to the common-sense understanding of every honest-mind-ed person. The views presented of a future life-the unde-niable proofs given of the reality, naturalness and immor-tality of that life-will be consolatory to those who mourn the seeming less of friends, and inspire them with courage to meet the trials and duties that attend their present form of aristone.

to meet the trials and duties that attend their present torm of existence. The thousands who have listenced to the elequent dis-courses of Thousands who have listenced to the prime of carity-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exaited spirit-guides, might be put in a form available for the enlighten-ment of the world of mankind now and in future years, will welcome this yourne with heartfold gratitude; The book as a whole is true to its name, and many who might be disposed to comhat the author's positions will find that he has fortified them with "Unanswerable Logic."

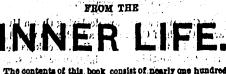
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BEP Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

#### Family and Home.

The Family being the Unit of the State, it is essential that it should be kept an integer throughout. Society exists only on the basis of its individual elements, which again, in classification and stratification, form its component your bodies; do not let them use you. He saw parts. As we cannot conceive of our relation men every day inverting themselves, living to the human mass, except as we are first conscious of our individuality, so we are unable to | throne and lorded it over soul and will and life. recognize our relation to society and the State. but through our existence in families. People are set apart in this way that they may the better feel the call of social necessities. In a the activities of the mind, the heart, the spirlump, there could be no such thing as Society. | itual nature. He revolted at it. He saw the Nor could we successfully compass it as indi- eclipse of manhood that was in it. viduals. It is the grouping process that takes us, one by one, and fits us into our place in the social state. And this is no chance, but inflexible law, which we cannot disregard or disobey, his life thereafter was full enough of it-scourgbecause it has its roots in the very instincts of | ings and stonings, prisons, shipwreeks, scorn of the matter, which will readily occur to the commonest reflection. Still, few housekeepers | is what the spirit means to utter to us all topause to think of much more than how to make | day, said Dr. Fiske, in bidding us to quit ourthe pot boil, or to be comfortable and easy, selves like men. All surrounding influences fancying that Society somehow takes care of combine to make us believe that we are only itself.

the human element that, as it imparts to it all the life it has, is answerable for all its variety also. If the purely human were to be taken in the individual specimen, and wrought directly, without any intermediary preparation, into the social fabric, there is little question that the latter would be but a pudding-stone affair, and soon crumble apart from the lack of the first principle of cohesion. The social structure must needs be more or less plastic in its formation, and the formative process is all the while going on with the unheralded appearance of every new generation. And in no way is it possible for the individual to obtain this essential quality of plasticity but by being constantly subjected, from infancy to the time when he erects his own roof-tree, to the tender, the familiar, the simple and the sincere influences of Family and Home. Here begins private, which expands at length into public economy. The endless little questions relating to ways and means that are asked and answered at the hearth, are but the germs of the larger problems which engross the thought of society and the state. "Poor Richard" becomes expanded into the "Wealth of Nations." The education of one's own children is the parent and prophecy of the system of public schools. In the necessary moral discipline of childhood, parents are reflexively tutored in a more careful morality. The affections that cluster and grow in the warm soil beside the chimneys of Home are, when transplanted into the larger field of social life, all that give it a character for health and sweetness. Who can cast the horoscope of the farreaching influence of a single exceptionally good family in a community? And who, then, can presume to calculate the power exercised by a model wife and mother over the society to which she is herself usually unknown? In the colonial days men's families were personally sharers with them of the fortunes which might befall; the perils of the experiment of a wholly new life were the perils of one almost equally with another; each and all wrought with the same sober enthusiasm and stern resolution for a common success; and never was the family a unit in any closer sense on this continent. There has been, from that day to this, an incessant moving up and moving on. Europe saw the unprecedented chance four thousand miles away, and now thousands of strange-speaking people yearly flock to our shores. It has thus become an age of movement, as if there were no life but in unrest. Of course the impelling motive is that of necessity rather than of sentiment, yet the underlying necessity of the state still continues to be the stable family. It must strike its roots into the soil in order to form a fixed community. Society must be something more than drift. Outreaching for the new is commendable, but there also must be a certain conservatism exercised in the various affairs of life, else the national life would become nondescript

101.12

traveling—on business, on pleasure—to escape from themselves. Good times are sure to keep | hood of saorlfice, love, uplifting for every man, the number up to the largest limit. Of course this portion of our people cannot be said to be home-keeping; they live on the rail, in the steamer, eating at public tables, sleeping in strange beds; without anything more of a home than a changing glimpse and a fleeting memory; domiciled everywhere but in their own houses, from which they are exiled by the necessities of business, or which they have perhaps sold or let, furniture, associations and all. The perpetual progress of so considerable a proportion of the population to and fro, up and down, in and out, lends a fresh animation to the daily gossip of the press, and sympathetically works a ferment in the minds of the stay-at-homes, which, like a ceaselessly flowing current, tends to the quiet undermining of the domestic sphtiment everywhere. There is consequently far greater cause to appreheud that we shall become at last a nation of migrators and climatechangers than of tenacious lovers of home.

No sooner do the young of a family get a reflection of the world beyond in their vision, or an echo of its babel voices in their ears, than they are eager to be up and away. Not that they may found new homes and families themselves, but that they may bear a hand in the noisy fray. It is a melancholy incident, that of contrasting this unfledged restlessness for a larger freedom-which always means a lesswith the long-drawn sighs heard afterward for the lost home which is forever broken up by so thoughtless an act quite as much as by the inevitable incursions of time. If the coming generation could but wait to be called away from the hearths around whose genial blaze life is nursed in its tenderness, it would go forth with larger riches and accumulated power to confront the world of chance and circumstance.

#### Body and Spirit.

Rev. Dr. Fiske, a distinguished preacher in the Presbyterian Church, is stated to have delivered a discourse, from his pulpit in Ithaca, N. Y., the seat of Cornell University, on the subject of "True Manliness," which, if correctly reported, is certainly of too grand and uplifting a nature to be allowed to pass by unrecognized.

The body belongs to man, he is reported to have said, but is not man. He is not a body, but only has a body to live in, to use, to learn through. It is of wonderful service, and it is a hard matter to draw a line between the body and its tenant, the spirit. The dead man never is so wholly alive as after this thing "death" has passed upon him. When the apostle bids us "quit" ourselves "like men," he fully recognizes the divine manliness. He means, use wrong side up-whose bodies had usurped the He saw a world living brutally, under mastery of the flesh ; the body lording it and the soul in bondage; its needs and appetites commanding

"I keep my body under," said Paul. It means the lordship of a man over his insurgent flesh. "I rejoice in tribulation," said he; and went on his manly career royally. And that bodies, whereas we need all the time to be re-Nevertheless, there must be a large degree minded that we are souls, or spirits. We only

of flexibility allowed, or there could be nosuch | have bodies, and in order to be manly we must | Mr. W. H. Terry (who for seventeen years past play of the elemental forces as makes social keep them under. Make the body the servant has been the publisher of The Harbinger of as and growth possible. In short, it is -give it the lordship never, not for even an Light at Melbourne, Australia,) had, for rea-

# BANNER OF LIGHT. lion and a half of our population is constantly or dieth to himself." Rectitude, therefore, is

love, care, help, sympathy. It is the brother-Is this anything less than unadulterated Spiritualism? We rejoice at the nearness attained by this earnest and eloquent Presbyterian preacher to the ground occupied by the larger believers, with whom faith and knowledge have become identical.

#### The Spiritualist Camp-Meetings.

Whoever has read the reports appearing in the BANNER's columns during the season thus far cannot fail to perceive that a great gain in the direction of camp work has been accomplished. From year to year the Spiritualist camp-meeting system has increased in usefulness and influence among the people, until it has achieved an importance -- in view of its marked ability in enlightening the masses upon the grand topics specially emphasized by the New Dispensation -which can hardly be overestimated.

The present summer the attendance has been larger than ever before ; the number of camping-grounds has been increased by the opening of several new ones in various parts of the country; and the outlook is very encouraging for the future.

It is too late for bigotry-whether entrenched behind a screening pulpit in some leading church, or ensconced in the editorial chair of some great daily paper-to seek to frame a sickly sneer at these Spiritualist camps and the demonstration they offer to the most obtuse comprehension of the most pronounced skeptic and opposer that the cause is moving mightily forward among the people. Yet here and there we now and then encounter such exhibitions of the olden splenetic feeling, and perhaps it is as well that we revert at this time to one instance (as an example of the rest.) which has fallen under our notice; prefacing the al lusion with the remark that we do not even care to give the daily paper making use of the singular language contained in it the benefit of a free advertisement by mentioning its name

in our columns : In announcing that the Spiritualist Camp-Meetings were once more well "under weigh " for another season, the paper under review remarks how strong a hold "this unusual delusion of the Nineteenth Century," as it is pleased to term Spiritualism, "has upon a section of the public." And by way of airing its superior wisdom in the presence of another "section of the public," though a much more limited one, it goes on to remark that "the origin of Spiritualism is so recent, and its first promoters have so clearly been shown, time and again, to have been frauds, that it is little short of marvelous to see how unlimited human credulity is." Yes, verily! In other words, this self-sufficient editor would say: "What consummate idiots all the rest of mankind are, and we wonder they don't hear more to us!" It is indeed 'marvelous" that millions of men and women, who are fully as competent to judge on the best of evidence as that editor himself, will persist in trusting their own senses in preference to the shallow utterances of which he is cavable.

We are glad, however, that this editor is compelled to admit, as he openly does, that "Spir- | at a rate which defies them to hinder its proitualism is not only strong, but is growing stronger, as the attendance on the annual camp-meetings shows." Which only leads him to charitably observe that "when these good our nature. Thus much for the philosophy and outcasting and at last beheading; but he people [thauks I] come to their senses, they will wonder that they suffered themselves to be deluded for so long a time." A big triumph is in store for this editorial Dogberrythat time comes !

#### Retirement of Mr. Terry.

We briefly alluded last week to the fact that

#### 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 commend the philanthropic work of Mrs. Hattie D. Mackenzie, of 114 Broadway, Cincinnati. O. This lady has taken in charge a number of hitherto homeless waifs, and intends to rear the little ones in such a manner as will insure their becoming honest, self-supporting men and women.

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 onlarge 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 :

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#### The Chains of Dogma Breaking.

1,00

The hastiest scanning of the published correspondence between the prudential committee of the A.B.C.F.M. and two rejected candidates for missionary work, shows plainly enough, as the Boston Commonwealth declares, that the friends of the old doctrine of eternal punishment are fast developing a "rule or ruin" policy inside the Congregational body, that if persisted in can only result in a deep and permanent schism., There is little question of that. The ecclesiastical organizations can not hope to always keep under the results of the increasing knowledge and larger faith of the human race. Henceforth dogma is to be placed at its true value, and held no higher. These hair-splitting controversies with which the public is entertained are becoming too tedious for continued endurance. The religion that must be inculcated is something more and better than this. Ministers will not be long in finding out that they must work in and with the body of those whom they have heretofore held in spiritual bondage. Their day of mastery is drawing to its close. The manumission of the human mind and conscience is going on gress.

#### The Woman's Bible.

We referred to the fact some time since that the issuance of a Woman's Bible and Commentary, more fitted to the spirit of the age, was in process of consideration in certain quarters. Now we see it hinted that as Mrs. Elizabeth Cady Stanton is expected to return to this country next month, the proposed work will soon be published. She is Chairman of the American Committee which has been for some time engaged in its preparation, and has been in England and France for the last few months consulting with the French and English Com-

# AUGUST . 27, 1887

Decease of Alvan Clark.

Alvan Clark, known for many years the world over as the most skillful constructor of telescope lenses, passed to the higher life from his residence in Cambridge, Mass., Friday, Aug. 19th, after an exceedingly useful life of 83 years and 6 months, fifty-two of which he resided in the place above named.

Mr. Clark's early professional inclination was to engraving and painting. In 1835 he established a studio on Tremont street, this city. His oldest son; George B., while a student at Andover, first conceived the idea of making a telescope. He informed his father of this, and the latter was led to turn his attention to the same matter, concluding to learn how to construct a telescope, in order, as he has since said. "to teach the work correctly to George." From that beginning he advanced until his work was known far and near, and sought for by all astronomers. Eventually Mr. Clark and his two sons united, and for forty years have worked together under the business name of Clark & Sons.

Many interesting incidents related to their career have been told. The father one day was giving the final polishing to a large lens upon which unusual care and nearly a year's time had been expended, when it fell to the floor and was broken. He sat down a moment, and, gazing ruefully at the fragments, sud. denly sprang to his feet and said, " Boys, we will make a better one."

The Clarks also made several astronomical discoveries, for one of the most notable of which, that of the companion of Sirius, the French Academy awarded them a gold medal and a sum of money in gold. In 1879 the fame of the Clarks had traveled beyond the ocean, and the Czar of Russia sent an order for a 30-inch glass. The greatest achievement by this celebrated firm was the manufacture of a 86 inch glass for the Lick Observatory in California, it being the largest and most powerful instrument in the world. Several years were spent in its construction, and columps of description have been written and published in relation to its wonderful power.

A correspondent informs us that the elder surviving son. George B., and his wife, have identified them selves with the Horticultural and Berkeley Hall Spiritualist Meetings and those of the Ladies' Industrial Society, as frequent attendants, the latter being a devoted Spiritualist and a contributor to the support of lectures and other means of making known the truths of the New Dispensation.

Mr. Clark's demise was attributed to old age. He suffered no pain, but continued to grow weaker until he ceased to breathe, his death being calm and peaceful. He was fully conscious up to a short time before he passed away, and recognized the various members of his family. His wife, daughter, and his son George B., were with him, his youngest son, Alvan G., being abroad on business.

The obsequies of Mr. Clark were held at his late residence last Monday. The floral tributes were many and appropriate, and the eulogies upon the dife of the departed unstinting.

#### Decease of Prof. O. S. Fowler.

In the decease of Prof. O. S. Fowler, which event occurred on Wednesday, Aug. 17th, another of the world's workers in the field of newly discovered truth passes from the visible presence of earth's inhabitants. Mr. Fowler's name and personality have been so long identified with the science of Phrenology and kindred subjects, that he has almost seemed a part of them. Spurzheim had sown the seed: the lectures of George Combe had aided in fructifying them, and the harvest was a number of bold, resolute men who were determined to make known the newly revealed truth. Of these were O. S. Fowler, John Plerpont and others. Mr. Fowler was a very pleasing and convincing lecturer, and as such he has been for a long period the model for public exponents of Phrenology. In 1838, with his brother Lorenzo, he commenced the publication of the Phrenological Journal, and likewise wrote and published a number of books on his specialty and social physiology. It may also be mentioned in this onnection that many books on Spiritualism issued in its earliest days bore the imprint of his house; this, too, at a time when the bitterest persecution hailed the advent of the new evangel of immortality brought to light, and no other New York publisher dare so offend Mrs. Grundy as to place on his counters, with his name on its title-page, even a pamphlet in its favor. A life well spent on earth cannot but be followed by a life well begun in the world to which Mr. Fowler has gone.

#### "The Prison Mirror."

Something new in the form of a weekly publication has been issued, bearing the above name, by inmates of the State Prison at Stillwater, Minn. The entire contents are contributed by the editor and other pris oners, with the sanction and hearty cooperation of the Warden and others in authority; the editing, typesetting and press-work are done by those who are there serving out their sentences. In his salutatory, the editor, Lew P. Schommaker, says: "The Mirror will be moral in tone, instructive and entertaining, and should find a place in every home and at every fireside ; its management will be without official interference, and solely in charge of the editor, who will use his every endeavor to maintain it a credit to the 'boys' and an honor to the Warden. The entire profits above the running expenses will be devoted to the purchase of books and periodicals for the prison libra-

hour. Treat it well; feed it; clothe it; shelter it liberally; rest it; indulge it in right measure; beautify it; but always treat it as your servant.

Close of kin with the flesh, said the speaker, are all sins of a mere this-worldly sort-riches. luxury, splendor, power, and the like, which are as an editor he has made an enviable reputamade the supreme ends in actual living. Now i tion for energy, fairness and candor; as a pubman is himself destined to a long life, while | lisher he has issued from his press sterling these are but for years, and a few years at the | works in favor of Spiritualism and kindred remost. The eternities are man's lifetime. He | forms; he has successfully handled all our pubis built on the theory of other and upper lications in the Australian market; and the worlds; he is too long-lived, too large, too high great amount of spiritual food which he has so for more this-worldliness. These perishing bodies are all that keep us in relations here. always judiciously conducted Counting House When we leave them, we lose hold on things here. We are only getting born and weaned of his retirement from the busy scenes of active here. This life is but the birth-travail into duty. the life of the upper worlds and the eternities.

Earth is only a sort of nursery kindergarten. Immortal men, with powers and passions to match eternal destinies, when they serve merely this world belittle and prostitute and disgrace themselves.

Our manhoods, said the Doctor, are over there beyond the grave; our powers to be reached over there. While the words "dust to dust" are being pronounced, our careers are just opening. We are men of the eternities, pressing on to the grandeurs of the things that befit and endure. Therefore we should quit ourselves like men, not like butterflies that flit their little hour and are no more. His advice is that we should play our parts in all this world's affairs-business, society, pleasure, politics; that we should enter all ways of grand and manly mastery of world affairs: that we should take and wear frankly such share of world's honors and riches, and good in every sort, without cant or hypocritical reluctance, as we may fairly reach; that we should shirk nothing of this world's duty, or responsibility, or privilege: but wear this world's

life and make it serve us as a subject obeys a king, making its experiences serve the uses of our immortal manhood I Mental force and culture for the mere posses-

sion and enjoyment of them are as mean and unmanly as miserliness of money. We should aim in mental power at use. Use is service. We are to seek this power in order that we | ble that there is a white cat again in the Indian meal. may serve the better. The "coming man" is to be the man whose rectitude is absolute. Rectitude is something more than mere rightness; it deals in sacred reverence with every man in regard allke to his physical and his spiritual interests, his temporal and his eternal concerns. It is the perfect wholeness of moral character. And still it is a warmer thing than merely that-tenderer, more passionate. Men need sympathy, help, inspiration. They need these more than they need justice. They are all our brethren. In their veins, rans kindred blood. They walk with us the stae way of trial and peril. They go in the same hope or The estimate is, that from a million to a mil- | must be his helper. "No man liveth to himsely | ing. W. Va.

sons in which health and pressure of other work combined, decided to retire from his position, transferring that paper and its interests to his nephew, Mr. Charles H. Bamford.

Mr. Terry has long and industriously labored in the forefront of the cause in the antipodes: successfully purveyed to the people from his will be a pleasant thought to him in this hour

We have ever found Mr. Terry to be a merchant of probity and honor, a man of his word, and a friend, esteem for whom has deepened as time passed on.

We feel sorrow in losing him as a co-worker, but trust his friends in Australia, England and America will, in accordance with his own earnestly expressed desire, give their kindliest welcome to the new laborer in the vineyard upon whose shoulders he has voluntarily deposited his mantle.

#### Our Public Free Meetings

Will be reöpened at 3 o'clock on the afternoon of Tuesday, Sept. 18th, at the BANNER OF LIGHT FREE CIRCLE ROOM.

They will be continued at this place on the afternoons of Tuesday and Thursday of each week during the season of '87-'88-L. B. Wilson being Chairman.

Important changes have been arranged regarding these scances, concerning which we shall speak more fully hereafter.

23 Certain parties are declaring that a Ute war, with Chief Colorow as a leader, is now in progress in the West; but Gen. Crook is reported (and we think heis right) to be "strongly inclined to the belief that there is but little in" the stories to that effect. It is just possi-

PROF. GEORGE S. FULLERTON has addressed to him in London Light of August 18th, a long and elaborate "Open Letter" from O. C. Massey, severely criticising his statements in the Preliminary Report of the Seybert Commission, charging Zöllner with mental derangement. We shall endeavor to present the lead ing passages of it at an early day.

17 In the Spirit-Message Department the present week returning intelligences claim recognition from friends in Oharlestown and Boston, Mass., Portland, Me., Brooklyn, N. Y., dread out to the destinies of the same stornal future. Every man is his brother's keeper and Ill., Hartford and Ney, Haven, Ot., and Wheel-

THE ASSOCIATION FOR THE ADVANCEMENT OF WOMEN has issued, under the editorial supervision of the chairman of its publication committee, Mrs. Lita Barney Sayles, a report of the fourteenth Women's Congress, held at Louisville, Ky., in October of last year. Its contents include a full list of members; its officers and committees; a memorial paper of Lucretia Crocker, by Mrs. Ednah D. Cheney. and reviews of the general status of the cause in various States and Territories, all of which are very encouraging to workers in its behalf. Mrs. Savles also sends us the third number of The Copperative News, published quarterly by a Society of which she is Secretary, and supplied to subscribers at twenty-five cents a year. Those interested in successful cooperative schemes can address Mrs. Sayles, Killingly, Ct., for copies.

MRS. F. O. HYZER is at present in Ravenna, O., where she may be addressed, care of Dr. C. L. Belden. It is her intention to remain in the above place until her plans for the approaching lecture season are perfected. Societies in the East should bear her claims in mind.

#### "Essence and Substance."

Among the recent publications in our book list is an interesting one by Hon. Warren Chase, entitled Essence and Substance, being a treatise on organic and inorganic matter, transient and eternal life. Like other works by Mr. Chase it avoids all theology, miracles and supernaturalism, and bases its conclusions on natural law and evolution, from which he deduces his theory of sternal life for all organic beings in a soul-germ, which he contends involuntarily organizes the bodies through which all manifestations of life are expressed - including consciousness. His theory is that the soul-germs are indestructible and indivisible, and hence eternal in duration, and belong to the Divine Essence which he calls God.

The work is tersely and logically written, and in the peculiar style of the author. It does not advocate reembodiment in earthly forms, but repeated embodiments in an infinite variety of changes, one of which is the transition from this life to spirit-life. For sale at this office and by the author. Price, cloth, 75 cents, paper, 50 cents.

#### Decease of an Old Spiritualist.

MR. ALEXANDER F. DEWITT passed to spirit-life, rom his home in Allston, Mass., (this city) on Thurs day, 'Aug. 18th, at the age of 64 years. He had been unable to attend to business since April last, but was confined to his bed only from the Saturday previous to his decease.

Funeral services were held at his late residence on the 20th inst., when the remains were removed to Franklin, Mass., (his native place,) for interment.

Mr. DeWitt was for over quarter of a century an avowed Spiritualist : our late medium, Mrs. J. H. Conant, resided at the home of himself and wife for years ; and it was from his residence-then on Waltham street, Boston-that she passed to spirit-life,

The first regular census under the Constitution of the United States was taken in 1790-91, and it credited the Union with a population of 3,021,236 persons. Now the population of the United States has reached sixty

Those of our readers who desire to "remember them that are in bonds" have here an excellent oppertunity of doing so.

#### God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief :

From "Sagoyewatha," 81,00; M. W. Waltt & Qo., \$5,00; A. E. Barstow; \$1,00; A. G. F.; 50 cents; A Friend, Saratoga, N. Y, \$2,00.

#### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS. Amounts received since last acknowledgment;

From Mrs. H. Hibbart, 50 cents; F. G. Foss, 25 cents ; S. R. Leffarts, 25 cents.

LIFE AND LABOR IN THE SPIRIT-WOBLD; Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit-Band of Miss M. T. Shelbamer, Medium of the Banner of Light Free Oircle. Third Thousand, 12mo, cloth, pp. 430. Boston : Colby & Richard Bill Nothing need be added to what has already appeared in these columns in commendation to the homes and hearts of our readers of this volume, or, indeed, of anything emanating from the inspired voice and pen of the lady whose name is given on its title-page. We can, however, call attention to this new edition as one whose delicate and spiritually-toned illustrations tend to augment the interest of the contents of the book and to render more intensely realthe scenes and incidents they describe. ... They are by far, the best we have seen, purporting to give us an insight of the life beyond.

HT We are informed that Dr. J. R. Cooke, 603 Tremont street, Boston, is very successful in the work of developing mediums. Mrs. Ed. R. Hicks, of New Britain, Conn., after seven private sittings with the Doctor gave tests at his Sunday morning circle worthy a medium of long experience.

B. Baok numbers of the BANNER for no special date will be supplied at four cents per copy : But parties ordering papers for any spo cfal date will be charged the usual price-sight, Cents per copy. See they at hey again with date 2

ALLEN PUTHAM, Esq., will answer calls to locture the population of the United States has reached slaty or to attend funerals. Address him Re. ord (Transmis), millions, within about one hundred thousand. Address interest, Boston, Massi and to Start address him Re. ord (Transmis), within about one hundred thousand. Address interest, Boston, Massi and to Start address him Re. ord (Transmis), within about one hundred thousand. Address interest, Boston, Massi and to Start address him Re. ord (Transmis), millions, within about one hundred thousand. Address interest, Boston, Massi and the start address him Re. ord (Transmis), Mark and the start address interest of the start address in t

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#### ALL SORTS OF PARAGRAPHS.

- As from some Alpine watch-tower's portal Night, living yet, looks forth for dawn, Bo from Time's mistler mountain lawn The spirit of man, in trust immortal, Yearns toward a hope withdrawn.

- The moring comes not, yet the night Wanes, and men's eyes win strength to see Where twilight is, where light shall be When conquered wrong and conquering right Acclaim a world set free. —Swinburne.
- Harry B. Cox, an ingenious young electrician living

at Ferubank, ten miles from Cincinnati, has invented a telephonic trumpet with which the ordinary voice may be heard over four miles at sea.

Whoever is honest, generous, courteous and candid is a gentleman, whether he be learned or unlearned, rich or poor.

The BANNER OF LIGHT has more genuine, hard sense, practical news from the Camps, than all the other papers, for the good reason that it has an admi-rable corps of attentive correspondents in speakers and mediums, from whose ranks it had plenty of time and opportunity to select the best for its purpose, and they are alive to a discriminating sense of that which is news and that which is idle gossip. Thus the grand BANNER is never "scooped," but is frequently a scooper, and this is the position from which it cannot be dislodged.—The Better Way (L. Barney, editor), Cincinnati, O.

Keeper-"Stand back there, gents ! That monkey is vicious and might claw you." De Twirliger-"Ah, no feah, deah boy. The beggar won't claw me." Keeper-" I don't believe he will. Them monkeys are very peaceable with their own kind."

The first Methodist bishop in the United States was Thomas Coke, sent over by Wesley and arriving in New York in 1784.

We have received a fine lithograph of J. William Fielcher, 6 Beacon street, Boston, Mass. Mr. Fielcher is an eloquent and refined speaker, a gentleman of cultured tates, rare accomplishments and agreeable bearing. As a medium, we know of no instrument more sensitively organized to receive inspiration, im-pression or communication for the realms of Spirit. We have known Mr. Fielcher for many years as a most remarkable medium, and are always pleased to note his succesa.—Light On The Way (Dover, Mass.), George A. Fuller, editor and publisher.

Prof. Spencer F. Baird, Secretary of the Smithsonian Institution, Director of the National Museum and Ohief Commissioner of the United States Fish Commission, closed his earthly career at Wood's Holl, Mass., Friday afternoon, Aug. 19th. He was born in Pennsylvania, Feb. 8d, 1823.

The Inman Steamship City of Montreal was burned at sea on Aug. 11th. Thirteen lives were lost, and the passengers and grew had a terribly trying experience.

A man's liver is generally the first to protest against his being a high liver.—Fall River Advance.

Mrs. Dr. Bills, an American lady, is physician to the Queen of Corea. She has apartments in the royal palace at Seoul, and receives an annual salary of ten thousand dollars.

The Portland schooner Lizzle Wilson was run down at sea, Aug. 18th, by the steamer Atlas from New York, and four lives were lost.

The intellectual and moral status of a people at any time may be judged by the position of woman; and when woman can go anywhere and do anything wo-manly, and be as safe as though her bands were on the horns of the altar, then we shall have a model and perfected manhood.—*Exchange*.

Bathing the eyes when tired or weak in warm salt water will soothe and strengthen them.

W. J. Colville delivered his fare well lecture Wednes-day afternoon, and gave his concluding lesson to his class in Metaphysical Healing Thursday morning. In the afternoon he lett for Clinton, Iowa, to fill an en-gagement at the Camp-Meeting now in progress there, after which he goes to the Pacific coast. His visit and work here have made a marked impression, and will be long remembered. Through his kindness we have been able to give a pretty full report of some of his lectures. May he live to give many more, and always find appreciative audiences to reciprocate his friend-ship and cheer him with their sympathy.—The Cassa-dagan (N.Y.), Aug. 13th.

There are still twenty million acres of government land in Dakota open to settlement.

W. S. Rowley, of Cleveland, O., recently developed into a telegraphic medium (that is, receiving tele-graphic messages purportizg to be from the spirit-world), says he "was a strict member of the K. R. Church and very bitterly opposed to Spiritualism when this mysterious rapping came." Whoever is needed or wanted will have to "come out."—The Ad-vance, Worthington, Minn.

#### Letter from W. J. Colville. To the Editor of the Banner of Light :

Letter from W. J. Colville. To the Editor of the Banner of Light: As you have so promptly published may previous communications. I judge you think them of some in-terest to your numerous readers, among whom I num-ber many true and faithul friends. I offer a few more items gathered from my true is this aummer. When I last wrote to you I was enjoying life at Cas-sadaga Lake; now I am at Mount Pleasant Park, Olin-ton, ia., a very different place, but one full of activity and interest. The people are, many of them, country folk who read a good deal of spiritual literature, but have very few opportunities of attending meetings, as their homes are widely scattered and often far re-moved from all active centres of population. The con-sequence is, they are ravenously hungry for meetings when on the camp-ground, and to supply their almost insatiable need, gatherings on the grounds are ex-tremely numerous. Five public meetings and Bunday and four each day in the week is the regular order. In addition to these, numerous circles are held every evening, and all the mediums who give private sittings have to turn away sitters constantly. The grounds are advantageously situated, about a mile from Clin-ton, a city of considerable size and importance, and nearly twentythousand inhabitants. The Camp itself is rather erowded ; about eight hundred people are quar-tered in touts and cottages very near to each other, but when the settlement is left the woods are found, and these are delightfully quiet and reatful. The afr seems verypure, and so does the water. The weather is warm, but not excessively hot ; enough rain fails to keep down the dust and the regetation green. As my thoughts rever to Cassadaga, I remember in my last letter I left off with Saturdar, Aug. Th, was the occasion of the gathering of audiences literally immense. I was called to the platform at 10:30 A. M., Mrs. Richmond at 2 P. M. More attentive assemblies I nover saw. It is meedies to say that Mrs. Rich-mond are just as kind and genial as ever, and it

Later and the property factor and the section of the

# BANNER, OF, LIGHT.

Meeting. Mrs. Burnham pronounced a parting bene-diction, and the strains of "Old Hundred" closed the record for another year. Baturday evening the last entertainment of 'the sea-son was held in "The Temble." Mrs. Burnham, Mrs. Ripley, Mrs. Litch, Dr. Buffum and Mrs. Stevens con-tributed recitatious, songs and instrumental music. After the entertainment the artists and audience ad-journed to Orcutt's, where reireshments were in readi-ness. Monday was a day of farewells and departures. Mrs. Ripley's cottage was closed for the season with many thanks for its hospitable shelter. Mrs. Howland will keep "Howland House" open during August, as a number of pedpie visiting Bindge wish to remain longer. Mr. Orcutt will still continue to cater for parties wishing fish dinners. Rhode isi-and clam bakes have made a "hit," being something novel to Rindge and Jaffrey farmers. A great many summer boarders from Boston and New York make up little parties to visit the Camp and enjoy a sail on the Lake.

novel to Rindge and Jäffrøy farmers. A great many summer boarders from Boston and New York make up little parties to visit the Camp and enjoy a sail on the Lake. Mr. Hubbard of Kast Jaffrey furnishes first-class teams and carriages for conveyance, and boating can be had to one's satisfactios. Excellent photographic views or individual pictures can be obtained by a visit to Mr. George Stone's, near the Lake. He is an artist in his line of business and a devout student of nature. A large party of us went on a steamboat trip around the Lake, Sunday afternoon, after the termination of services. Old Monadnock stood out in grandeur and towering silence against a background of magnificent oloud-color. The water was unruffed by a ripple, and the verdant shores were reflected far into its clear depths. Capt. Wilkinson has added much to our pleas-ure by his gentlemanly manner and readiness to point out spots of interest. A great many visitors have found the waters of a certain spring on the grounds exceedingly curative. A gentleman suffering from liver complaint told me he had obtained great relief by drinking freely of the spring water. I think the Association has a "bonan-za" if taken hold of and properly handled. The air of Rindge is very healing to consumptives and beneficial to dyspepties. In fact Rindge may be called "Time HAVEN OF HEALTH AND PEACE." In reviewing the meeting just closed I can only find words of hearty approval in endorsement of its work. There has been harmony and generosity of purpose among the members of the Association, and strength of body and serenity of mind. The camp fires have drawn together the seeker and enlightened, and given spirit Indian friends on bounded pleasure and strength in demonstrating the power of control. I love and ad-mirem y Indian friends on bounded pleasure and strength in demonstrating the power of control. Tore shal de-shal ever be ready to work in their behalf when the fitting day comes. I am pleased to state that Miss Lucy Barnicoat, of Boston, has purchased a lo

#### **Npiritualist** Camp-Meetings.

ONSET BAT, MASS. — The oleventh Camp-Moeting at this place will close Aug. 20th. Juring the season trains will leave Boston for Onset from the Old Colony Railroad Station at 5115 AIM., 5 AM. I P.M., 5:30 F.M., 4105 F.M.,

are any passengers to leave, SUNAPER LAKE, N. H. -Bessions of the tenth Annual Moeting close Aug. Sist. MISSISSIPPI VALLEY BYINITUALIST ASSOCIATION.-The fifth annual Camp-Meeting of this Association at Mount Pleasant Park, Clinton, la., closes with the month of Au-gust.

gust. PERINE MOUNTAIN HOME. — A Bunday afternoon meet-ing (at 2:50) will be held for the summer at this place-near Summit, N. J. PARELAND, PA. — The Camp-Moeting heretofore held at Neshaminy Falls now takes place at this locality. Its ninth sunual session will close Sept. 10th. THE NIANTIO (CONN.) SPIRITUALIST CAMP-MEETING closes Sept. 8th.

THE QUEEN CITY PARK CAMP-MEETING, Burlington, Vt., closes Sept. 12th.

CASSADAGA LAKE, N. Y.-Camp-Meeting will close Monday, Sept. 4th.

VERONA PARK, ME .- The Camp will continue during August,

ETWA CAMP, Mr. -- Commences Aug. 26th and continues ten days. MADISON LAKE CAMP.-Near Skowhegan, Me., will commence its sessions shortly after the close of the meeting at Etna.

HASLETT PARK, MICH.-A Camp-Mooting will be con-vened here to Sept. 5th.

NORTH COLLINS, N.Y., Yearly Meeting-Aug. 23th to 28th inclusive.

VICKBBURG, MICH.-At Fraser's Grove, from Aug. 10th to Sept. 5th.

#### Passed to Spirit-Life,

Aug. 20th, 1887, Mrs. Mary V. Rich, wife of Dr. S. K. Rich.

Rich. Funeral services were held at their summer home, Na-hant, Biass., and her remains conveyed to Woodlawn Cemo-tery. Airs. N. J. Willis, of Cambridge, and Allen Put-nam, Esq., gave addresses full of loving tributes to the life of a noble woman. Many friends and relatives gathered to pay their last tribute of respect to one whom they knew only to love.

Сатр-Женіндо WiLL be held at Hastett Park, commencing Aug. 3d, and closing Bept, 5th, 187, including five Sundays. Haslett Park was formerly called Nomoka.

hay their last tribute of respect to one whom they knew only to love. The beautiful display of flowers included a tablet in which was placed a cross of roses and a crown outwined with vines, buils and ivy leaves, and flowers of different sindes, with the words "A Loving Bpirit at Reat." A sickle and a cross and creacent were displayed over the casket. After years of physical suffering, rest has come, Many friends and a loving husbaud have given her every care. The efforts of the best medical skill could not hold a loving wife, mother, slater and friend longor on this plane; yel we are consoled by the grand truth that she is not dead, but will still counsel uses in days gone by, and lighten our sorrow while we wait for the summons to most her in the Better Land. A FRIEND.

#### To Correspondents.

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

MRS. S., CINCINNATI, O .- We are unable to furnish you the information you desire.

#### AMERICAN SPIRITUALIST ALLIANCE MEETS AT 52 WEST 15TH STREET, NEW YORK CITY,

ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE-either as resident or nonresident members-and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead, " and all such are invited to become members. NELSON OROSS, President. J. F. JEANEBER, Secretary, Maiden Lane, New York.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Folion Street and Bedford Avenue,-Services every Sunday at 11 A.M. Fraternity Booms, curver Biedford Avenue and Nouth Mecond Street,-Services every Sunday at 7% P.M. Childron's Lycoum at 3 P.M. The Spiritual Lit-erry Union meets the first and third Saturday of each month at 8 P.M. Avon Hall, Bedford Avenue and Halsey Street. -Mr. John Slater holds meetings on Sundays at 3 r. M. and 8 r.M. sharp.

DRIFE for \$1. 4w ALT 20 First A S F. M. SDATD. Everett Hall, 306 Fulton Avenue.-Brooklyn Pro-gressive Spiritual Conference every Saturday ovening, at 8 o'clock.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.-The Peo-ple's Spiritual Meeting every Bunday at 2% F.M., and Thursday atterneon at 3 o'clock. Frank W. Jones, Con-ductor.

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OP THE

Michigan Spiritualists

LIST OF SUNDAY SPEAKERS.

Sunday, Aug. 23-10:30 A.M., W. H. Binir, Chicago, Ili, 2 P.M., spenker selected by the manager, 7:30 P.M., speak-or solected by the audience, Sunday, Sopt, 4-All prominent speakers in attendance will be invited to make short speeches. Interesting exercises will also be held on week days, Jy23 is

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THE

Hidden Way

Across the Threshold;

THE MYSTERY WHICH HATH BEEN HIDDEN

ialaw" Oawego, N. Y.

AN EXCERDINGLY TOUGH ONE FROM MAINE -Vide the Phillips Phonograph : "One of the old residents of Freeman had a plan of his own for getting in hay, so they say. He would out it and leave it in windrows until the fall rains and cold weather, when it would freeze, and all he had to do was to hitch his oven to one and of it and pull it to the harn, letting the cattle commence at one end and eat to the other."

Another ship belonging to our navy is failing to pleees, this time at Panama; and it is thought that the crew will have to come home afoot by way of the City of Mexico and Texas. It is beginning to be the saddest sight in Washington to see the Secretary of the Navy go down to the dock and put a trunk strap around every vessel before it starts out on a voyage. But he has to do it.—Dakota Belt.

#### Spiritualistic Meetings in Boston.

College Hall, 34 Masex Street.-Sundays, at 10%

Eagle Hall, Glo Waahngton Street, corner of Bases.-Bundays, at 2% and 7% F.M.; also Thursdays at P.M. Also speakers and test mediums. Excellent music, Prosectt Robinson, Chairman. rescott Hodinson, Unairman. 1031 Washington Street.-The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-

rey. Secretary.

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

College Hall. 84 Essen Street .- A large gather ing of earnest seekers after truth greeted the spirit friends in this hall on Sunday last. At the morning

ing of earnest seekers after truth greeted the spirit friends in this hall on Sunday last. At the morning session Mr. Eben Cobb gave the opening address upon the "Realities of the Spirit-World," followed by some very excellent readings by Miss A. Peabody, and tests from Frank T. Eipley. At the afternoon session Mr. Cobb gave an instructive address upon the "Ability to Comprehend the Infinite," which was full of in-struction. Father Locke gave excellent remarks upon "Spiritual Ethics," which were listened to with deep interest. He is a veteran in the spiritual work, and speaks in a manner that impresses the hearer with the reality of the truths he endeavors to present. At the meeting last Sunday Mr. Frank T. Ripley told a lady in the audience that ahe had been informed a certain party left no will, but he assured her that there was a will, and upon visiting the Probate Gurr Room she found the will to which he referred, and has instituted proceedings to obtain the property. This as a test is a remarkable proof of the spirits inowiedge of earthly matters. Breadings were also given by Miss Peabody. The evening meeting was opened by Mr. Cobb with a short address upon "Estisfaction," demonstrating that the spirit-world is satisfied, but mortals never. Frank T. Hipley followed with a short address upon "The Boundary Line of Love from the Spirit-Bide of Life," defining love as strengthening and raising every one to a higher plaie, no matter what their con-ditions may have been. He also gave some good tests to strangers, and was followed by Miss. Peabody with some remarkable psychometrio, readings, all recog-nized. Dr. H. B. Leighton of Somerville spoke upon the importance of our recognizing the tribes of spirit-return before. we pass to the other lite. Readings were also given by Mrs. Thomas and Mrs. Forreter, which were well received. Mrs. M. A. French gave good tests, and the benediction was given by Mrs. Dra-har bosence of the usual choir Mrs. Endores cose-has presided at the organ and given some very excel-l

#### Mars. Ada Foye in Chicago."

To the Editor of the Banner of Light: Through the columns of your most valuable paper, I would like to inform the editans of Chicago and vi-cinity, and disewhere, of the return to this dity of Mrs. Ada Fore, the distinguished platform test medium of the Pacific coast, who will appear under the supplese of the Young People's Progressive Boelety on the Sin-day evenings, of September 11th, 18th and 25th, and as a procker. Dr. Bantum and Mrs. Starres and Mrs. Sterens and easy works. Beception: and Social Entertainments in boon of the ractive and Biology and Starres well, Wachers and easy mers. Horsford's Acid Phosphate, for Ex-haustion. Dr. A. N. KROUT, 'Van. Wert, O., says: '' I found it decidedly beneficial in nerv-ous exhaustion.'' Horsford's Acid Phosphate, for Ex-haustion. Dr. A. N. KROUT, 'Van. Wert, O., says: '' I found it decidedly beneficial in nerv-ous exhaustion.'' Horsford's Acid Phosphate, for Ex-haustion. Dr. A. N. KROUT, 'Van. Wert, O., says: '' I found it decidedly beneficial in nerv-ous exhaustion.'' Horsford's Acid Phosphate, for Ex-haustion. Dr. A. N. KROUT, 'Van. Wert, O., says: '' I found it decidedly beneficial in nerv-ous exhaustion.'' Horsford's Acid Phosphate, for Ex-haustion. Dr. A. N. KROUT, 'Van. Wert, O., says: '' I found it decidedly beneficial in nerv-ous exhaustion.'' Horsford's Acid Phosphate, for Ex-haustion. Dr. A. N. KROUT, 'Van. Wert, O., says: '' I found it decidedly beneficial in nerv-ous exhaustion.'' Horsford's Acid Phosphate, for Ex-haustions of the supplements in hors the says appearer. Dr. Bantum and Mrs. Sterens addesy of the innetcenth' century. Everybody should have a copy.'' Colby & Rich have the work on have a copy.'' Colby & Rich have the work on have a copy.'' Colby & Rich have the work on alternate and itserver. Boston.'' worth street, Boston.'' worth street,

glance on the beautiful landscape, grown so dear to me during the past three seasons. The sun never

me during the past three seasons. The sun never shone brighter, the stately pine never breathed forth sweeter fragrance on summer air, while birds trilled in gladsome soug, than one the day of my departure from one of Nature's fairest gardens. The four weeks of camp-lie have sped swiftly and pleasantly. My camp-meeting experiences date from the formation of the Rindge Camp-Meeting Associa-tion on June 21st, 2880. This locality was selected by a band of intelligent spirit workers, on account of its healthing is something vague, hardly respectable, and somewhat nuwelcome to the settlers of Jaffrey and Bindge. The clearing, building and progression of the new gamp was watched with no little curicetty, comment and occasional sneer. But the work went surely on, and Rindge Camp-Meeting became an es-tablished affair. To day there are persons to be met on the grounds who a few years aco, would have de-nounced the proceedings of the Spiritualists' meetings as with fancies inclued by the down. But here york went don send; goody numbers to camp, and the present don send; goody numbers to camp, and the present don send; goody numbers to earny and the present don send; goody numbers to earny and the present don send; goody numbers to earny and the present don send; goody numbers to earny and the present don send; goody numbers to earny and the present don send; goody numbers to earny and the present don send; goody numbers to earny and the game to prosperous ontiook of the present retries.

don send goodly numbers to camp, and the present season has satisfied all new and old comers with the prosperous onlicok of the present rovine. "President George A. Fuller has been wide awake to the necessity of building up the reputation of Rindge Camp on an enduring foundation." It has been a study with him to place Spiritualian and mediumship before the people in a practical, and comprehensive light. His words have been always to the point, always logi-cal, intelligent and convincing. Never blind to the respect of the skeptic and the approval of his friends among spirits, and mortals. Rindge Camp.Meeting. "The closing Bunday, Aug, 14th, was clear, cool and delightful." The morning exercises were devoted to short addresses, tests and music. Mrs. Able N. Burnham expressed herself happily and sympatheti-cal; man expressed herself happily and sympatheti-cal; may so some very enclent tests to parties not Spiritualists;" Dr. O. T. Bufum sang with inspired expression." Mrs. Able Ripley presided in absence of President Fuller, who is lecturing in Maine, and filed all the duties failing, to her care with case and grace. In the afternoon Mrs. Burnham addressed a large

[A letter regarding Sunapee from Mrs. L. A. Abbott vill receive consideration next week .--- RD.]

#### Novements of Mediums and Lecturers.

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

Contracy's mark to insure insertion the same week.) Charles Dawbarn, of New York, created a profound impression by his eloquent and able discourses deliv-ered at Lake Pleasant on Friday and Bunday. Aug. 12th and 14th-at the conclusion of which latter ser-vice he was reéngaged to speak in the same place on the third Bunday of Aug. 1888. He addressed highly enthusiastic audiences at Onset Bay, on Saturday and Bunday, Aug. 20th and 21st. From Onset he goes to the Parkiand, Pa., Camp, speaking there Aug. 28th and 20th and Bept. 1st and 8d. With the exception of an occasional Bunday, and the months of Jacuary and May, Mr. Dawbarn's time is now fully engaged in ad-vance for the whole of next season.

James A. Bliss is now located at the northeast cor-ner of the and Mound streets, Cincinnati, O. Will re-main in Cincinnati during the fall and winter season.

main in chneinnasi during ine fall and winter scason. The engagements of Mrs. H. S. Lake-who has spoken at Onget, Lake Fleasant and Cassadaga Camps this scason-are as follows: Beptember, at Philadel-phis; October, at Norwich, Conn.; December, at Bos-ton; January, at Salem and Lynn, Mass. Scoleties desiring her services will take note and address ac-cordingly. Fermanent address, 123 West Contord street, Boston, Mass.

street, Boston, Mass. Hon. Warren Chase is engaged to speak in Haver-hill, Mass., the first two Sundays in November; in Troy, N. Y., the last two Sundays in February. Other Sundays, atter September until March are still open for engagements in New England. In March he goes West to remain at least one year. Arrangements will be made for celebrating his seventy-fifth birthday. Jan. 5th, in Boston, Mass., which closes his forty years on the spiritual rostrum. Frank T. Bipley, platform test-medium and lecturer, is making up his fail and winter engagements. Those who dealers his services can address him care of BAN-NER OF LIGHT. Office.

**ST. LOUIS**, MO.-The First Association of Spiritual-ists meets at 24 P. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. II. W. Fay, President, No. 620 South Broadway. Isaac 9, Lee, Cor. Sec., No. 1422 North 12th street, St. Louis, Mo.

**CHERCAGO, ILL.** — The Chicago Association of Univer-ani Radical Progressive Spiritualists' and Mediums' Bo-ciety, organized on the 9th of May A. D. 1884, meets in Spirits' Liberty Hail, No, 317 West Madison street, every Sunday, permanently, at 2% and 7% P.M. The public are cordially invited to attend. Admission 5 conts to each meet-ing. Dr. Norman McLeod, President.

**CHITCAGO, H.L.**—Avenue Hall, 159 22d street. Children's Lyceum, Bunday, at 14 F.M. Buiritualists' and Mediums' Meetings. 8 F.M. Mediums' Receptions, first and third Tuesday svenings. Society Bociables, second and fourth Tuesdays in each month.

CHITCAGO, ILL.-The Young People's Progressive So-clety meets in Avenue Hall, Wabash Avenue and 22d street, on Sunday evenings, at 7:45 o'clock.

NEWARH, N.J.-The People's Spiritual Fraternity holds montings every Sunday evening at 74 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, Fresident.

#### **RATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Mathematical Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AF Advertisements to be renewed at continued rates must be left at our office before 19 M. on Saturday, a week in advance of the date where-on they are to appear.

AP Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement seem jed by the cut will be one-half price in ex-case 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 BANNER OF LIGHT cannot well undertake to vouch for the honesiy of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, thy are at once interdicted. We request patrons to notify us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy af.con-dence.

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Dr. F. L. H. Willis may be addressed un-til further notice, Glenora, Yates Co., N. Y. Jy2 18w\*

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H. A. Hersey, No. 1 Newgate street, New-contine-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Bioh. during the absence of J. J. Morse, a characteristic state of the Morse, of allowed land, beau sometics that all of the role of the

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## Paper, 25 cents. For sale by COLBY & RICH.

TibBRITY AND MORALITY, a Speech de-Liverse by W.S. BELL, at the New York State Free Thickers Convention at Watking N.Y., Aug. Sth. 186. For sale by COLBY & BIOH. 1 A . Oak

#### LIGHT. BANNER OF

# Message Department.

6

The Messages published under the above heading indi-mate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undereloped state, eventually progress to higher conditions. We sak the eventually progress to higher conditions. We sak these columns that does not comport with his or her rea-more. All express as much of truth as they perceive-no more.

The messages of their spirit friends will verify them by in-the messages of their spirit friends will verify them by in-the messages of the fact for publication. Forming us of the fact for publication. For the spirit in the saddressed to the medium in any BANNER must not be addressed to the medium in any LEWIG B. WILSON, Chairman.

#### - The Free-Circle Meetings

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

## SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer. Report of Public Séance held May 27th, 1887.

#### Invocation.

Invocation. Ohi thou Supreme Spirit of Truth, we would come under thy influence at this hour; we desire to feel thy inspiration surging throughout our souls, that we may be uplifted in our comprehension of thee and thy great eternal works. Thou Soul of all Love, bathe our spirits in thy ienderness; may we feel its maguetism swaying our lives, calling forth our best emotions and impulses toward our fellow beings. We would, ohi our Father, realize our relationship to the great forces of the universe, understanding something of our du-ties in life and toward our fellow beings, and in all ways become instructed according to thy will and ome instructed according to thy will and

ways become instructed according to thy will and thy great purpose. We desire at this time to enter into communication with thy angel ones, to receive from them inspirations and ministrations which will bless our lives; and we also desire to send forth to these pure and blessed ones something that will cheer their hearts and give them strength to go on in performing their work. To this end may all come together in harmony and con-cord, each feeling united with the other, to send forth a grand, ennobling influence, that will be felt and un-derstood by the weary-hearted and sad on every hand.

#### Questions and Answers.

CONTROLLING SPIRIT,--You may now pre-sent your questions, Mr. Chairman. QUES.--[By a Constant Reader.] Are you in favor of an unrestricted commercial intercourse between every nation on earth? And is it your opinion that a restrictive policy has ben-

your opinion that a restrictive policy has ben-efited the United States? ANS.-Let it be remembered by the ques-tioner that all spirits are not united upon this question, but that many differ in mind and opinion, just as you have differences of opinion here. There are intelligent spirits who have studied the question from one side, who will declar that there are part in form of upwer declare that they are not in favor of unre-stricted commercial intercourse between difstricted commercial intercourse between dif-ferent nations. Other spirits, equally as in-telligent, viewing the subject from another standpoint, may declare, with honesty of pur-pose, that they hold a contrary opinion from that formed by the first named. And still other spirits, who have endeavored to view the subject from all sides, may affirm that they neither go to the extreme of one nor the other. but that they believe in a wisely legislated condition of this great subject. Personally, we are perhaps blased by the idea that an un-restricted commercial intercourse between all nations would serve to bring such people into nations would serve to bring such people into active sympathy and cooperation together, and that in consequence a cosmopolitan spirit would be engendered and diffused throughout the world, this being, we believe, an influence working toward the progress of the race, irre-spective of creed, color or condition. We cling to the humanitarian side of every sublect, so fn favoring one class, or one people, to the detriment of another; we do believe in afford-ing the very best conditions for the mainte-nance of life and for human progress to all na-tions alike; and yet it would seem, in looking at the subject from a broad standpoint, that perhaps a wise legislation is important, and even of necessity. In governing and directing permaps a while legislation is important, and even of necessity. In governing and directing this question, as well as others pertaining to human welfare, the difficulty seems to be to bring together minds so vast, so humanitarian, so wise, as to evolve the very best legal enact-ments and opinions from them—those looking to the very highest interests of the people as a whole and not to any distinctive class or qual-

whole, and not to any distinctive class or qual-ity. We believe the time is not far distant when ideas will be evolved that will, in reality, and the people in attaining the highest condi-tions of life, in the development of their very best interests. Human minds are constantly enlarging, and as they come together, ventilating their opinions, there may be framed others of a higher nature ; because where two or three or a dozen gather together, earnest and sincer or a dozen gather together, earnest and sincere minds, each one is sure to drop ideas and thoughts that are of value, and by combining these a system of legislation or of protection for the people at large may be framed, which will prove to be more valuable than anything that has preceded it. The questioner wishes to know if the restrictive nature of our laws bes worked en injury to the American people has worked an injury to the American people. Without entering into a discussion of this point, we are prepared to say we believe that the American people have enacted laws such as the progress of the times demanded; that they have done the best they could in seeking protection for the country at large, and its inhabitants as individuals, according to the light which they possessed; but as humanity is ever advancing in thought and in the diffusion of knowledge, so it comes to entertain higher opinions, broader views on every question per-taining to its welfare. Whether the restric-tions of the past have been beneficial must be shown when the entire history of this country is recorded; but, at the present time, there is too much difference of opinion and agitation of thought for any one mind to present a clear, concise explanation of the subject. By and concise explanation of the subject. By and bye, when this agitation subsides, when those giving their different opinions are ready to co-alesce in earnest thought and experimentation, it will be discovered just what advantage has been gained and what injury avoided. In that time, we believe the very best system of laws will be framed and enacted a system of laws while protecting the people of this country, will also afford privileges and opportunities to other nations in relation to their intercourse with our own. Q.--[By O. P. H.] Do our friends, after en-tering spirit life, gradually lose attraction to earthly friends, or do they ever remain as our guardian angels? A.-We wish the questioner to feel within his soul that the friends whom he most deeply loves --those who have been tenderly attached to his life-will not forget or forsake him because they are removed from his physical sight. The the remembered that love, independent of any per-sonal psychological law operating through the physical system, is of a spiritrial nature; and what is spiritual must be abiding; This love binds soul to soul, brings kindred hearts into association, and there can be no separation, al-though, there may be a distance, so far as ma-terial space is concerned. A spirit-a mother-passes to, the higher life, leaving her children here on earth; but the mother does not love her interest in those children; this interest maintains from year to year, drawing her back -We wish the questioner to feel within his maintains from year to year, drawing her back to their homes, causing her to watch over their lives, to guard them from evil, to guide their , lives, to guard them from ovil, to guide their spirits aright, so far as she can, and in all ways to excelled a protocting watchfulness over them. If that mother is pure-minded, she de-light, in spiritual thiors and in her children. One of them, perhaps, is not assistational by nature, but carnal-minded, and seeks impure associations; will she then neglect and for-sake that child or will there be an attraction between his life, and her own? Xes; for al-though it is true that the law ever operates in "like attracting like," yet that higher law, of applications of the so theroughly positive and pow-In the structure like," yet that signer is wort spiritual love is so thoroughly positive and pow-erful that it may overcome the lower law and bring the anxious spirit-mother in contact with her wayward son, and she will continue to ex-ercise her watchful care, guarding and guiding him year after year, trying to snatch him from the perils that surround him, and to lead him the serils that surround him, and to lead him to a contemplation of puter and diviner thinks. We try the more we can perform. (1.661.0) She may not always accomplish this but she will do all she can by way of effort, and al-though the spiritual beauties of the higher life friends, and they never seem to misunderstand

are denied her because of this great anxiety and attraction, she will willingly forego them for the sake of extending some blessing or watchfulness to that son. That is one case; but there are others; Your spirit-friend is in harmony with you; he desires to bless your life and to guide your steps; but he is aspirational, and seeks for knowledge and companionship above the things of this life. On the one side he is attracted to physical life because of his sym-pathy for you; on the other he is drawn to the Is attracted to physical life because of his sym-pathy for you; on the other he is drawn to the spiritual condition because of his aspirational nature seeking for higher things; and it rests with yourself whether you will continue to at-tract this spirit or whether he will for a time seem to leave your side and inform his own in-terior nature of the great truths which lie about him. On easth you have moder your terior nature of the great truths which he about him. On earth you have under your guardianship a child that seems to be idiotic; it is not possessed of a clear mental intelli-gence. You give it your guardianship and pro-tection, but you do not give it that close inner companionship which you can give an intelli-gent mind that can understand and follow you, consequently it may be the same with your gent mind that can understand and bolow you, consequently it may be the same with your spirit-friend; he gives you his guardianship, protection, sympathy and affection as far as he can, but unless you seek to grow in spirit, to rise up to a comprehension of intellectual and spiritual things, he will advance far ahead of you in ottainment in devalopment and you you in attainment, in development, and you will be to him like the feeble intellect of the will gain his protection and guardianship, but lose that close inner companionship, that men-tal association which you may gain by seeking an understanding of the higher laws of life.

#### Anna Price.

I am a stranger to you, Mr. Chairman. I do n't know as I shall succeed in my mission, for it is that of reaching my friends who are yet on earth. The homes of those l love are at Wheeling, W. Va. I know it is a long distance from here, but this is the best I could do, for I herd no way of reaching them creat by comming ad no way of reaching them except by coming

here. My name is Anna Price, and I have with me in the spirit-world sister Elizabeth, who joins in the great love that I send. We have tried for years to reach the friends whom we love, and yet they had no consciousness of our pres-

ence or of our desire. Changes have taken place, not only upon the spot where we dwelt so harmoniously together, but in the lives of our friends new events have come, robbing them of perhaps the active memory of little affairs that interested us in the past; but we know that our memory is kept, and that perhaps if our friends could un-derstand truly that we live and love them, they would be very happy to know of our return. I am anxious to tell them of this spiritual truth. am anxious to tell them of this spiritual truth. I have so many times wished to come closely to Walter, and to give him knowledge of these things, but he closed his eyes and his ears, not because he did not wish to know, but because he could not gain a full idea of what this really means. I have seen him going from place to place, traveling toward the North, where he has learned of the return of spirits, and some of the strange things that they claim to do, but my relative has not believed and he would not investigate.

investigate. The thought came to me that perhaps if I could go to some public place and speak, my

could go to some public place and spear, my friends might learn of it and gain an interest, and become anxious to know something for themselves, and that is my excuse for coming. I send them all my love, and I hope the time will come when I shall have the privilege of giving more in this way, but at least I can look forward to the hour when I shall be re-united to these deer friends in my own home united to those dear friends in my own home, in the spirit-world.

#### John Henry Smith.

Uhairman, over in Charlestown. It did n't seem

Chairman, over in Charlestown. It did n't seem very strange for me to come round this way, but I did n't know anything of this. I have never tried especially to get back before. I heard so many spirits telling about the years they have tried to come and say a word, that it made me think I had better keep away and not make the attempt; but, somehow, when I do come I do not find it so hard, and I am very glad to say a few words. I bring my love to my friends, but that is not the only reason I have for coming. I suppose if they really knew I could get back they would be happy to hear from me, and I take it for

be happy to hear from me, and I take it for granted that they have a kindly feeling toward me, though I have been gone quite a little while, and those things which concerned me

have grown quiet. I have a sister, and she is rather delicate in nhysical healt l find that she is Rometimes open to spirit influences. I don't know that her physical weakness has anything to do with that, but it has forced her to be somewhat re tired and to keep away from busy, active life outside of her home, and I suppose this is conducive to her spiritual development. My sister does not know that she possesses the gift of mediumship; and yet it seems to me, if I was not afraid of alarming her, I could give her some manifestation of my presence. My father is in the spirit-world, and he was among the first of the old friends to meet me. He told me he had been looking after my wel-He told me he had been looking after my wel-fare for many years, and that several times when I made what seemed to myself to be strange movements in a business point of view, his was really the guiding hand that impelled me. I did n't know anything of this, but I had certain powers that my father could make use of, and now he tells me about these gifts that belong to my sister, and thinks that he and I together could make use of them to such an ex-tent as to bring conviction to the hearts of cer-tain people who are now opposed to the apirit. tain people who are now opposed to the spirit-ual belief. When I thoroughly came to realize this I thought I had better come to your meet-ing and try to learn how the spirits proceed when they try to communicate through a mortal; and that is my special reason for coming here to day. I have an idea that my sister will learn of my return. I am afraid it may alarm her a little because she do n't understand these things but I do n't want her to feel at all disturbed. would n't injure her any more now than I would when here, and she knows very well that would be the last thing I would attempt to do. I not only send my greeting to her but to all my friends. Tell them that I am satisfied with my friends. Tell them that I am satisfied with the spirit-world. I have a home there that is con-genial; and certain experiences that I missed on this side I am finding there. Perhaps they will understand to what I refer. I do not care to speak more plainly; but, there was a certain period in my life when I passed through disap-pointment, and its effects clung to me more or less, I suppose, and prevented me from min-gling in that larger scolal life which might have called me out-had affairs been otherwise. On the spiritual side I find these things a this more the spiritual side I find these things explained, and I am trying to gain an experience which may be profitable to me which I did not get on this side.

me, and I do not misunderstand them, so we work in harmony together, not looking for the faults of any one, but pleased to find the very best which each nature may possess. I speak of this because I do not want my friends to think I am restless and dissatisfied. I wish them to know that all things seem beau-tical to mat the new that all things seem beau-

tiful to me; the very sun seems more prilliant and the flowers more sweet than they were to me in earth-life; and I find it even so when I come to earth; things look more bright and promising than they did when I was here. If any of my friends would like to communi-cate with me and will seek some medium, I will

be very happy to do all I can in responding to their wish. I should like to talk freely with them, if possible, not only to give them points concerning my present surroundings, but also to speak of the dear home-life of the past. I do to speak of the dear nome-ine of the past. 1 do not forget it; I remember old associations and the friends who were near to me, and if I can go over them with kindred hearts it will indeed be very pleasant. I am Sarah E. Nason.

#### George Reeves.

You may call me George Reeves, as that is You may call me George Reeves, as that is my name, and I report here, I might say in truth, from the spirit-world; but just now, in referring to earthly localities, I will say Brook-lyn, N. Y. I retain a hold upon that city, I mean in my mind, for it interests me; its streets have been familiar to my footsteps, and a portion of its inhabitants have associated with me in different ways in times past. I cannot think that they will forget me now, and say that I am unknown. I do not mean that I say that I am unknown. I do not mean that I was very prominent in a public way or sense.

but I do mean that having exercised my indi-viduality, it made itself felt more or less among

viduality, it made itself felt more or less among those I came in contact with, and consequently I left a certain impression upon their minds. I hope it has not been effaced. I come to them with the kindliest greeting, asking a reception. There have been many strange experiences in my life since I passed from the body. I had no conception of the spiritual world, as I find it. I had a vague belief or faith in a future. I could not believe in annihilation, and some-thing known by the name of eternity entered into my thoughts, but it was unsubstantial; I had no idea I should find tangible worlds as real and substantial as this planet earth; that real and substantial as this planet earth; that I should meet men and women in form and fea-

ture similar to those of earth, or that I should enter upon new associations and lines of pur-suit; but all this has been proven real to me, and for a time I had enough to do to dissipate the mists and confusions from my mind and to enter into a vital realization of the life called spiritual.

enter into a vital realization of the life called spiritual. Many of my friends entertain the same vague thoughts I did; they have no solid hold of things apart from the mortal. I would like to talk with them; I would like to give them a knowledge of the future life, and to speak con-cerning the things apart from earth. I had ma-terial interests here, and I plunged into them. I exercised my individuality in those lines. My friends might say: Have you lost all care for them? And in one sense I may say yes, so far as worldly interest goes; so far as temporal in-fluence is concerned, I have lost all care for them. I do not speak of that which was mine; whatever possessions I had have gone to others, and I am willing to have it so. I olaim no part in them, nor do I care to speak of them. I only wish to say that if any one is sufficient-ly interested in me as a friend, and in my lot as it is on the spirit-side, call for me in pri-vate, and I will try to let you know something of what lies outside of the external plane. I will do my best toward gratifying you. But if you only wish to know of the things that are past, of the physical, material affairs that be-long to corde. Not but what I recognize the right of all my to provide for the body and to care for the ex-ternal, but I also recognize the demands of the spiritual nature which calls for something from ahove, as well as for those things that are here. My friends may think this is not from myself, because I did not preach on these things when

My friends may think this is not from myself, because I did not preach on these things when here; but I have learned many lessons since passing from earth, and I am anxious to ex-plain what I can to those nearest and 'dearest to me, if they care to seek it.

#### Emeline Grover.

If you please, Mr. Chairman, my name is Emeline Grover, and I want to get to my mother; her name is Mary E. Grover. She has al-ways felt sad about me; she has not been reconciled to what she calls her great loss. I have done all I could to tell her I was not lost, and that I could come to her. I have, in every

long time. I could not collect myself nor pre-vent the fall. I seemed to be going down; I do not know how long it lasted this sensation that

not know how long it lasted—this sensation that came to my physical body—and when I under-stood myself I was outside of it, gazing around almost in a stupefied manner at the strange seenes which I encountered. Sometime I hope to get back in this way and give my friends a full account of my experi-ence and the nature of my passing from the body.'' I cannot do this just now because I feel the old sensations in a measure, and they al-most prevent me from speaking. I would say: the old sensations in a measure, and they al-most prevent me from speaking. I would say; however, that I do not think I have loat any of my energy of mind, and when I undertake to do a thing I try to do it with all my might. I do not say this boastingly; it is a part of myself, and I cannot help it. "Perhaps if I had not gone into things so strongly I might have lived longer and accom-pliahed more; I cannot say. As it is, I have come here to speak to friends and give them my regards; to tell them I come with a will

come here to speak to friends and give them my regards; to tell them I come with a will and a strong desire to reach them, to have them know that I live; and not only that I live, but that others of our friends live also. I have Uncle Samuel with me, who sends his greetings to all friends; he is the same plain character he was on earth, and if ever he succeeds in taking possession of a medium he will most cer-tainly identify himself to those who have known him in the nast. him in the past.

#### Report of Public Séance held May 31st, 1887. Questions and Answers.

QUES.--[By John S. Taylor, New Britain, Ct.] Does not the invention and introduction to use of labor-saving machinery have a tendency to cheapen manual labor and throw workingmen

cheapen manual labor and throw workingmen out of employ? ANS.—This is a broad subject, and must be looked at from many sides. True, the introduc-tion of labor saving machinery cheapens the eost of manual labor in whatever department such machinery is introduced. If a machine is invented that will do as well in a given time the work that formerly employed the hands of ten men, and can be guided and cared for by but one individual, then the other nine former-ly employed must seek for occupation else-where. It will be necessary for them to study their own resources and to develop their abili-ty; that is, come into a condition to compete in large fields of labor with other minds and with other hands. In the case of the nine who are large fields of labor with other minds and with other hands. In the case of the nine who are thrown out of employment, we find that labor has been cheapened; yet with the man who is the remaining one, who is to study his ma-ohine and understand its every part, look into every detail and be ready at a moment's notice to realize just what is the matter, if any part of its machinery is out of repair, and to apply the remedy, the employment of this man be-comes not cheapened but increased in value; he must be an educated man, that is, must ed-ucate himself concerning those things which call his attention, must broaden out in thought and study. Then he becomes something more than the mere human machine that he was bethan the mere human machine that he was be-fore he undertook his work. In the isolated case of the individual laborer, his mental value has increased, his resources have developed, he finds himself in a higher. position than he cofinds himself in a higher position than he co-cupied when he was pursuing one special line of employment. But you will say: "Grant that it has increased the prosperity and re-sponsibility of the one, shall we not give our sympathy to the other nine?" Yes; but in giving sympathy, let it be practical; open, for those nine individuals such lines of study and development of their interior resources as will afford unfoldment of their muscular strength as will enable them to understand strength, as will enable them to understand more than one line of occupation, and direct their thoughts and brain-power to something more. This can be done; the world is wide; it more. This can be done; the world is wide; it has not exhausted its resources for human ex-istance, consequently that man who puts his whole energy into the thought of developing power, atrangth and understanding, who de-termines that if his labor fails in one direction he will seek employment in another, is never left to starve, is never without some kind of employment, but is always increasing his re-sources of wealth of mind and body; and when he understands the various occupations of life sources of weath of mind and body; and when he understands the various occupations of life and practical economy, he will discover just wherein his best powers may be employed and utilized. Every labor-saving machine that is introduced into the world may prove a blessing to mankind. It no doubt is the duty of society to look after its people and see that they are not nucled to the world because of the machan not pushed to the wall because of the mechan-ical inventions of the age. It becomes the duty of society to open such ways and means of employment as will provide occupation for every mind and every hand that is willing to be industrially set to work.

could not do as well as I wished amid the old count not to as well as L branched out. I went to various places and 1 found a new experi-ence. I think it did me good, for it developed

to various places and I found a new experi-ence. I think it did me good, for it developed my strength, and in one sense hardened my nature, because it gave me resisting power, and draw, out my energies which were useful to me in after life. Well, sir, after a while I found, myself, en-gaged, in business of my own. It commenced in a small way and it increased until I had men in my employ; so I went on, ilosing here and gaining there, and reaping my experience. I suppose, until, there came what I considered a disappointment, or a disaster—something dark and unpleasant to my life, that made me feel very much depressed for a time. Fibally, my energy reference itself, and I determined to strike out in a new way, which I did. I am not going over the old ground; I only speak of these things because they seem to be a part of my life. I think the last moye-ments I made were of great benefit to me; not financially, speaking—they did n't result much in this line; but by way of experience they

ments I made were of great benent to me; not financially speaking they did n't result much in that line; but by way of experience they gave me a larger view of life. I understood men and things better because of them, and I. think they have helped me to take hold of the spiritual world. Now I come back with the hope and motive

of reaching my friends. I want them to know that I am a living man, and that I am not cast that I am a living man, and that I am not cast down by the changes which I have met; on the contrary. I have rather risen above them, and I feel better able to day to attempt some-thing new than I did in the past. I am strong and well, and in a measure satisfied, for there and weil, and in a measure satisfied, for there are a great many things with which I desire to deal, which perhaps, if I can accomplish them as I desire, will make me better satisfied after a while. These things I cannot call over in public; they do not concern the world, they are connected with private individuals and my-cal

I may be doing wrong in this. I hardly know; it is a new experience to me-this talking, I mean, through such an instrument-but I will try again, and perhaps I can do better. I hope my friends will give me an opportunity of reach-ing them... I have, as I intimated, many things to talk over, and some of them are connected with material affairs, others concern my pres-ent spiritual life. I once lived in Chloago. I cannot say that T do at this time, although sometimes I almost feel as though that city was my abiding place; yet I realize that I am an inhabitant of the spirit-world, so properly I should announce myself as from that state or condition. I am Edward Knowlton.

Edward Knowlton.

#### Mary E. Savage.

I am attracted back here, Mr. Chairman, and I hardly know why, but at this season, when the sweet wood-flowers are springing into life and all things tell of newness and vigor, it seems to me as though I had gained new pow-er; so I return from the spirit-world to my friends, bringing them my love and many good wishes for their welfare.

Visites for their welfare. I am not acquainted with this method, but it seems very pleasant to me, and I have thought if I could only reach my friends with a few words of love it might be to them like the sweet blossoms of spring-time, bringing per-fume to their lives and freshness to their hearts.

They do not think of the "dead" as of the 

I was not in affluent circumstances here; I had to work for my living, and was a poor sew-ing girl. I remember, at the establishment where I was employed, when they introduced sewing-machines, we girls felt that we should lose our occupation, because we knew that one machine, could do the, work of many hands. However, surmising that might be, we gathered together and had a talk about it. We almost looked with envy on those girls who were given instruction on the machine. But we found that our employer did not intend to throw aside our labor, but that he enlarged his business; that where he made a certain line of rarments that where he made a certain line of garments before, he began to fashion and design new ones, and other work, so that we were all kept busy. Some of the old people shock their heads and said "He would go to rain." but he creat-ed a market for his new supplies, and we were all kept comfortable and well wentered. all kept comfortable and well employed. I thought of this when I heard what the gentleman said (who preceded me,) concerning labor-saving machines, and I thought if every business man or woman was as careful of those in their amiliar de those in their employ as those were that I worked for once, there would not be so much suffering for once, there would not be so much suffering and discomfort as there is. That was a long while ago, and I don't know as any one cares about it now; it has left a thoughtful impres-sion upon my mind, so that I recall it as a mem-ory in coming from the spirit-world. I hope my friends will feel satisfied that there is a life after death; that love does not fade away with the body; it increases, grows stronger as the years go by; although the friends they have laid away are unseen to them, yet those watchful ones take an interest in their friends and try to help and guard them as best they can, and look forward with hope and longing to the time when they shall be re-united in the by and-bye. united in the by-and-bye. My name is Mary E. Savage. I have friends in New Haven, but I may say I ceme from Hartford, Conn.

this side. When I come again, if I do, I hope to be able to communicate better than I do to-day; but, sir, I am delighted to come, and I thank you. l am John Henry Smith.

#### Sarah E. Nason.

If you please, Mr. Chairman, I would like to say a few words. I belonged in Portland, Me., and some of my friends and dear ones live there. I have visited round at times since I there. I have visited round at times since I there. I have visited round at times since I left the, mortal, and on, one, occasion. I saw a very near relative of mine entering a hall where spiritual lectures were given, and he be-came very much interested. I hoped then that he would investigate this subject, and try to come into communication with the friends he had lost, but he did not. I send my love to all whom I have known: I am happy in the splrit-world. Not but what we have trials to meet; not but what sometimes the work given us to do is difficult and we have to make use of all our energies and all the powers of mind we possess to undertake and accomplish it; not but what the lessons set before us call out the very sharpest points of our mentality; but with all this my life is pleasant and happy, because there is such a satisfaction in it. When we try to socomplish our work we put our whole will into it, and we are pleased to find that the more

way possible, tried to make her. I have, in every ence, but she could not, and so I have been sad many times because of her grief. I hope she will know I have come back, and that I come with all love and tenderness, so

happy to bring her a thought of my home, and more than pleased to tell her that I am with grandmother and suntie, and that together we make a happy circle in a most beautiful, quiet place

have seen the beautiful flowers she has gathered for me. I have seen her decorate my ploture with the choicest and sweetest, and I have known when she has taken them to the place where my body rest, but I do not wish her to think I am there. No; I am away in a bright home, caring for the things that pass from day to day, not for the form which I have left... That was feeble; it could not withstand e storms of earth-life; it was best that it be

Now I am strong and active in the spirit-world. I do not have any of those weak spells I had when here; and if she could really see me as I am, she would rather rejoice that life has been so good to me; that I have been fa-vored in its changing the delicate mortal for the vitalized spiritual form. My mother lives in Boston, and I think she must learn of my return.

#### William Jefferson.

Mr. Chairman, my name is William Jefferson. I have for five years been trying to man-ifest in some such way as this. It took me a very few years to find out about this thing. I

very few years to find out about this thing. I did n't know of it when in the body, and prob-ably if I had heard much of it I should have cared little about it. At that time I had not lost any very dear ones; those relatives who had died went out of my life when I was quite young, and so, of course, I did not retain that hold upon their memory that I would have done had it been otherwise, and so I did not care very much about such things is these; but when I found myself out of the body, and not able to com-municate with my friends, even when I found see them standing before me. I felt it was time to learn something about this great law. I took me quite a while, I did not grasp it all at once, nor did 1 find a way to get back to my friends; but whenever I found there were avenues open I studied them closely, yet was unable to take advantage of them, and this is my first success if it may prove a success.

unable to take advantage of them, and this is my first success; if it may prove a success. Bince my departney to the spirit-world more than one who was dear to me have passed over; those who have entaned, the great beyond have been met and welcomed, and it know, where they are. I might say. I have been able to fol-low others on this side of life, and yet not; all that love; there are: friends who have made ohanges and passed through experiences whom I have not been able to follow, and I cannot tell

that i love; there are friends who have made changes and passed through experiences whom I have not been able to follow, and I cannot tell just brackly where "they are or what is their condition... In coming to a public place like this, it is with the hope that my friends will know of my re-turn..., I have friends in Pitaburgh Pa., and I have two near relatives in Jorsey Oity... It seems to me that some of them will bearn of my return; if they do not I shall try again. Perhaps now I can get more closely to those whom I am interested in; and find out their direct whereabouts; so as to give it more defi-nitely. In coming this way I do the best I can, hoping to be received. I was not an old man when I passed from earth-ronly in the forties... I had what I con-sidered great energy and vial force, and felt walls. I had no idee, abould go out from earth-life at such an early age, comparatively speak-ing, but the summare came to me unexpected. I. The st hough hurled from a great height; it seemed as though 1 was falling, falling, for a

Q.--[By Carrie P.] Did Christ ascend bodily or spiritually? If spiritually, what became of his body? A.-We believe that Christ ascended spirit-

ually; that his body was not taken up into the heavens, but that after the form was vacated heavens, out that after the form was vacated by the spirit of the lowly Nazarene it was tak-en in charge late at night by the members of a certain brotherhood with whom Jesus had been associated in good and charitable works, and by those members placed away from sight where no man should know of its burial-place.

by here no man should know of its burlal-place. This, we are taught, was in accordance with a solemin compact made between the members of the brotherhood that whenever one of its body should pass away, and the mortal form be left to the mercy of unloving hands, that form should be taken in oharge by the remaining members and given sacred burlal, and that in no after time should the secret become known to man. This is, as we understand it, from our records in the other life. Jesus ascended spir-itually, and as he passed from the body he sev-ered all connection with it, and found himself in the companionship of wise, good spirits, who had attended him during his ministrations on earth; but for a brief period he did not ascend into the spiritual world, proper, he remained within the environments of his former material location, and came into connection with those faithful friends who had known him in the past; exercising a certain influence over their minds, he continued his former work of benefiting hu-manity, and in many ways gave a new impulse or impetus to the abritual truths that be hed he continued his former work of benefiting hu-manity, and in many ways gave a new impulse or impetus to the spiritual truths that he had inculoated through his pure, unselfish life. After a time the ministrations of the man Jesus were at an end, so far as vital associa-tion was concerned, when he departed to the spiritual world in company with his former guides, there taking up a new line of labor and development; since which time he has dwelt as a moral philosopher, a teacher of spiritual ethics and truth, exerting a wide influence upon humanity. He has been called by name are etblos and truth, exerting a wide influence upon humanity. He has been called by name age after age and year after year, his name having been worshiped and followed by thousands of human beings. Wherever one such soul has called upon the spirit of truth and love mani-fested. In the personality of Jesus, he has re-sponded by a peaceful, uplifting influence; in-aptring that life to nobler effort and grander attainment. But where his name has been used as a form, a deremonial only a dedet to used as a form; a ceremonial, only as a cloak to disguise the inner feelings of the heart, he has not responded, nor has any uplifting influence proceeded from his life to such as they.

#### Edward Knowlton.

Edward Knowiton. I come, Mr. 'Chairman, because I have felt an impulse too strong to be resisted.' I come because for months there has been something pushing me on to speak to those I have known in the past. They will not, be looking for words from me; they do not know that I can come in this way, nor have they shown any disposition to learn of these things, but I feel it is only my duty to try and liave them in-derstand that I am a living man,' that L have not given up the life that was mile before the change came to me; in some respects it is a part of me now, but in others I can say that I have relinquished those things that I held on to when here. to when here.

I am not used to public speaking, and I may not express myself very well, but I had consid-erable energy of mind, and I exercised it when-ever I thought there was a possibility of mak-ing it tell : so I am trying to exercise my abili-ties now, that they may tell in some direction and be of use. I commenced life in a very inimited way I was a poor boy, strarging along with soveral-ties that presed upon many if did, not sneeed very well, but I managed to get a life in an to keep body and soul together. I found that I

# SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 31.-Mary Ann Browster; Joseph Waterhouse; Lu-a Casaidy; Amelia Morris. June 3. - Annie Pickering; Madison Hurd; Louisa Hill; David Grant; J. Mitton Jones; Hannah Lee.

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

#### New Publications.

OASSELL'S NATIONAL LIBRARY .-- Of this dime 64 ries of one hundred, and ninety-two page standard works, the following are the latest issued : An Easty on Man, Moral Essays and Satires. By Alexander Pope. A Tour in Ireland, 1776-1779. By Arthur Young, Knickerbocker's History of New York. By Washington Irving 2 vols. A Mideummor Night's Dream. By Suskspeare, With Nymphidia; or, The Cours of Fairy., The Banguet of Plato, and Other Pieces, Translated and Original By Percy Bysebs Shelley. New York : Cassell & Co., 739 Broadway.

TICENOR'S PAPER SEBIES OF CHOICE READING Bocently received volumes are : Tra 'PairArts': By Isaac Henderson, 'A dramatic romanes by the Old Catholic Movement, with Jesuits, Cardinals and Ro-man Princes as shiel characters: If the presented on a background of historical and legendary runs, the Campagna, and all the intellectual and pictureso charm that made Rome, at one period, the mistress o the world. THE DUCHESS Bieling By Barrett West dell. A vivid pieture of life in old , Papid Rome, amid the legend haunted halls of the Colonna, family of It i written in a style of much beauty and grace, unfolding a paychological problem with simplicity and dignity. THE STORY OF A COURTEX TOWN. By S. W. HOWS A charming portrayal (pl.every-day, life, and charatter) strongly marked with "individual" possiliarities pronounced by the Scrutter Repton the most of markable of recent American novels. The success of this series has induced the publishers to continue it, a new volume appearing semi-monthly; Tieknor & Co.,

stiller, & 10 tonues, dely to sollis ? 9.170 Boston. THE PRINCESS ROUBRIE, CH A Russian LOTS

THE PRINCESS ROUBLE. A Russian Love . Story. By Henry Greville, author of "Do-nia.", etc. So. 19mo, paper, pp. 223. Philer delibilita. T. B. Peterson & Bros. The resent visit of Madame Greville to this com-the story Miles increase to whitever she writes. A long residence in Russia and familiarity with its 90 clefy quality bette give propies and at the same time trithing on witherw by its Bonitsian and the sound having of its proble. This present yourse is writen babits of its proble. This present yourse is writen by descriptive, and appoinde, with currents of sympa-thetic feeling and passages of much beauty.

## AUGUST 27, 1887.

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#### Verification of a Spirit-Message. BLECTBA, TO HEB TRIEND.

Among the spirit messages in the BANNER OF LIGHT Of August 6th, whi one from "KLEOTRA," which says : "I have a medium friend in Bochester, N. Y., and she has wished that I would come to your -circle and say a few words." The message also states that "she has not given this wish expression. She has never ultered it to any one, but she has mentally requested that I would speak here."

There is a medium in Rochester, not known as yet as a public medium, to whom "Electra" often comes "in the slience of night," and gives words of cheer and 'consolation. The medium has, as stated in the message, often privately requested that her mother or "Electra " would go to the BANNEB office and send her a message. By reference to the communication it will be seen that the spirit speaks for herself and for the mother of the medium, and all the statements of " Electra" are particularly applicable to her Roches-ter friend, who was delighted that the spirit reported. This new Rochester medium has given but few sittings, except to half-a-dozen personal friends, but she

has shown extraordinary power in some directions, and it is thought will ere long be known as one of the best mediums in the country. Yours, R. D. JONES.

Rochester, N. Y. Aug. 16th, 1887.

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Luie." By BAMUEL BOWLES, late Editor of the Springfield (Mass.) Republican. CABRINE, S. TWING, Medium. Paper, 50 cents. For sale by COLBY & BICH.

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MAW SHEET MUSIC, When I Go.



Onset Bay Camp-Meeting; Nervices on Nunday, Aug. 21st; Eloquent Addresses by Mrs. Cora L. V. Richmond and Charles Dawbarn; Good Singing; Numerous and Widely Recognized Tests by Joseph D. Stiles; Band Concerts; A Beautiful Day, and a Large Attendance.

On Sunday morning, 21st inst., a representative of the BANNER, accompanied by his wife, landed at Onset Bay Camp Ground, and speedily became merged in the crowd that thronged the spacious auditorium. The day was of the best, the band music was delight. ful, the singing excellent, and the people were highly appreciative of that which was set before them in every department of the interesting exercises.

"Among those in attendance were many intimate friends of Mrs. Richmond-such as Mr. Fred. F. Cook, (late of the Chicago Times, now of New York City,) Mr. E. F. Slocum, (Treasurer of the Boclety in Chicago which is regularly addressed by Mrs. R.'s controls,) Dr. Emmett Densmore and Mrs. Dr. Helen Densmore, of New York City, and others. Yet others were present who without personal acquaintanceship with Mrs. Richmond have long been familiar with her sterling utterances on the spiritual platform ; and many more had come attracted by a natural curlosity to see and hear this early and remarkably gifted medium for trance utterances.

hear this early and remarkably gitted medium for trance utterances. Selections by the band introduced the morning ser-vices, which were continued by Col. W. D. Crockett, President of the Onset Bay Association, inviting the audience to join in singing a hymn from the printed selections; which exercise was heartily joined in by the people, under the direction of Frank E. Grane-who conducts the music of the platform the present year as in the past-Aliss Etta F. Bragdon being the leading vocalist. Col. Crockett then briefly expressed his pleasure at meeting so large a convocation of the friends on the present occasion, announced the speakers of the day, and introduced Mrs. Cora L. V. Riehmond, whose guides proceeded with an Invocation instinct with the spirit of devotion. Miss Etta F. Bragdon then sang with fine effect, "Consider the Lilles, How They Grow." Mrs. Richmond next called for questions from the assembly for the consideration of her guides a num-ber being given in response, and satisfactorily answer-ed through her organism: One, however, "The Origin and Destiny of the Human Soul," her spirit guides held to be more fitted for the subject of a lecture than for easual treatment as a question; and the matter being given in the origin of the rearers it was de-cided that it should be the theme of her morning dis-course. course.

THE ORIGIN AND DESTINY OF THE HUMAN SOUL. That which is uncreate, said the speaker in effect,

That which is uncreate, said the speaker in effect, can have no origin; whatever has an origin must be less than that which goes before it. That which has no beginning, and that which is uncreate, must there-fore be eternal. We claim that the deity is the im-mortal and pervading Intelligence of the universe. We believe that this immanent Light, Life and Knowledge is Conscious, and that the soul is made in the likeness of God through the quality of conscious immortal entity which it proportionately shares with the Infinite. the Infinite.

The soul possessed, as a conscious individual en-The soul possessed, as a conscious individual en-tity, a past as well as a future immortality, since that which is uncreate can have no heginning; that which has been created must naturally have a termination, as seen in the outward body, which experienced birth, growth, decay and dissolution. Though the atoms composing that body were in and of themselves inde-structible they were not conscious, and the particular form they once composed had no persistence in them after its disintegration. Matter cannot be regarded as the creator of spirit. Spirit, soul, must reveal it presses itself have nothing to do with the soul. What ever belongs to the realm of eternity must relate to the soul.

Love, an appreciation of and devotion to truth and Love, an appreciation of and devotion to truth and duty, and all the higher attributes that made them-selves manifest on the higher levels of mortal exist-ence, were the expression of soul, since matter, itself had no spiritual perception and hence was incapable of differentiating in this direction. The living soul was that which was expressed through spirit in the mate-vial form

that which was expressed through spirit in the mate-rial form. That inherent power which instinctively spoke to man of a future and an immortal state—the inspired and prophetic yearnings of the poet and the seer-found basis in a priori knowledge—a knowledge which was the result of the soul: thus proving that the soul existed. The speaker proceeded to present an illus-tration of this point by a comparison of man's senses and their limitations, with the inherent and ever ex-pansive powers of the zoul: Human reason acted only when it had a predicate; the ear must have reverber-ation to awaken it into action; and science had dem-onstrated that, both as to the higher and the lower ranges of sound, the human hearing was severely lim-ited. Human geness needed an outside reminder of

DALA ers everywhere are so familiar. The movement of our times was onward; whatever there was in human systems of religion, the industrial pursuits or the so-clal state, that could, not keep pace with the spirit of the age, must long ground. He demonstrated his as-sertion by pointing to the wast improvements, societa-ry, legal, political and theological, accomplished even since the present generation of middle-aged men had come upop the stage of belog; and spoke of the victo-ries achieved by a free press, which he denominated to be Progress itself. How great the improvement in religious matters since the advect of Modern Spiritualism: The import-ant point gained was that whereas, in the past, the creedists cherished the idea that no further progress was possible in religion, now people were bealming to emphasize the necessity of right conceptions of truth in the individual, rather than stolid, unquestion-ing adhesion to any other person's ipse dizit in such matters. This advance of man and retrogression of the church had its spring largely in the fact becoming more and more pater to the thinking portion of hu-matters. This advance of which he had spoken, but had continually gotten in their way and interposed its infuence at all times against anything new. At last, said the speaker, an era of progress has set in which affects humanity physically, mentally and spiritually; this compels another change of and in the godidea. In a past age it demanded gifts from man in the shape of human storifices; in another age pro-gress has gained a step: In exchange for human vio-dety. But the epirit of progress begins to move somewhat more swiftly; and the man of science works the miracles that my grandfather attributed to God: He seen sy messaye acress the coean, and the high priest asks twenty-five cents a word, instead of wor-ship; he uses lightning to illuminate our streets and halls, but he collects his bills monthly. So the churches go empty and the god-idea is called " Nature " by the prout agnostio of to-day.

you could distinguish them easily in that it includes a thousand years for a progressive truth to find enfrance into their comprehension. In this connection the epeaker yield his respects to a certain order of minds in the following vein: A few years since I was acquainted with a modium whose control particularly disliked cats. Miss Pixle-that was her name-could gather power to tease a cat in the most ludicrous manner. I have been watching a half-grown kitten running playiully from room to room, and an invisible hand would grasp it by the tail and puil it backward. With its feet outspread, its claws seeking a hold in the carpet, and its cries of anger and dismay, it was impossible to watch it with-out laughing. There are Spiritualists in every scolety in this country and abroad, who remind me of that kitten : They have got into the stream of progress, they have listened to the gospel of manhood, and glory in spirit communion; they even take pride in the name of Spiritualist, and gladly suffer for their faith ; but at the same time the hand of the past in the shape of Ohristian Spiritualist, the old God-idea, and the feeling that they must adore something, begins to drag feeling that they must adore sometring, being to drag them back; like the kitten their claws are outspread, and they spit and vigorously asseverate that they are Spiritualists, but at the same time backward they gradually go, every year finding them nearer and nearer to the old church, the old God and the old wor-abin

ship. Death, the speaker said in closing, was, in the light of modern revelation, but an incident in the individ-ual's experience—it made no improvement in the man, but only transferred him as he was to another sphere vities; man on earth, and in spiri-life as well, i to give up the old god-idea, and to put bim-direct harmony with the march of Universal of activi

Progress. [A brief but interesting sketch of Mr. Dawbarn's discourse at the auditorium on Saturday alternoon, Aug. 20th, will appear next week. His subject on that occasion was "The Future of Modern Spiritualism."] Aug. 20th, will appear next week. His subject on that occasion was "The Future of Modern Spiritualism."] The audience, led by Miss Bragdon, vocalist, and Mr. Craue, accompanist, joined in singing: "Oh, Think of the Home Over There," after which Joseph D. Stilles took the platform for a public test séance. Those who are acquainted with this wonderful in-strument for spirit control will not be surprised to know that in an amazingly short space of time be cited the names of one hundred and fifty ive decar-nated inteiligences, giving in connection therewith many quaint sayings and much personal information, directly appealing to the understanding of his hear-ers. Almost every test of spirit presence thus given received recognition. The service over, the large audience which througed the building slowly withdrew; train-time came in due station and the "home-coming." No one who was present at the Bay on the 21st will forget the regal beauty of the scene, or the marked interest exhibited by the people in the services of the day. The BANNER OF LIGHT representative desires to

The BANNER OF LIGHT representative desires to acknowledge kindnesses received during the visit of bimself and wife at the hands of Col. and Mrs. Crock-ett, E. Y. Johnson, E. Gerry Brown, G. T. Albro, W. W. Currier, and others. Mrs. Lita B. Sayles is making an extended stay at Onset the present season

MIG. Life B. Sayles is making an enclosed way av Onset the present season. The new Hotel Onset, for in effect it is a new build-ing, is—whether viewed in the light of public accom-modation or architectural' proportions—a great addi-tion to the appointments of the camp-ground.

BANNER OF LIGHT.

Onset, Aug. 21st, 1887.

LETTER FROM MRS. CABELL. To the Editor of the Banner of Light :.

There is probably not a more beautiful spot in the world than Onset Bay; and just now it is in all its glory; both nature and art have combined to render it to me an earthly Paradise-coming as I did direct from the heat and dust of city life at Washington, D. C., to this heat and dust of city life at Washington, D. O., to this beautiful little city of cottages and tents on the margin of this beautiful bay. Here the cares of life appear to have been left behind by many, who devote the heurs to restful contemplation of this beautiful re-treat, and in lowing communion with those cherished ones of other days whom an ignorant world calls "dead." How obsering the doctrine of spirit return, which assures us of the continued interest feit in us by those who have gone before, and the glad welcome they wait to extend to us when we too shall pass through the." gates sjar." How it makes this life seem more worth the living and dits burdens easier to bear! bear l

I desire to put on record in this connection a touch-

The series of the second in this connection a touch-ing incident which I witnessed a few days ago at the auditorium at Onset while Joseph D. Stiles was giving tests from the platform: I had noticed for some days an attentive listener in Mr. Stiles's audiences-a man whose fearfully crippled form and sad face gave evidence to a world of past suf-fering on his part; and who seemed to look with plead-ing glance for that hope from the beyond which the present life denied. Finally the angels, through the lips of Mr. Stiles, gave name after name of his per-sonal friends in the better land, together with circum-stances known only to himself -concluding with a beautiful poem, in which he was assured that in the next sphere of being he would no longer be cramped and distorted, but should stand erect "a man among men." Words fail to convey any idea of the pleasure and happiness which illuminated the countenance so sad before. The cripple continued a pleased attendant at subse-quent scances by Mr. Stiles, and can evidently date from Onset the dawning of an imperibable light to cheer bling on Mr. Stiles, and can evidently date from Onset the dawning of an imperibable light to cheer bling on the last great change." "Meenvisit Day" is a pleasant feature here to those whose friends have passed to the higher life. One of the very finest tributes paid that day came from the lips of Mr. Stiles in memory of *Mi mocher*; it was most couching. Those who have long known and admired this wonderfully gifted man must love and appreciate him all the more from that hour, for the best of a man is the love he bears bis mother. There is so much of interest here that all who go to Onset must regret to leave it and take up the cared of every-day life agito. That the bleastings of God and the angels may be with one and all in their several homes, and lovingly guard and watch over Onset, is the prayer and wish of FLORA B. CABELL. *Onset, Mass., Aug.* 19th, 1887.

#### Lake Pleasant.

(From Our Special Correspondent.)

The third week of this great gathering of Spiritualists closes with a large attendance and an unusual interest. . The lectures have been able and eloquent, and received with the best of attention. People are here from nearly every State in the Union, and still

in carriages. At the auditorium every seat was taken and when Dr. Beals arose to announce the service he

In Carriages. No the adultof the for y easy was taken and when Dr. Beals arose to announce the service he looked upon a sea of faces. After a fine programme of selections had been rendered by the band, the ser-vice opened with singing by Prof. Peek of the solo, "Augel Foojsteps on the Stairs." Mr. Lyman O. Howe, of Fredonia, N. X., gave an Invocation, and then addressed the audience for an hour upon various topics handed in. In the afternoon another large audience, the ser-vices opening with singing. Mrs. R. Shepard Lillie spoke for an hour and a half upon various subjects suggested by the andience, the principal one being "The Law of Compensation." The address was an able and earnest effort, eloquently delivered, and re-ceived the best of attention. The occasion was one long to Be remembered as one of Lake Pleasant's greatest days. NOTES.

NOTES.

MOTES. MIS. S. S. Brown, of Athol, is in camp. Mrs. Brown is a veteran Spiritualist, and makes a practical use of her Spiritualism. Prof. Cadwell is in town, and giving exhibitions in according Holi

Prof. Cadwell is in town, and giving exhibitions in Association Hall.
Mr. H. G. O. Hawks, of Chester, N. H., makes his first visit to Lake Pleasaut this year.
Mrs. Carrie E. S. Twing is holding séances as usual, and is full of business. Her mediumship is of the highest order.
Mr. Rufus H. Tilton, of Haverhill, has passed a week in camp. Mr. Tilton is pleased with Lake Pleasant.
Dr. J. O. Street of Boston. author of "The Hidden Way," has made a brief visit to the Lake.
The annual meeting of the Association was held on Monday, Aug. 15th. The following officers were elect-ed for the year 1883: *Vice-Presidentis* – Newman Weeks, Rutland. Vt.; Dr. E. A. Smith, Brandon, Vt.; David Jones, Utica, N. Y.

Clerk-J. Milton Young. Haverbill, Mass.

N.Y. Clork-J. Milton Young, Haverhill, Mass. Treasurer-William R. Tice, Brookiyn, N.Y. Directors-Dr. Joseph Beals, Greenfield, Mass.; A. T. Pierce, Pawtucket, R. I.; James Wilson, Bridge-port, Conn.; David Jones, Utica, N.Y.; Lewis Bar-tholomew, Philadelphia, Pa.; A. H. Dailey, Brookiyn, N.Y.; E. Terry, New York Olty; W. H. Rynus, Brook-lyn, N. Y. Committee on Police, Lights and Sanitary-F. L. Fletcher, J. S. Hart, N. E. Hopkins. Auditing Accounts-A. T. Pierce, A.T. Whiting, Other committees were elected to consider the mat-ter of a disposal of the hotel, and relative to a future use of the grounds for Camp-Meeting purposes. The directors were authorized to contract with the editor of The Wildwood Messenger for the issuing of an edition of twenty-five thousand copies early the coming spring, a portion of the paper to be devoted to an announcement of future meetings at Lake Fleas-ant, and other matters relative to the place. The session was well attended. A. T. Pierce of Pawtucket, R. I., who was reviocted on the Board of Directors, has served many years faithfully and well; we could not afford to dispense with his valuable services. Though he declined, the Aspectation would not permit him to go. A grasd concert in the hotel dining-room, on Wednes-day evening, by the "Five Children" and Prof. Lev-Claire of Boston, as conducted by Mirs. Maggie F. But-ler of Boston, was a highly enjoyable affair. Every seat was taken. Your correspondent had a very satisfactory inter-view with Mirs. Margaret Fox Kane.

Not best aken.
Your correspondent had a very satisfactory interview with Mrs. Margaret Fox Kane.
There was a large crowd in camp on Baturday evening. Every train came heavily loaded.
The fancy dress ball on Friday evening was largely attended. The costumes were unique and attracted much attention.
Dr. Henry J. Newton, of New York City, arrived in camp on Saturday morning.
George A. Bacon, of Washington, D. C., came on Saturday. He is stopping with Mr. Carey on the Highlands.

The illumination was postponed to Saturday even-

ing, 27th. J. T. Titus and family, of Brattleboro, Vt., are at the Putnam Cottage on Broadway. Miss Jennie Rhind held a reception on Monday evening in her new cottage on Montague street. There

evening in her new cottage on Montague street. There were several speakers. Mr. Charles W. Sullivan was in town on Tuesday. The Eddy Brothers are here, located on Owasso street. The train service is very efficient this year. Mrs. O. Fannie Allyn and J. Frank Baxter will be the speakers next Bunday. Lake Pleasant, Mass., Aug. 21st, 1887.

#### To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Mr. and Mrs. George G. Cole, of Bennington, Vt., arrived on the grounds Aug. 11th. Mrs. Cole was quile feeble from overtaxing her frail organism, and, while witnessing the freeworks display Saturday evening, took a severe cold, resulting in congestion of the brain and a departure to the spirit-world. August 17th her body was taken to her late home in Vermont for interment. Mrs. Clara A. Field accompanied the remains, together with her husband, and delivered the funeral discourse. Mrs. Cole has been influenced for several years to mechanically draw peculiar pictures while under spirit influence. Both she and her belov-ed husband were and sre stanch Spiritualists of sev-eral years' duration. Mrs. Cole was a noble woman, beloved and respected by all who had the pleasure of her acquaintance. her acquaintance. The worthy couple have visited Lake Pleasant for several years, and Mr. Cole has the sympathy of Lake

several years, and hir. Cole has the sympathy of Lake Pleasant campers in his sad affliction. Dr. Smith, a veteran healer and clairvoyant from Brooklyn, N. Y., was stricken down with nerve paraly-sis Aug. 15th. His cure was printed in a Boston paper as an advertisement as being most remarkable; but it only went to show that healers who do not recog-nize the philosophy of Spiritualism are often found representing a beengit as being a cure. This case representing a benefit as being a curs. This case should be an intimation to the doctor that if a state-ment will not bear investigation, it will injure the cause more than benefit it. Dr. Smith's friends are in hopes that he will soon be out about his mission of bealing scale. ealing again. Lake Pleasant, Aug. 18th, 1887.

AUGUST 27, 1884



FOR CLEANSING, PURIFYING AND BEAUTIFY-ing the skin of children and infants, and curing tor-turing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infanoy to old age, the CUTICURA REMEDIES are infallible.

OUTICURA, the great SKIN CURE, and CUTICURA SOAP an exquisite Bkin Beautifier, prepared from it, externally, and CUTIGUBA. RESOLVENT, the new Blood Purifier, in ternally, invariably succeed when all other remedies and the best physicians fail.

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t cools the Blood; it gives delight; t sharpens up the appetite. t atds the Liver do its part, and stimulates the feeble heart. All Billous sponles endured, By TARBANT'S SELTZER can be cured, Au27

Queen City Park (Vt.) Camp-Meeting. To the Editor of the Banner of Light:

Aug. 17th was the opening day of the Camp-Meeting at this place under the management of the Association. The day was one of the finest of the season. causing every soul to leap with joy as it stepped foot upon this beautiful spot of earth. Is it because the spirit that once made this vicinity his point of work. so well done, is attracted back here on these occa. sions, to welcome us to the place so near the one he loved and so energetically defended, that makes it seem so good to be here? Certainly there is an inspiration in the atmosphere above, in the scenery around, and in the soft breeze coming over the placid lake, combined with the natural beauty everywhere, that makes this camping ground, young as it is, second to no other whereon Spiritualists or any other people ever pitched their tents.

The week previous to the opening, the Universalisis had occupied the grounds, cottages and tents; thus making it necessary for much work. to be done in pu-ting things to rights for the campers. But with all the business done of a material kind the spiritual was

ting things to rights for the campers. But with all the business done of a material kind the spiritual was not neglected. The number of people on the ground the first day was sufficient to make up a good audience that listen-ed to the opening lecture by Mrs. Abbie Crossett, whose remarks and suggestions were well adapted to the occasion and the wants of the hearers. Following her the audience, for nearly an hour, was treated to something they did not expect, in the form of a dis-course of a scientific character by that profound think-er, writer, and speaker, H. B. Philbrook of Chicago, who has been making a short visit among his native hills, and stopped off from his homeward train for a two days' experience at a Spiritualist Camp-Meeting. The people being eager for another lecture, the even-ing conference was set aside, and for over one hour they were again permitted to listen to a spiritu-alistic discourse by this student of nature, who took them back to the days of Abrabam, and gave them a glimpse of his part of spirit-work in giving to the strument of the spirit-work and co-workers in spiribile its Christian Dispensation. The lecture was listened to with almost breathless attention. This in-strument of the spirit-world should be heard by every thinking mid. Thureday was a rainy day, but it did not prevent a good audience assembling in the atternoon to hear a discourse by Mrs. Manobester on the necessity of more and better spiritualistic work. It was listened to at-tentively, and suggested a theme for an animated evening conference that followed. Mrs. Manobester and better spiritualistic work. It was listened to at-tentively, and suggested a theme for an animated evening conference that followed. Mrs. Manobester on the aray all must use that time to get their little homes in order. Friday was a day beautifnt beyond desoription. A good audience of oid and new arivals derived much

Human senses needed an outside reminder o their office, while the perception of the soul was posit-ed in the abstract-belonged to a realm of its own. The soul makes its appearance, and then is ques-

Science demonstrated that no sense possessed by humanity existed save for use; if there were no light there would be no eye (as witnessed in the blind fashes in the Mammoin Cave); there was also a spiritthere would be no eye (as witnessed in the online fishes in the Mammoth Cave); there was also a spirit-ual blindness, wherein a man saw nothing in the un-verse but mere form, while the spiritually-minded man saw everything aflame with giory. The sounds which went to make up music would be the burden of all which would be apprehended by a man who had no musical perception, while to him who bad, they would melt and blend in an inspiring anthem or a choral song. The sound of music is material; the soul of music is spiritual, and if you have not the soul of mu-sic you will not be given this power of perception. There would be an inner voice speaking, "Man, thou shalt never die," it immortality were not the forfeit-less birthright of the individual consciousness. The life of the soul is the real life. Matter, said the speaker, never suggested anything; the soul was the seat of thought and reflection; as God gave the eye for sight and the ear for sound, so the soul, made in his increas, impelied man to a consciousness of his inherent immortality, even while yet in the material

inherent immortality, even while yet in the material

form. The difference between the soul and the body was The difference between the soli and the body was that the soli was aware of and constantly in posses-sion of the divine, while the body was governed by the law of organic life; the body was as a passive harp upon which the elements of Nature could play; while the soli was an active agency constantly working upon man, seeking to elevate him to its own high standard. The soli brought to man a knowledge that the ligh-

man, seeking to elevate him to its own high standard. The soul brought to man a knowledge that the high-est wisdom and the grandest victory were to be found in soil conquest; there was no lesson of soil-conquest in matter-there all was a flerce struggle, baving for its end the survival of the fittest. The soul taught hu-manity that the selfabuess of man was greater and more to be condemned than that of the brute; since the latter was displayed under the prompting of the law of its being, while "man's inbumanity to man" was the sad result of cold calculation and grasping ambition. Into this great arena of human conflict--(where man is fighting the battle between the body and the spirit) the soul came bringing more and more, as time proceeded, a recognized power working to fashion the elements of contention into the glorious image of the life divine. The more allows was strengthening its hold on the human conscience, and the physical law was daily be-coming more subservient to its rightlu superior. The yictories attained in this direction in the past were but prophecies of the grander triumphs to come. The goiden age was to be looked for in the future, not along the dim vists of the past. The time was yet to be when bace would apped the white winter work are to The soul brought to man a knowledge that the high

along the dim vista of the past. The time was yet to be when peace would spread her white wings over all, because the world would be redeemed from the demon

be when beace would spread her white wings over all, because the world would be redeemed from the demon of materiality. The tide sweeping over the earth to-day was the soul-tide. It had no external form nor material organization, but its effect was to awaken human inquiry, and to demonstrate to human consciousness the existence and activity of the soul. Beneath the glorious effuigence of the New Dispensation, men were learning that death was but a change, in harmony with nature's behest; that spirit-life was but the continuation of individual life—a continuation of that life on the side of its perfect fullage, not its imperfections; that there was no age to the soul, but it reveled alway in immortal youth; that the supreme duty of all in the mortal who have become cognizant of the new light is to make that light known in a practical way in daily life; these truths were the central points of every message that came from the spirit-world. At the close of this cloquent address, of which the present sketch, is but an outline, Mr. Toner acceptains, Mrs. Richmond's guides then called for subjects for an inspirational poem: Mrs. Lita Barney Saylas suggested as the theme: "The New Dispensation," which was chosen by the audience, and treated choicely by the control."

was chosen by the audience, and treated choicely by the control.

by the control. The services of the morning concluded with a scance for test-giving by Joseph D. Stiles.

#### AFTERNOON.

A concert which was highly appreciated was given by the Middleboro' Band as a prelude to the services of the atternoon ; Miss Sita F. Bragdon then introduced the regular exercises by singing in an eminenity sym-pathetic manner, "Abgels Ever Bright and Fair."

LETTER FROM THEODORE. To the Editor of the Banner of Light:

To the Editor of the lianner of Light: When Mrs. Richmond stepped forward upon the ros-trum this morning to greet her audience, she must have been satisfied at the sea of eager, upturned faces stretched out before her. Onset is arrayed in all her glory to day; and although the immense crowd was no doubt largely attracted by the mental feast offered them by the Association in the presenting of two such spit fi-did speakers as Mrs. Richmond and Charles Dawbarn, still to the attractions of Onset itself was due in part the immense concourse now present with us. The day has been perfect. Last night's heavy rains laid the dust, freshened and revivined foliage and flowers of grove and garden. The sun shines bright, and a gentie breeze from the ocean tempers the flerce heat of his rays. One more Bunday, and all this bustle and happy activity will be over for the season. The crowd of visitors attendant upon the lectures or séances will seek other and later fields to glean, or, satisfied with what they have already gathered, return to their sev-eral homes. The cottagers, tired but happy, will settle down in calm contentment, to enjoy the quiet and restfui influences of the place until the frosts and winds of the approaching autumn give them warning of what is to come, and compet them, with invertion and read

crain nones. The contagers, threa but happy, will solve down in calm contachment, to enjoy the quiet and restful influences of the place until the frosts and winds of the approaching autumn give them warning of what is to come, and compet them, with lingering and re-greiful steps, to desert so dear a spot until summer with beckoning finger and sunny smile shall again draw them hitherward. The week has slipped quickly and happily by—all too quickly. The meetings have been unusually in-tareating. Monday, Friday and Saturday, conference. Tuesday morning, Mediums' Meeting; afternoon, A. A. Wheelock gave us a very interesting discourse, from which doubtless were gathered many choice thoughts by those who had the pleasure of listening to him. Mr. Wheelock's voice rang ont loud and clear, so that all could hear and understand. Wedneeday afternoon a memorial service was held —A. A. Wheelock in the chair. Mr. W. opened the meeting with some very interesting remarks, stating the object of the gathering, and kindly bringing to our attention the lives of some of the workers who have passed over to the other aide. Mr. Carroll, of Forboro', recited a very paet little poem appropriate to the occasion, and Mrs. Townsend-Wood followed in her usual pleasant way. From long personal ac-quaintance, Mrs. Wood could give us an outline of the Among these mentioned by this speaker were Hearry C. Wright, Dr. Henry F. Gardner, Thomas Gales For-ter and — Middieton. After the remarks of Mrs. Wood, a lady was controlled by the spirit of Mr. Wright and gave an inspirational poem. Other speak-ers were listened to with marked attention; the meet-ing was, on to whole, one of the most interesting we have had during the season. The Onset Bay Railroad is doing a better business to day than ever before-ever better than last Bunday; Four trains came. into Onset within forty minutes i

to day than ever before-even better than last Bunday. Four trains came into Onset within forty minutes Four trains came into Onset within forty minutes i one direct from Boston, a special from Plymouth and Bouth Shore, one from Middleboro', Taunton and way-stations, and the regular Boston Express; the crowds embarked in them, making thirty-two full car-loads, were all conveyed to the Camp within a few minutes after their arrival, without acoldent, by the O. B. R. R. There was also an extra train from the Cape, bringing elght car-loads of visitors to the Camp. Btation agent A. W. Bibee, of the O. C. R. R., says that the bighest figure yet reached was one day during the past week, when the sale of tlokets was unprece-

dented

John W. Day, of Boston-accompanied by his wife-

John W. Day, of Boston-accompanied by his wife-is with us to day. Miss Susan Wixon, of Fall River, well known as the author of "Summer Days at Onset," and other pleasing works, is associated with Mr. Albro at the Association Headquarters. We shall continue the sale of the publications of Oolby & Rich and the BAN-NER OF LIGHT to the last day of the camp-meeting i also take subscriptions. William Bowley and Gaughter, of Melbourne, Aus-tralia, arrived to day, and will be with us for a short time. Mr. B. is one of the leading merchasts in the above city, but finds time to take an active part in spiritual work. Heally, he has come a great distance to attend a camp-meeting 1 Mrs. Richmond, Mr. Dawbarn and Mr. Stiles consti-tuted a triune power on the platform on Bunday, 21st, whose influence will long be fait by all who were present.

pathetic manner, "Augols Brei Bright and Fair." Mr. Charles Dawbarn, of New York City, on being introduced by Coli Crockett as the speaker of the af-introduced by Coli Crockett as the speaker of the af-introduced for bis subject : Universal Pro-gress, and at conce proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Altread at one proceeded to its treatment in the "Blanced at the state of the altread at the state one in the state of the altread at the "Blanced at the state of the altread a

they come. Every train brings its quota of humanity, the objective point being the hallowed ground of Lake Pleasant. There are many new faces, the West being particularly well represented.

There are many mediums upon the grounds, every phase of mediumship being represented. The latest arrival of note was Mrs. Margaret Fox Kane, who has rooms at the hotel. She will have plenty of business. There is quite an influx from the other camps, and next week will see the largest attendance of the ses-sion. The lectures for the most part have been well

attended, and there is an insatiable demand for tests of spirit presence. The following is a brief summary of the exercises :

Monday, 18th, conferences, with speaking by Mr. Monday, 18th, conferences, with speaking by Mr. Williams of Utlea, and others. Miss Jennie Rhind, of Boston, held a reception, and dedication of her oot-tage in the evening. There was speaking by Miss Rhind, Mrs. Fales, Clara A. Field, Carrie E. B. Twing, Dr. Beals and others. Tuesday, conferences, speaking by Charles Daw-barn, J. Clegg Wright and others. This was one of the most interesting conference at the auditorium. Subject, "Responsibility of Mediums." J. Clegg Wright was the principal speaker, followed by others. Atternoon, the services opened with a solo by Froi. Peck, "Wait Till the Clouds Roll By, Brother." Mr. J. Clegg Wright was the speaker, the subject, which was selected by the audience, being, "Lost in the Woods." The address was quite raileal, embracing a wide range of thought, and delivered in an impres-sleve manner.

A who range of thought, and derivered in an impres-sive manner. A few choice thoughts from the address : "The God of progress goes on from age to age, and is never lost in the woods." "Nothing can live but reason." "Civilization has often hung, as it were, on a thread." "The accidents of life often change the destiny of nations."

"It is not the man with slippers who moves the world, but the man who makes an effort,"

Jesus was not a Saviour, but a contributor to hu-"The devil is dead, Hell is empty, and there is a

"The devil is dead, Hell is empty, and there is a signboard on the door, 'To Let.'" "The old fiction 'lost in the woods,' is not wanted any more." "Modern Spiritualism is not Christianity." "By struggie, by conflict and by effort, we can solve all mysteries." "Modern Spiritualism is naturalism." "Modern Spiritualism is naturalism."

"Modern Spiritualism is naturalism." "There is a spirit world where all are equal." "There is no aristocracy in heaven." "There is no omnipotent power to dama you for thinking your best." Mr. John Slater was introduced, who, after sing-ing a solo, gave several platform descriptions. Thureday, conferences. Friday, the morning hours were devoted to a con-ference, with speaking by Mrs. Spence of New York

ference, with speaking by Mrs. Spence of New and others. Atternoon, services opened with singing by the choir. Mrs. R. S. Lillie of Brooklyn was then introduced as the speaker. Several subjects were handed in, to which the lady gave an hour of attention. They were as follows... "What is Life?" This was responded to with the randering of a very fine norm.

They were as follows.: "What is Life?" This was responded to with the rendering of a very fine poem. "The Mind, the Spirit and the Soul; Are They One?". "Does Matter Exist, or is that we term matter simply a Lower' Form of Spirit?" "What Shall I. Do to be Baved?" To this last the speak-er said: it depends ubon what one wishes to be saved from. The old idea about grace, atonement; and the like, she knew nothing about. There is but one way to be saved from error, and that is through the door of knowledge. To be saved from orime we must banish poverty. God and this whole sarth hold enough for all. This will come about when a man knows that he canned wrong another without injuring himself. "What can we do in appreciation of the def-forts of the spirit-world?" Codperate with them in their efforts for the amelioration of humanity. There is but one family-that of God's, and ware all his children. The service closed with tests by John Sister. Brening, a grand faucy dress-ball was given at the Pavillon. There was alarge attendance. A bene-fit for Mrs. Lovett was given at Association Hall. The mediums present were Wite. Tying John Sister. Estunday, the usual morning conference. The fourth. Sunday witnessed ions of the in faiter. Ed-win Powell, Mr. Bridge, Maud E. Lord, Mrs. Dilling-ham, Mrs. Fales and others, It was guite a success. Estunday, the usual morning conference. The fourth. Sunday witnessed ions of the in fargest gainerings ever seen at Lake Pleasant. "Morning ca-cursion trains eame heavily loaded, while many came

#### Verona Park, Me, To the Editor of the Banner of Light:

The morning of Sunday, Aug. 14th, brought the largest crowd of the season to our grounds. George A. Fuller opened the morning service with an invoca-A. Fuller opened the morning service with an invoca-tion that was a most beautiful expression of thanks-glving and adoration. The subject of Mr. Fuller's dis-course was, "Certainty a Demand in Religion as Well as in Science." It was a grand discourse, and well delivered. At its close, Dr. Merrill gave a large num-ber of tests, accompanied by messages—all being re-cognized by friends present. In the afternoon Mrs. A. M. Glading gave a fine ad-dress on "The Psychometrist's Dream," after which she gave some of the finest personal psychometric readings it has ever been our good fortune to listen to. Mrs. Glading is a noble woman and a faithful worker for our cause. The service closed with tests from Dr. Merrill.

Merrill.

#### NOTES.

A delegation of eighteen from our camp visited Tem

Die Heights Tuesday, the 16th. O. M. Brown, of the *Eastern Star*, and Emanuel Jones, of Philadelphia, arrived from Temple Heights

Jones, of Philadelphia, arrived non-Friday. The old Pine Tree State is awakening as it never did before to the truths of Modern Spiritualism. George A. Fuller's lectures are grand and right to the point; he draws large audiences. Mrs. Frances Merrill, widow of the late Judge Mer-rill of Hartford, Conn., and sister-in-law of Dr. H. F. Merrill, is visiting Verona Park. Every one is enjoying life at Verona. Circles every evening.

evening. Bro. and Sister Eddy, of Union Cottage, pioneer Bpiritualists, are among our faithful workers. Many new arrivals every day. Call at President Ware's for the BANNER OF LIGHT. Thomas Beals, of Portland, Me., has solourned with us a week, and his addresses at the auditorium gave the audiences grant pleasure.

us a week, and his addresses at the auditorium gave the audiences great pleasure. Col. Lagross conducts the dining pavilion most ac-ceptably. The Colonel has a pleasant manner of ac-commodating gentlemen, and merits the respect and gratitude of every camper. The Bucksport Clipper, of which Mr. E.S. Wardwell is the editor, is to be credited for its full and impartial accounts of proceedings at the camp. Its notes upon the psychometric readings of Mrs. Glading, and names and messages of and from spirits, as given by Mr. Mer-rili, are creating much interest, awakening investiga-tion, and cannot fail in due time to result in large ac-cessions to those who rejoice in and are made glad by the truth.

Perine Mountain Home, Summit, N. J. To the Editor of the Banner of Light :

The glorious work still goes on at the Perine Moun-tain Home, Summit, N. J. The interest. In the sub-ject of Spiritualism is largely on the increase, as is shown by the full attendance at the meeting held each

shown by the full attendance at the meeting held each sunday atternoon. On Sunday, the 14th, the exercises were character-ized by great spirit-power. Mrs. Hill, a private medi-um, was controlled by Dr. Petine's spirit-daughter, Evalyne, who made an address of unusual interest. She expressed the great pleasure she felt in the grand work which was being accomplished on the mountain top, where so many conversions to Spiritualism had been made during the past two years. She thanked her father and mother, for the enthusiasm they have evinced for the cause and for prosecuting so success-fully the work with their hands and purse. The ad-dress deserves a more extended notice than space will admit.

dress descrives a more extended notice than space will admit. Wilson' MacDonald, of New York, next addressed the meeting at some length with his usual force, giv-ing an interesting experience of, some thirty years of his investigations of the subject of Bpiritualism, r. Mrs. Hill gave tests of spirit presence, many of which were recognized by persons in the audience. On Sunday atternoon, the 21st, the exercises, which were also, quite interesting, commenced as usual with singing, after, which an impressive invocation, inspi-rational, was offered by Mrs. Hill, followed by a foroi-ble and elogana, discourse on the facility of Restriction of Spir-itualism? by Wm, O. Bowen, of Brockiyn, N: X:: "The Bevi O. P. McCartiny, of New York, will officiate on Sunday next.

As yet no meetings in the morning; for a few days nearly all must use that time to get their little homes in order. Friday was a day beautiful beyond description. A good audence of old and new arrivals derived much benefit from listening to that eloquent speaker, J. Clegg Wright, who is so well known throughout the land that little need be said beyond the fact that he gave his listeners satisfactory and spiritually enrich-ing food. Conference in the evening, at which Mr. Wright took part, and speaking the right words in the right place. "Briggs's Cottage," the home for mediums, is a new institution, neat and commodious, of which we shall say more when it gets into full working order. The Ladies' Ald Society is in active operation, and a most useful factor in this Association. Looking forward to a larger work, it was thought necessary to purchase more land, and the new acquisition will be held for the time of need. Good music is piontiful, and the era of sports and pastimes will soon begin, for Otharids Bullivan is here with his big trunk, and all know what that means.

Builivan is here with his big trunk, and all know what that means. Much more might be said concerning this lovely city in the woods, of its cheerful tents and artistic col-tages, thrown open to every one, all being made wel-come by the occupants or owners. Provisions of all kinds are brought in and upon the ground, enabling each and all to live just as they please; Sanitary conditions are all that need be. Come, all that can come, for here are many tents and rooms, furnished and unfurnished, ready for occupants, and a good hote) that lacks nothing in the way of making stran-gers comfortable. Saturday was good but fine, and noted that Backs nothing in the way of making static gars comfortable. Saturday was cool but fue, and each train brought new faces. In the afternoon another lecture by J. Ologg Wright, the clear thinker and logical reasoner, the conference in the evening, and the first week of this promising camp-meeting

and the nest week of this promising the mode to closed. Sunday, Aug. 21st, large accessions were made to our number. The speaker assigned for the morning, Mrs. Emma Paul, being absent, the platform was oc-cupied by J. Olegg Wright, who spoke to a large and appreciative audience. The lecture was an able one,

appreciative audience. The lecture was an able one, soul-stirring and full of thought. In the afternoon, the weather being fine, the same speaker addressed a large audience at the auditorium, subject "The Power, Methods and Purposes of God and Nature." It was a masterly production and gave the listeners eminent satisfaction.

In the evening a conference was held, circles formed by various mediums, and a general feast of spiritus

Monday is without lectures. It is the day for ser-eral enjoyment, boating and getting acquainted with each other.

each other. Next week's report will, in addition to other matters of interest, give the names of the cottages and camp era. E. W. P. 

Aug. 22d, 1887.

#### Cassadaga Lake, N. Y.

The official programme for the remainder of this Camp-Meeting is as follows : Thursday, Aug. 25th-Mrs. R. S. Lillie, of Boston, Mass.; Friday, Aug. 26th -Dr. J. O. Street, of Boston, Mass.; Saturday, Aug. 27th-Judge R. S. McCormick, of Franklin, Pa.; Sur day, Aug. 28th-Mrs. R. S. Lillio and A. B. French; Monday, 'Aug.' 20th-Conference ; Thursday, 'Aug soth-Dr. J. C. Street, Sept. 1st, 3d and 4th-Mrs. R. 8. Lillie.

