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[From London Light of Aug. 18th.] ZÖLLNER.

An Open Letter to Profemer George S. Pallerton, of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating

Modern Spiritualism, BY C. C. MASSEY,

Of Linceln's Inn. London.

[The length of Mr. Massey's letter, as published in Light, obliges us to omit some portions. We give its most essential points bearing on the question at issue .--- ED. B. of L.]

Dear Sir-A few days ago I acoldentally heard that the Preliminary Report of what is known as the "Seybert Commission" contained a reference by yourself to a conversation we had here one day in August of last year, that being the only occasion on which I have had the pleasure of meeting you. Having now seen the Report, I feel obliged to make some observations upon the passage in it to which my attention was called, as it is rather preju-dicial to the character for careful statement which I endeavor to deserve. I propose also -this letter being intended for publication-to trouble you with some further remarks on the question dealt with in this part of the Report. At pp. 110, 111 you say:

such statements, for instance, as that of Dr., or Professor, Cyon, the German physiologist, who, writing in the Contemporary Review three or four years ago, said that Zöllner was "in-sane" for some time before his death, "and died mad" I Such reports, in Zöllner's case, in-dicated the nature of the polemical and personal animus which Zöllner had excited, not only by his testimony to facts against which the whole dominant mode of thought was deeply commit-ted, but also by his strenuous denunciation of

sumus which Zöllner had excited, not only by his testimony to faots spinst which the whole i dominant mode of thought was deeply commit-ted, but also by his strenuous denunciation of certain practices, horrible to the unsophistica-tiflo sense of the Germans quickly understood that mere criticism would be eventually impo-tent against a record of experiments which, to quote the words of one of the foremost leaders of German thought, who has come forward to refute the "Spiritistic" explanation of the faots, "are excellently contrived, give the best conceivable security sgainst conjuring, show everywhere the skilled hand of an accomplish-ed experimenter, and are reported with clear-nees and precision."" The "short way" with Spiritists, who are unfortunately also men of science, is to declare them mad I And in Zöllner's case this imputa-tion received color from, and probably was merely suggested by, the ofrounstance that a brother and alster-two out of a family of nine -had actually been thus afflicted. Zöllner himself mentions this fact in an "Open Let-ter" to one of his chief opponents-the very Professor Wundt whose testimony you adduce without reference to the fact of his controver-sial relations with Zöllner." But no one can read of the personal insults and contumelies and estrangements which followed the publica-tion of the investigation with Slade without being aure that such provocations, acting on that highly strung nature, must inevitably have overthrown a really delicate balance, and developed any latent tendencies to insanity in a far more marked degree than is even alleged by any witness who condescends to particulars. " Particulars," indeed, rightly speaking, we have none whatever from anybody! Of the "evidence" you collected at Leipzig I have something to say.... I think every sensible and impartial person will out adde. Profesen Wundt's wild, mude-

were ten thousand Spiritualists in lunatio asy-lums in the United States of America 1 This incredibly, gross misstatement, made with the reakless credulity of intense prejudice, was of course instantly, disproved by statistics, and brought (if I remember rightly) upon the phy-sician who was guilty of it a grave rebuke from our chief medical journal. The Loncet. And for proof of the license, not only of speech but even of, responsible, action, into which profes-sional prejudice on this subject (even without any coloring from personal animus) can betray men of respectable scientific attainments; I need only point to the results of rather recent need only point to the results of rather recent actions in our Law Courts, and to the emphatic censures of some of our most distinguished indges. Professor Wundy's loose and unexplained Professor Wundt's loose and unexplained general statement is also distinctly opposed to the opinions of the other witnesses cited by yourself. Professor Fechnert speaks of what is called in your English notes an emotional darangement, as such that he does not consider it to have incapacitated Zöllner as an observer, even supposing it to have existed at all at the date of the experiments, and it was only from that time, according to him, that "it was more pronounced." Yes, it was just "from." that time that Zöllner's admittedly very sensitive disposition, had to encounter the attacks and provocations. Of colleagnes, and others, who certainly did not spare him upon any doubt of his sandry 5. Assuming that your English notes, with the word "derangement" therein, quite certainly did not spare, him updat any doubor i his sanity, 5 Assuming that your English notes, i accurately, represent to us Fechner's meaning (and I advert here, to the very proper caution I of Professor Scheibner, who obliged you to use your, notes of his testimony on your own re-sponsibility, refusing to set his name to their publication "for the reason that he was not sanfliciently familiar with the English" to judge accurately of the shades of meaning, and thus cond not say, whether he accurately agreed with the notes as they stand or not"). I should still, say that the *fact*. Fechner denoses to amounts to nothing more than this, that Zöll-ner had an excitable temper, which was much aggravated by the annoyance and controversy following upon the publication of his investi-gations, with Slade. And I put forward with some confidence the following view, as the nat-tural, sensible and probable explanation of the other wise rather surprising expressions attrib-terd we notes the four and Schenation of the ural, sensible and probable explanation of the otherwise rather surprising expressions attrib-nted, by your notes to Fechner, and Schelbuer, 'do far as these spen to import anything patho-logically abnormal in Zöllner's mental condi-tion: it must have been difficult. I think, for Zöllner's friends, to regard any excitement be-trayed by him in controversy, or in private in-tercourse, without reference to the fact of the well-known affiliation in this family. What teroourse, without reference to the fact of the well-known affliction in his family. What would never have seemed to any one more than irritability, had that circumstance been un-known, simost inevitably connected itself in people's minds with the liability to mental disease which we always (most often cause-lessly) suspect in those whose families are known to have been thus yisited. What in the one case would only be called failure of tems per and discretion, would in the other be very probably described as "mental disturbance,"

Toward the last being what was against them. Toward the last be wis passionate when criti-cised." Mercy on us [] is that such a very un-common result of leased controversy as to be evidence of unsources of mind in a patho-There is some danger that the "few ideas" may be supposed tohave related exclusively or chiefy to the Fourt Dimension of Space, and to the verification Allner believed that to have onteny of the Foury Dimension of Spece, and to the verification dilner believed that to have obtained through the apperiments with Siade. That would be a omplete mistake. .Zöllner held strong opinionon a variety of controvert-ed questions, and the prominent in them on the side distavored in scientific and academi-cal encies, and the prominent in them on the side distavored in scientific and academi-cal encies, and the prominent in them on the side distavored in scientific and academi-cal encies, and the prominent in them on the side distavored in scientific and academi-cal encies, and the prominent in them on the side distavored in scientific and academi-story, or against towailing influences, is far more absorbing, spoces greater.enthusiasm, and a consequentifacore exclusive concentra-tion of attention, an is the case (till the mo-ment when the strigle becomes really critical) with those who kny themselves to be of the dominant party. In the temper of the rep-resentatives of a minority is far more tried, for the othelide is naturally scornful, and assumes air of superiority. Moreover, when a man of acce, or an academician or a student plunges to exciting controversy (such, for the othelide is nature of a superiority is far when a man of acce, or an academician or a student planges io exciting controversy (such, for instance, as othe Vivisection question), it is because he is been profoundly moved, When a man of illner's prestige has two such controversies (a there were others) on his hands as Vivisedon and Spiritualism, he scon finds that he horought about him a swarm of hornets, andill have enough to do to brush them away, ch if they do not sting him to death. But the thi witness on the point now in question, W. ber - (I do not regard Wundt as a witness, place him in the same category as a witness, place him in the same category as Dr. Cyorr next, claims our attention. Now, when lame to your introductory, re-marks, at thottom of page 100, upon your in-terview witheber, it required no great astute-ness on my j to understand, as I did; before turning overe page, that the testimony of this man, deedly the most scientifically em-inent of all liner's colleagues, was going to prove extredy unfavorable to the view you have takente is "eighty three years old, and does noture." He is extremely excita-ble and sonhat incoherent when excited. I found it dill to induce him to talk slowly ble and sonnat incoherent when excited. I found it dialt to induce him to talk slowly enough, anystematically enough, for me to take my no'. All which, except the incon-testable fathat he is eighty-three, and has given up furing, comes. I submit, to this: that Web hose temper may very likely not have been roved by age, was impatient at being impined by a stranger (however re-spectable position) about an experience as to which, a man as to whom, his convicto which d's man as to whom, his convic-tions havin generally and notoriously ex-pressed sdy for eight or nine years past. He varyly did not think himself called upon to advery diligently upon your ques-tions, busired to tell you, since he must, what helw and thought right off, and so make an of a possibly inconvenient visit. You bred upon his account with doubts or questione loses, in consequence, for a mo-ment thread of what he was asying, is an-noyed, shows it. Thereupon down goes on your no" irritable," "excitable," "some-what incent ?; so that if Weber would not Figure 1 and and a sector start for a sector • Die Insleht gegenüber der Nachteansieht, 1879. Dis investing promptions are national messaria. 1670. I anic only, it must be understood, in this particu-ing. T's Protosor Windt's philosophical disting-tion of stabilogist Gyron I know nothing, but believe that his ind intemperate article in the Contemporary was regas unfortunate, even by his own party in this countryle monitolast domewhere in one of Zöllner's polemic fact, like Wandt, his subjective reasons for regardings fact was been as a returned the compliment, with echot for measure are returned the compliment, and the dottion reasons are returned the compliment. in jugt fur Budgheun festuen faultet fe an 334

conduct of it, than either Fechner or Schelb-ner. He was present at eight of the seances, conduct of it, than either Fechner or Scheib-ner. He was present at eight of the scances, Fechner at only two, Scheibner at three or four. He must have been associating inti-mately with Zöllner during this visit, nor is the distance between Leipzig and Göttingen such that we cannot assume very frequent opportu-nities of intercourse between the two men, both before and after this particular visit. At all events you have laid no foundation for a suggestion to the contrary by any questions (which would presumably have been answered) addressed to Weber as to the extent and period of his acqualitance with Zöllner. In an Eng-lish law-court, when a counsel neglects to ask lish law-court, when a counsel neglects to ash a pertinent question, upon a matter peculiarly within a witness's knowledge, it is considered within a witness's knowledge, it is considered to be because he does not desire the answer, and he is not allowed afterward to suggest to the jury what, if true, he might have proved by the witness. But quite irrespectively of the degree of his intimacy with Zöllner, We-ber's testimony is indirectly, but conclusively, fatal to the suggestion which alone makes the inquiry into Zöllner's state of mind of any im-portance in relation to the fainer investing. inquiry into Zöllner's state of mind of any im-portance in relation to the Leipzig investiga-tions with Slade. For nobody has suggested that Weber, at least, was not in full possession of his scientific faculties at that date. If, there-fore, we find Weber not disclaiming the char-acter of an independent observer at those eight altings at which he was present; if, on the contrary, we find him expressly declaring "that he can testify to the facts as described by Zöllner, and that he could not himself have described in Zöllner's book," and "that he had the greatest freedom to, experiment and set described in Zöllner's book," and "that he had the greatest freedom to experiment and set conditions, and that the conditions were favor-able to observation," what becomes of the sug-gestion that it was some abnormal mental defect of Zöllner's that made him see or describe the facts as recorded? Let Zöllner have been as mad as you please, his madness was not respon-sible in any depree for his reports, if Weber would have similarly described the facts.... It is unnecessary to insist on Weber's compe-tence at that date. But 1 cannot refrain from quoting what Fechner said in 1870, in the book already cited" upon this point: "Yet his (Zöll-ner's) account of spiritualistic facts reas. dividing what reciner said in 1870, in the book already cited' upon this point: "Yet his (Zöll-ner's) account of spiritualistic facts rests not solely on his authority, but also upon the au-thority of a man in whom the very spirit, so to say, of exact observation and induction is em-bodied, W. Weber, whose renown in this re-spect has never been impugned up to the mo-ment when he avouched the reality of spiritu-alistic phenomena. To hold him also from this moment for a bad observer, who has let him-self be duped by a conjurer, or for a visionary, seduced by a predilection for mystical things, is truly somewhat strong, or much rather weak, and yet that is implied in the rejection of his testimony. For my own part, I confess that after he, in a whole series of sittings, along with Zöllner, and, for the most part, also Scheibner, one of the most acute and rigorous mathematicians, not only looked on at the ex-periments with Slade, but took in hand and had in hand all appliances and measures adopted at them, one word of his testimony for the reality of the spiritualistic phenomena weighs more with the sing it that he speen seld or written of the spiritualistic phenomena weighs more with me than all that has been said or written on the other side by those who have never, themselves, been observers in this field, or have only observed it as one looks on at conju-

IN. SATURDAT, SEPTEMBER 3, 1887. Formation of the standard strangement. **Formation of the strangement**. Join may be of was afficited with an incipient cataract," (what a convenient word this "incip-ient" is) "and could see very little," Fechner himself, though evidently and avowedly desi-rous to minimise the value of his own observa-tions, neither in 1879 nor in 1886 says anything at all of this "incipient" cataract in 1877. And it is further remarkable, as scemplifying the value of your inquiries in Germany, that you were contented with the second-hand, and off-hand, atatement of Wund' upon this point, and though you saw Fechner himself on the same day (and apparently later on that day), it does not seem to have occurred to you to get his first-hand testimony on a point so personal to himself 11 Had it been a point on which you mentative use, there would be little to say upon this, except that it is not suggestive of a very rigorous sense of what evidence is and be another and the sense of the care and impartiality of the Seybert Commis-sion, it is hardly entitled to credit for even the most elementary of the qualifications for re-search in the great and difficult subject it has undertaken, or, indeed, in any subject whatever... I have before me a letter, which I feel at liberty to use, from a German gentleman, a friend of Fechner's, and not a Spiritist, but one who writes : "I have to confess that my sympathies writes: "I have to confess that my sympathies with Spiritualism have not been very warm," and with whom I had some correspondence in 1882. Under date of the 20th October in that year he wrote me: "I have seen a manuscript extract from Fechner's diary, referring to the séances held at Professor Zöllner's, and it was most interesting to observe how his inclination to consider Mr. Slade's experiments as all hum-bug or conjuring tricks had gradually given way, not to the enthusiasm roused in Zöllner, but to the conviction at least that there must but to the conviction at least that there must be 'something in it,' that to deny the reality of spiritistic phenomena would be to impugn the possibility of establishing any facts by way of experiment," etc. Now it will hardly be disputed that Fechner's impressions, recorded in his diary at the time, have an evidential value for whatever question they bear upon, incom-parably higher than that of a conversation with you nine years later on the subject. Did you ask Fechner if he had sny notes or record of his own made at the time? If you did not, ins own made at the time? If you did not, what are we to think of an inquirer who is in-different to such a possibility of checking or correcting long subsequent impressions by an authentic and contemporary record? That there is, or was, such a record appears certain from the letter of my correspondent, and if we cannot treat his second-hand and general in-formation of its contents as affording a pre-sumption of much value that Beabner rather sumption of much value that Fechner rather underrated, even in 1879, the effect upon his mind, in 1877, of his own observations, it at least suggests that Feedmer's convlotions as re-gards the genuine character of the phenomena were quite as decided as Zöllner represented were quite as decided as Zöllner represented them to be.... I have just one more stone, but that as weighty as any to fling after this wretched off-spring of prejudice and animosity, founded upon nothing but the afiliation of collateral members of Zöllner's family, the suggestion that he was "insane" ("incipiently" or other-wise) in any sense of that term which can be evidentially dealt with. That is an appeal to the internal evidence of the reports themselves. Only read them, first with regard to their method, their exactitude, their perfect clear-ness, and then with regard to the obarao-ter of many of the facts alleged in them. On the first point, I have already quoted the opin-ion of E. von Hartmann, one of the most solen-tifically educated of men whose speciality is tifically educated of men whose speciality is less science than philosophy. Look at the tests devised, the precations taken, the discrimination apparent. Then as to facts, judge what degree of hallucination, of mental aberration, must be supposed in the case of some of them, if they did not occur as described, and under if they did not cour as described, and under the conditions described. Not to go through the book, take, for a single instance, the fact described (p. 80 to the end of the chapter, in my translation) of the little table vanishing, and then reappearing in descent from the ceiling pon the heads of the two sitters. No form of insanity, short of that which subjects the pa-tient to the most positive and pronounced hal-incitation of the senses, would at all cover such evidence as this, unless 'amounting to a com-plete, moral perversion 'of the sense of truth, the fact. So that to be of any use to skeptios, the insanity theory must go the length of sug-gesting that in 1877-8 either Zöllner was little, better than a raving lunatio, or his moral, here ture had become utterly depraved and dheased

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from its actual inacouracy, and from its very misleading character, than from the fact that such use should have been made of our conversation, without any opportunity having been offered me of correcting, your impressions of offered me of correcting, your impressions of it, or of adding any information to my answers to any (apparently to me) quite informal and casual questions you may have put to me during your call here. I have, indeed, no recollection of your putting to me, directly, any questions at all; whatever was said by me seeming to arise simply and spontaneously in the course of our simply and spontaneously in the ourse of our conversation... I had no intimation that your risit to me had any more particular object than an interchange of courtesy...I having left a card at your lodgings a few days before—and in contesting, as I did, the opinion you appear-ed to have formed that Zöllner was insane, I was much more impressed with the inherent weakness of the syldence for that conclusion when any of the syldence for that conclusion weakness of the evidence for inst conduction than with the necessity for answering it by countar evidence... You did not convey to me the impression that you wanted from me a full and deliberate statement of the grounds of my belief in Zöllner's splitz. How little this seem-ed to be the case is apparent from a droum-stance which I: remember with some distinctstance which I: remember with some distinct-ness., I had referred, not to "a detter from a Spiritistic correspondent of Zöllnes," but to a very explicit statement in a published work by Baron Hellenbach, a "man' of "Herriry distinc-tion in Austria. I took the book from a shelf and hegan turning over the leaves to find the passage," I could not at once, succeed, and not observing that you seemed to be interested I flung the volume aside, I think with some re-mark to the effect that I would not wate the time is a valit I much "estemed in hunting through a book. Our conversation wat also to some extent. Interrupted by the entrance of another visitor. I may for may not have to another visitor. I may for may not have to also seen the statement of a gentleman "a you that, besides Hellenbach's festimony, I hat also seen the statement of a gentleman (a 'Spiritist' At is true, not a "correspondent" of Zöllner, but residing at Leipsic, and in some-what, intimate relations with Zöllner for some weeks before the datter's (sudden death, and who, writing instrafter that event, desorbed Zöllner as having been in excellent health and spirits, and full mental activity a few days before-a statement not in allusion to the re-port of his "insanity." for that seems only to have taken tanzible shape at a later date, and in pbedlence ito polemical exigencies." But had you said that you wished to make use of any evidence i could give or refer you to on the point, you would have been fully and exactly informed to the best of my ability." I all or when "insanity." is alleged without qualifi-cation as a ground for unit marks the vecation, as a ground for putting aside the re-corded observations and statements of an emi-nent solentific man, one, understands, to be meant some definite stage of, mental disease which would be recognized by medical sternee as actual unsoundness of mind, unfitting the patient for intellectual work, og subjecting histore to hallucinations which he could not detect to be such; not merely some possibly inducing cause of temporament. Now it has not been even ble tamporament. Now it has not been even suggested, as far as 1 an sware, that 2001ng about his mental condition; not is it denied that he four the same to be of the subbor. Thinded to hold his public position in the Indi wersity of Leipzig, where he raided, to the hour of his death. These of comments does would of themselves, in my indgment, instify positifer wois the set of sound mind has always on the twois there was of sound mind has always on the to the instiger inter the form of a chailed in the to the instiger inter the form of a chailed of the the subbor. To the instiger inter the form of a chailed of the subbor. To the insteger inter the form of a chailed of the the subbor. To the insteger inter the form of a chailed in the form of a chailed in the form of a chailed in the to the insteger inter the form of a chailed of the failed in the form of a chailed in the failed in the to the insteger inter the form of a chailed of the failed in the failed failer of the failed in the failed in the failed in the failed in the statement of a chailed in the statement of a chailed in the statement of a chailed of the insteger inter the form of a chailed of the insteger interest of the failed in the failed cation, as a ground for putting aside the re-corded observations and statements of an emi-

* Die Tagssansicht, etc.

*Dis Tapsansichi, etc. † This, as wo see, is a mistake, as Scheibner was at only three or four of the sittings. But if Scheibner really doubt-ed, af the sime bitversity, and presumably in very residing at the same bulversity, and presumably in very frequent communication with him, should have thus pub-ilely adduced bis. testmony a year or two later. Did Scheibner ther disklaim if? We know how frequently it happens that impressions of these things fade from the mind, and these doubts arise, which may easily be ante-dated. 1 50h6 06 60 09793 69' I

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Your conclusions, of course, fall very far short of this; but nothing less than this will suffice, if you would fairly encounter all Zöllner's tes-

If you would fairly encounter at Londot steed timony.... I know scarcely any one who cannot be said to be in some sense of unsound mind, if any-thing we hear of Zöllner entitles you, fo say that of him in any sense. That the thing should be said of him, and should even be believed in some vague, feeble and uncertain way by some of his own friends, without any foundation in fact seems to me not only natural, but almost be said of him, and should even be delived in some vague, feeble and uncertain way bysome of his own friends, without any foundation in fact, seems to me not only natural, but almost inevitable in the circumstances. A man of strong feelings, who deeply exasperated more than one prevailing prejudice, who was vehe-ment in controversy, who made enemies, and was not always patient with candid friends, and in whose family there was known to be in-sanity, what more do you want? But there is his evidence. Look at it, study it from begin-ning to end, and say how much insanity you want to explain it away. We will not trouble you with the other witnesses. You shall ante-date Fechner's cataract, and shall call its exist-ence in 1877, without a scrap of evidence, an "admitted" fact. You shall avail yourself of Scheibner's nine years' late disclaimer upon notes which he refuses to sign, of the "object-ive" value of his own observations, without testing the value of the disclaimer by the in-convenient questions. I have suggested in the course of this letter. You shall getrid of Weber in the best way you can. And I leave you with Zöllner's evidence alone. You need have said nothing about Zöllner. The Commission, of which you are the Secretary, in the Prelimina-ry Report expressly declines the examination of existing testimony, on the ground that to sift the evidence of merely half-a-dozen of the "so-called 'facts'" "would require incalculable la-bor." And yet this same Commission in the same report thinks it impartially consistent with an attitude which is professelly one of reserve, if it is not one of patent prejudice, to call "especial attention" to your report which I have just been considering. Would the Com-mission have called especial attention to your report if thad evidently been of a character to confirm, rather than (in your and their view) to impair, the authority of Zöllner's evidence? Or would they not rather have said : We have not undertaken to deal with that evidence; we have no occasion, as a Comm have no occasion, as a Commission for original research, to say anything about it? It would have been reasonable and fair enough to say so, if your inquiries in Germany were not under-taken at the instance of the Commission. But what is not fair and not reasonable, nor in any way profitable to truth, is to offer such a sub-stitute as this report of yours for the "incalcu-lable labor" of criticism. I beg to remain yours faithfully, C. C. MASSEY.

1 Albert Mansions, Victoria street, London, S. W., August, 1887.

Flowers.

To the Editor of the Banner of Light :

Away with that idea which would banish all but the absolutely useful in Nature's domain Who will dare say that he can draw the line between the useful and the ornamental? Rather are the two interblended and interfused in perfect harmony, the functions of the one in no way preventing the due exercise of the duties of the other. What more beautiful than flowers? In what department of Nature's handiwork have we more, or even as much variety of beauty? Yet who can limit the use, the absolute use, of flowers?

It has been said that

• Our outward life requires them not, Then wherefore had they birth? To minister delight to man, To beautify the earth !"

I believe that our outward life does require them, for nothing exists without its use quire them, for nothing exists without its use and place in the universe. The vocation of flowers is a graceful, delightful one indeed, but it is more than the ministry of delight, though that of itself were a noble mission. Yes, flow-ers have a lesson they would teach us—a grand truth they would evolve. Every specimen of vegetation puts forth its flowers in due season, and no matter how hum-ble, how apparently insignificant that flowar may be, still it is there. So in every human heart, however much it may have strayed from the true path, which is the path of happiness.

heart, however much it may have studyed the the true path, which is the path of happiness, there is that latent germ, that flower of love and beauty which only awaits its season to blossom forth into perfection; it only awaits that responsive sympathy which alone can draw the full-blown blossom from the almost unno-ticed bud. Let us, then, not despise the hunticed bud. Let us, then, not despise the hum-blest flower, nor the feeblest effort of any fel-low creature struggling to catch a ray of sun-shine to help it on its upward progress. Rather let us do all in our power to draw forth all that is good and beautiful in humanity, even as an attentive gardener devotes all his care and at-tention to fostering the growth of flowers in his charge. So we will find that flowers, with all their beauty, unite much that is useful on the higher spiritual planes, besides many uses which they have in the world of matter. EXCKLSIOR. EXCELSIOR.

For the Banner of Light, A LETTER TO ISAAC WATTS IN

HEAVER In Boston, Mass., the 5th of March, Of eighteen eighty-seven, Addressed to Rev. Isaso Watts, Abiding now in Heaven : Most Honored Sir : If I were sure

As mortals can be here, That all these questions I would ask As to this mundane sphere, Would neither trouble you, nor cause

Unpleasant thoughts to rise Concerning scenes you passed below, When only human wise;

If I were sure, I say, that naught Could mar your state of bliss, I'd ask if that world justifies The thoughts you had in this.

That, too, not in a jesting way, But with a sober mind, Befitting one whose frame is dust, Whose spirit's eyes are blind.

I'd like to ask if it is true-As some good brother penned-That "Congregations ne'er break up,

And Sabbaths have no end "? Why, now the people find it hard To stay in church two hours ! And here 's a verse which makes that seem

Beyond their utmost powers : "When we've been there ten thousand years,

Bright shining as the sun, We've no less days to sing God's praise Then when we first begun."

To form a congregation thus. For endless years and years, Would, seems to me, make heaven far worse

Than this brief "vale of tears." I doubt not changes will take place In us, ere heaven we see.

But we should cease to be ourselves If changed to that degree. Another one describes the bliss

Of that bright heavenly clime, By telling us, in these few lines, How we shall pass our time :

> "In rapturous awe on Him to gaze Who bought the sight for me, And shout and wonder at His grace

To all eternity." Instead of making heaven bliss, Such fate I would deplore-

To simply gaze with wondering, And shout forevermore.

The same good brother kindly has Some further details shown, About the rows in which we'll stand

Around the central throne : "The angel powers the throne surround

And next the saints shall stand, Each one in whitest robes arrayed, And palms in every hand."

The further the description goes, The more it seems to me That I'd prefer to stay on earth,

With less monotony, But speaking of the earth suggests Another train of thought : Would you still teach, as once you did,

That this world counts for naught? For lack of gratitude it shows,

To call this home of ours, Which God has made so beautiful With trees, and birds, and flowers, "A vale of tears by care o'ercast,"

"A strife," "A fleeting show"; Again, "A howling wilderness," "A dreary vale of woe."

It seems to me these ince I nut Are sad to contemplate : "Anu on I how dreadful is this place, God's house and Heaven's gate !"

To put these thoughts together thus Seems strange indeed to me-

As if God's house and Heaven's gate Could very dreadful be And in a hymn you wrote yourself, I find the dreary line : " There's nothing here deserves my joys,"

SEPTEMBER 8, 1987 BANNER OF LIGHT.

With true respect 1 write, and make To wissom no protence. So now I'll send my note with all The speed the post insures; And, my dear sit, inscribe myself, Obediently yours.

WEST WINSTED .- Mrs. M. A. Parsons writes

We are for prohibition, because of the evil effect of

the liquor traffic on society, not because it is a polson

and any use of it is wrong ; the question of whether it

is a sin to drink a grass of wine or not, has nothing to do with the prohibition of the manufacture and sale of intoxicating drinks. The object of prohibition is to

guard rights, not to make men better by law. Prohi-

bition does not seek to strike the individual, but aims its blows at the traffic ; it would annihilate grog shops.

We hear one plead for personal liberty. He might with the same reason, in the midst of a configuration

or a mob, say we were interfering with his personal lib-

erty. No, prohibition is not after property or indi-vidual rights, nor personal liberty. The saloon is the

mob, it is the conflagration ; it is this that prohibi-

NEW HAVEN .- E. P. Goodsell writes: "While

the axiom is generally admitted that ' the truth shall make you free.' politically, scientifically and religious-

ly, Spiritualists, more confidently than many others,

make this declaration in the hearing of those who know the value of, the gospel of immortality and its

far-reaching and transcendent blessings. In former

or spirit. Practically considered, then, the faith of

the ancient and the modern Sadducees, that the dead

rise not, reached the same conclusion, viz.: there is no

post mortem confession of remissness of duty to them

selves and the world in their lifetime on earth, it must

be obvious that they have arrived at the conclusion

that there is a period of probation on the spirit side

of life, and that opportunity will be given them to rec-tify previous wrong doing with respect to Spiritual-

ism. So long as they resisted the light of truth their

tendency was toward enslavement; it is truth only

EAST LYME .- James M. Rogers writes : "Theo

logians speak of Revealed Religion in contradistinc-tion to Natural Refigion. If religion means belief in

God, and comprehension of his works, how can we

better understand them, and through that knowledge

form a higher conception of the Creator, God, than

by a personal study of them, as they are spread

around us? Does a reflected image better present

the majesty of the ocean, the spiendor of the light-ning's play, the glory of the illimitable system of uni-verses, than the views our own eyes and minds re-

ceive of them? No church dogmas and artificial

forms of worship add to our admiration of the power

and exhaustlessness of Delty, or enlarge our concep-

tions of Him already gathered where the wild hymns

of the wind rise and fall in rhythmic cadences through

lordly oaks and solemn pines? Can any human pen

rival the tidal anthem that rolls ever shoreward, and

breaks into foaming fragments of music along the

What is natural religion but revealed religion ?---

religion revealed in every blade of grass that growsevery flower that blossons-every song of every bird that carols its happiness to the genial sky? It is re-

itably result in unhappiness and misery.

that makes the soul free."

tion seeks to ' stamp out."

future life,

been a believer in the beautiful philosophy which teaches us so significantly of an immortal life. I have had my faith and belief in this respect greatly strengthened through the mediumship of Dr. F. H. Roscoe and feel to add my testimony to that of many others

Dr. Bailey is now in Minnesota, baving fourneyed by the Canadian Pacific route to Winnepeg and thence to St. Paul."

Illinois.

CHICAGO .- Evan J. Morton writes: "During the years, without the sublime evidence they possess, the last six months Spiritualists of Chicago have been inearnest soul was warned not to inquire into the hidden mysteries of God; as though the future life of all souls was not intended to be known, though beterested in the development of a young man who bids fair to become one of the foremost speakers in the lieved in. Belief, then, without knowledge, did not field

Frank Algerton, or ' the Boy Medium,' as he is callincrease in strength and power in its possessor, but ed, is a native of Nova Scotia, and came to Chicago rather grew weaker, until the most zealous believers two years ago, at which time he was entirely unacof the doctrine of salvation by faith came to be viewed quainted with Spiritualism. Becoming acquainted as quite too credulous. The fact of the unnumbered with a medium he was informed of the subject, acbodies sleeping since the world began to be peopled cepted it as a truth, and soon showed signs of mediled one to infer that the doctrine of the Sadducees might be true, and there was no resurrection of body umship of a rare order.

In January, 1887, he was one of the founders of ' The Young People's Spiritual Society,' before which body he now lectures, evoking astonishment by profundity of thought and his manner of expressing it.

Mr. Algerton is twenty years of age. He answers questions on the rostrum and gives impromptu poems. In private life he is known for his unassuming manner and zealous interest in the cause. He cannot but be a great help for the cause of Spiritualism."

[From the Times, Chicago.] "Natural Bone-Setters."

London papers inform us that "all England is in mourning" over the death of Robert How-ard Hutton, the renowned natural bone setter, which recently occurred in that oity. Judging from the large number of biographical notices, editorials and communications which appear in English journals, he must have been one of the best known men in the British Empire. It the best known men in the British Empire. It appears to be admitted that his fame greatly surpassed that of any physician or surgeon in the country. One lady of rank pronounces his death "a national calamity," and a gentleman, who speaks of England as "the most doctor-ridden nation under heaven," refers to more than a hundred cures effected by this remark-able man among his acquaintances after they had failed to darke any hanget from the reguable man among his acquaintancés after they had failed to derive any benefit from the regu-ular practitioners, who were the most eminent in their profession. Years ago, George Moore, a distinguished philanthropist and millionaire of London, testified that Hutton treated him in the case of a displacement of a bone, which had baffled the skill of the most famous sur-geons in the country for three years, and ef-fected a complete cure in one minute. Hunters, orioket-players, rowing men and athletes in all parts of Great Britain. consulted Hutton when they met with accidents. A sporting paper, in a notice of his career, says: which had been built up against bone-setters by the medical faculty on the ground that they were merely quacks. His cures in cases of displacements and sprains which had puzzled the most expert surgeons were so brilliant and undisputed that he was frequent-ly consulted by those who had previously revited him. His house in Queen Anne street was thronged day after day by persons who in some instances had come hundreds of miles to avail themselves of his skill." Robert Howard Hutton was born in West-

Robert Howard Hutton was born in West-Kobert Howard Hutton was born in West-moreland County, England, forty-seven years ago. He belonged to a family of noted " nat-ural bone-setters," the most famous of whom was his uncle, who taughthim all the mysteries of his oraft. He practiced surgery in West-moreland and adjacent counties for several years, where he acquired such a reputation that he was induced to move to London. He appears to have made the change more from philanthropic than from inonetary considera-tions. He loved the country and was very fond of hunting. Once in London and within fond of hunting. Once in London and was very fond of hunting. Once in London and within reach by railroad of every portion of Great Britain, his patronage became so extensive that he had no time to gratify his inclinations Men of the class to which Mr. Hutton be-in regard to sports. It is fair to presume that men like Mr. Hut-ton are possessed of great skill and also of the great knowledge. They may not know the sol-in the human body, but they may know the location and function of every one of them. I instead of being derided as "quacks," they should be classed as hereditary specialists. It is admitted that bees, ants, dogs, and horses in-herit knowledge and skill, and it is certainly fair to presume that human beings do the same. No person will be likely to practice surgery without having had a course of training, unless he has great confidence in himself, and self-con-fidence makes one resolute. Mr. Hutton, it is said, never administered an 'mesthatio and never employed an 'ssistant. He was very strong, quick, and active. 'He jerked a bone into piece in an instant, while he was telling a story, and before the sufferer knew what was about to happen. He had a most extensive practice, and " regular practicioners in his country.' He was an observant man, with re-markable keenness of sight and delicacy of touch. His great success caused him to under-take risks that many surgeons would abrink from. His success as well as that of others of his class may be accounted for on scientific principles. It remains to be seen what medi-cal journals will say of him.' It is certain that the secular press regarded him as a most extra-ordinary man. The Times is correct in saying that: "Men in regard to sports. Men of the class to which Mr. Hutton beordinary man.

operation, which had proviously baffied the skill of the city surgeons. Dr. Sweet was suc-cessful. The fear of taking the smallpor de-terred him from accepting Colonel Burrs invi-tation when first applied to ; but this difficulty having been obviated, he embarked in a New-port packet:

and feel to add my testimony to that of many others to the great good himself and your paper are doing in oni beautiful eity. I write this because is is my great delight to escour-age true and honest mediumably where ever I and it." Vancouver Laisand. VIOTOBIA.-A correspondent writes: "Dr.J.K Balley has recently been lecturing is Washington Territory and British Columbis, spaking at Washington Territory and British Columbis, spaking at Washington Territory and British Columbis, spaking at Washington Territory and British Columbis, pounds, thus full on the was shut up. He was fearful of sone triods, and further, he did not like to ride toris, Vancouver Island, ith and it. The Datiy Times of that eity gives him he following notice: Dr.J.K. Balley, of Scranton, Pa. lectured in the "Mis-mony Hall ast evening, ith list, upon the" Mis-takes of Materialism. 'to an attentive audience. He ndeavred to show, and his audience seemed to think he did show, that the negation materialism, is not the pace of matter is but the floet that the lister being the agrees control be condenation on the 'fis is and fast iff is ap-parent for show and his audience sternal, reling the second their presence, if he could; he did not fancy learned man. In the scening and de structible condenation - solidification of the former man to be constituted an inter to be inter on the trible was alten o'clock was streed upon, when the substance, which he claimed logically proved man to be constituted an interfailing and de structible condenation - solidifies involved in the streed in the trible structible onden to facts; involved in the scene and the Ur-een." Dr. Balley is now in Minnesota, baving fourneyed by with her familiarly, dissipated her fears, asked permission, in the presence of her father, just to let the old man put his hand upon her hip; she consenting, he in a few minutes set the bone. He then said, 'Now walk about the room,' which to her own and her father's sur-prise, she found herself readily able to do. Dr. Sweet would detail the operation with great maineté.

Spiritualists and clairvoyants of the present Spiritualists and clairvoyants of the present day understand something of the philosophy in accordance with the laws of which Dr. Job Sweet avoided the presence of the learned sur-' geons whilst he was performing his seemingly miraculous cure. We read that Jesus was com-pelled to 'put them all out' who 'laughed him to scorn,' before the conditions could be suffi-clently harmonized to enable him to restore the suspended vitality of the daughter of Jairus.

the suspended vitality of the daughter of Jairus. Though totally unlearned in surgery, Dr. Job Sweet seldom, if ever, failed in his bone-restor-ing operations. Many characteristic anecdotes of him have been retained in the neighbor-hood. Among others, it is told that a skepti-cal young sprig of science—'failed y so called '--once sent for the doctor to set his dislocated elbow. The old man went and found his pa-tient apparently in great pain, with his band-aged arm in a sling. He scarcely touched the limb, before he discovered the trick and left. Dr. Job was, however, overtaken on his way home by a messenger, who implored him to re-turn and restore the young man's elbow joint, which had been really dislocated by the touch of the doctor's hand as a punishment for de-celt."

ceit." "I have known Dootor William Sweet from boyhood, and have been present several times when he has restored broken and dislocated bones for employes or members of my own fam-ily, and although some of these were very com-plicated and bad, he always treated them suc-cessfully, and in no instance ever had to repeat an operation. He has been called during his practice to hundreds, and no doubt thousands, of injured persons, and yet he assured me a few days since that he had never had a patient die on his hands."

few days since that he had never had a patient die on his hands." "In instances where these 'natural bone-setters' haye been called to patients who have suffered intense agony through fruitless at-tempts to replace a joint by means of ropes and pulleys, and other violent malpractices, they have, by the skillful application of their simple emollients and laxatives, and soothing manipulation of the hand, removed the inflam-mation and tension of the parts and replaced the bone with little comparative effort on the patient." Mr. Hazard sneaks indignantly of the treat

Mr. Hazard speaks indignantly of the treatment accorded these friends of afflicted humanity by the Regulars in medicine, and on page 275 gives information to those who, like The Times, wonder what has become of them, His remarks regarding New York State (also applicable to many parts of the country) are as true to day as when written-with the exception that that M. D.-governed commonwealth has, to its lasting disgrace, just passed another and more stringent law against non-diplomatized workers, than even Mr. Hazard dreamed of when his book was written:

"In that State, as in many others, the or-ganized medical societies have recently suc-ceeded in obtaining the enactment of laws making it a misdemeanor for natural bone-setters and clairroyant healers to practice their professions, punishable with fine and imprison-ment. This includes those who heal by the laying on of hands--a mode of oure not only prescribed but enjoined upon his disciples by Jeans of Nazarath. Jesus of Nazareth. In consequence of the existence and enforce-ment of these laws, the Sweets, and other bat-ural healers of human infirmities, can no longer practice their benign gifts in New York with safety to themselves, and many have in conse-quence been compelled to forego their calling or abandon their homes and flee the State—in some instances that have come to the writer's knowledge—greatly to their pecuniary detri-ment. A further movement is now pending in the New York Legislature to intensify the ro-quirements of the law to meet the inroads that the natural healers are still making upon the practice and profits of the regular diplomated physicians." Jesus of Nazareth This, Mr. Times-and the public generallyis what has become of the "men of the class to which Mr. Hutton belonged," and who "were once quite common in this country." Do those who must suffer that the Regulars may grow rich, like the ploture?__Ed.

The plea of some that there is no second probation means no future progress of the soul in knowledge; and the avenues of knowledge being closed must inev-But the spirit-world is dealing open-handedly with such superannuated and exploded ideas. Since some of the former professors of Andover have given their own

Banner Corresyondence.

New Publications.

A REVIEW OF THE EVIDENCES OF CHRISTIANI-TY; in a Series of Lectures, Delivered in Broadway Hall, New York, August 1829. To which is Prefixed an Extract from Wytten-bach's Opusoula, on the Ancient Notices of the Jewish Nation previous to the time of Alexander the Great. By Abner Kneeland. Tenth Edition. 16mo, cloth, pp. 204. With Portrait. Boston: J. P. Mendum.

The author of this volume is intimately related to the rise and progress of free thought in this country ; his imprisonment in the common fall in this city in 1836 for an expression that in these days would be thought, in comparison to what is freely uttered on the lecture platform, more conservative than radical, has made his name known far and near. For the time in which this book first appeared, it was a bold attack upon a citadel of error, whose very stones many were disposed to worship, and entrenched within whose walls were the defenders of a system of socalled religion that tyrannized man, and dishonored the Being he was taught to love and reverence as the Creator and Sustainer of all. Age has not weakened the force of the arguments, for truth is ever young ; and the facts brought to the reader's attention in support of them are as trenchant now, as when, more than half a century ago, driven to his course, as he says, by persecution, Mr. Kneeland employed them to break the fetters that held in mental bondage his fellowmen. The portrait of the author adds much to the value of this edition.

STARTLING DISCLOSUBES! Woman's Great Crime. The Slaughter of the Innocents. The Indictment and the Remedy. A Book for Ev-ery Woman, Every Home and Everybody. By J. T. Cook, M. D. Svo, paper, pp. 47. Cedar Rapids, Iowa: The Author.

Though the facts given in this are startling, they are not placed before the public with a view to sensational effect, but to call attention to an appailing evil of growing magnitude, treating from a medical, moral and humanitarian standpoint a social crime that is wrecking the constitutions of our women and doing irreparable injury to the American people as a nation Each year has added to the cumulative evidence of its alarming frequency, yet this is the first attempt to counteract it in the form of a treatise for popular reading.

THE STRUGGLE FOR RELIGIOUS LIBERTY. B Theo. C. Spencer. 10mo, cloth, pp. 140. New York : The Truth Seeker Co.

An attempt to ascertain and demonstrate the cause of the general unrest that has prevailed in the past, exhibiting itself in a continued series of wars for conquest or greater individual liberty. The work is mainly historical, and in the closing chapter the object searched for is supposed to be found.

T.B. PETERSON & BROTHERS, Philadelphia, send is the following numbers from the series of popular fiction which they are continuously issuing from their publishing house: BENEE (Ld Ourse), by Emile Zola; trainfield from the French by John Stirling-Weiner? by Ernest Daudet; translated from the French by Laura E. Kendall.

As if 't were man's design. So long as God has placed us here, With impulse to obtain

The pleasures that the world provides, Why should it be in vain?

Of many thoughts I mention one That makes our lot seem drear : "His soul disdains on earth to dwell,

He only sojourns here." An eagerness to get away Is uttered in the phrase :

"And haste to join those heavenly powers In everlasting lays."

And this desire pervades them all : To draw their latest breath. To lay them down to rise no more, To close their eyes in death.

I quote another verse of yours, The thought of which is fair, But, carried out, would almost make The world " a rigid stare."

" My willing soul would stay," you write, ' In such a frame as this, And sit and sing herself away To everlasting bliss."

Another poet sings his song Of duty, love and joy :

" Not one, but all our days below, Let us in hymns employ."

A world of people singing hymns, And doing naught besides ! I 'm sure such idleness would cause More crimes and suicides.

But then again I read a verse That promises more fair : " Our day is spent in doing good Our night in praise and prayer."

But sad would be that people's health Who worked all through the day, And then, throughout the livelong night,

Sat up to sing and pray. Unhappy man you must have been When these lines you could write : "We should suspect some danger nigh

Where we possess delight ! "How vain are all things here below, How false and yet how fair !"

Did you find nothing you could trust? Was everything a snare?

It seems that one should have contempt For every good thing here I Thus, "Blest with soorn of finite good," Expresses the idea.

Toward intellectual pursuits They use severity.

As, "Other knowledge I disdain, 'T is all but vanity."

It's fortunate for present good, That all of human kind Were not possessed in these details

With such a turn of mind. For all these reasons I inquire. Were such man in the right? Would you and they still teach the same,

Endowed with present light? In closing now, I humbly hope

I've given no offense ;

vealed by that presence that 'glows in the stars and blossoms in the trees.' Man, from first to last, has only piled up books, filled with his own dwarfed and narrow vision of God. Therein we find the dyspep-tic's vision of God, one if ar off, who is appeased with sacrifices and physicil abnegations; the bigot's God, one of revenge, whic 'hates the wicked every day '-a God jealous of His dignity, who destroys the many of His own creation, that the few may inherit all. Nature displays none of these abnormal attributes. A mighty calm marks all her gradations of growth, and lingers along thefootsteps of apparent decay. The splendid battle enrgy of the cloudy war hat burns away the noxious gees, and purifies the air ; while the dancing raindrop bless the harvest. He who touches Nature in immate companionship

touches God-they are one an inseparable. All we learn of beauty, of grandeur of sublimity, is 're-vealed' by God through his nultitudinous works. Man copies but to dwarf-desches only to diminish. Most of the references to 'reveled religion' point to the Soriptures. They are redulant with allusions to Nature. Were the men of the barbarous, ignorant age better able to rise to the numificent altitudes of creation than is the enlighten civilization of the ninetcenth century Doour yog eyes need the old worn-out spectacles of by-goneges to focus divine light? Does 'the God of Abrah, Isaac and Jacob,' surpass the Infinite Oreator, whires, and breathes, and blossoms in everything? Is hovah, who smote his enemies and gave largess this friends, neares and dearer than the great Fath who loves all his children, whether Ohristian or athen? Suppose there is religion revealed in du volumes? Why Why wade through the bushel of chato find the single grain of wheat? Why study ill-drn pletures when the glorious originals live before un Revealed religion' indeed ! Every flower and treach brook and river, teaches a higher lesson, a mobeautiful evangel, than all the world's waste her of human ideas."

Tennessee.

CHATTANOOG 1 A corresponderites that the Spiritualists have gained quite a victover an oppo nent, the particulars of which, as publid in the Com mercial, are to the effect that after reted boasts on the streets and on the stage of TschopfGarden, that he would do the slate-writing test perfod by any medium, Prof. Miller, the magician, was, the evening of Aug. 5th, brought to the test by Mr. A. White side in the presence of over two hundreople :

"Mr. Whiteside brought upon the stawo brand new slates purchased, by him in a groustore, and still tied up in the white paper in whide grocery man had wrapped them. These were hed to Prof. Miller, who undid the package, careifexamined the slates, running his finger carefully dtheir sur faces, and then placing a pencil between two. tied them securely together with stout cottord. The magician then held the slates by two ors, while Mr. W. grasped them by the other twoon those nearest the stage could bear a faint scing. At the close of a few moments the magician request ed to cut the cords. He did so, and was Wr-struck upon seeing on one of the slates, staring in the face from the centre, in large, well-defineters, the

following : "Truth is stranger than

Now, you go home. BILLY Prof. Miller looked dazed. He said it we most

Sec. A Sec. Frank and

The Times is correct in saying that : "Men of the class to which Mr. Hutton belonged were once quite common in this country."

The columns of the BANNER have on several occasions contained evidence, furnished by various correspondents, including the late Hon. Thomas R. Hazard and Epes Sargent, as to the value of the work wrought by these naturally gifted men whom the old-school doctors of our day have done their best to revile and drive out of practice, as they have also sought to put down the Spiritualist mediums, clairvoyants and magnetic healers,

Mr. Hazard in his interesting work, "Recollection of Olden Times" (from the press of John P. Sanborn, Newport, R. L., 1879), also bears important witness to the powers of the Sweet family of bone-setters in Rhode Island and Connectiout ; a few excerpts from the great mass

Said Mr. E. D. Mead in his lecture on New England in Holland," given at the Boston University:

New England in Holland," given at the Bos-ton University: "For ten years New England was fairly an-obored in Holland. Those menwere not tour-ists, but were here on substantial business. Their hearts are full of an ideal life; but to sustain that life, and by-and-bye oreate a na-tion, they have got to attend now, with might and main, to getting a living. Nothing could have been appointed for these Englishmen in their training for the planting of New England so salutary and beneficient as this long school-ing in Holland. There was no place in the world where, in the beginning of the seven-teenth century, a man could possibly have seen so much of history in the making; have been surrounded by so much to compel great thoughts or had experiences so calculated to broaden and deepen and embolden as in Holland. "At this time Holland was the great battlefield in the eternal war between right and wrong; it stood for the future, for democracy, for thought as the Spanish power, which sought for tyrany; and corruption. It was the con-flict between the old and new civilization."

FROM A GIBL'S COMPOSITION.—Boys is men that have not got as big as their papas, and girls is young women that will be young ladles by and bye... Man was made before woman. When God looked at Adam he said to himself, "Well, I' guess I can do beter than that if I try again," and then he made Eve. God liked Eve so much better than he did Adam that there has been more women in the world than men ever since.... Boys are a trouble. They are very wearing on everything but soap. If I could have my way, half the boys in the world would be little gifts and the other half would be dolls.—Boston Heraid.

Prof. Miller looked and deverses remarkable manifestation he had ever seet After the audience dispersed he made fulcester-tatious declarations of what he could discon-tatious declarations of what he could discon-thing is certain; he did not produce the shriting that night, with the same conditions at hist Mr. Whiteide had, and quite likely never will. Bende Taland. PROVIDENOR—Mrs. Myra Potter wills an a constant reader of the Bawwars or Lugn oth-er spiritual works published by you, and loog

SEPTEMBER 3, 1887.

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past, and to morrow bring to us a thought im-possible to-day. This class will be the saviour of Modern Spiritualism by doing its most to clear away obstacles that now impede pro-

olear away obstacles that now impede pro-gress. There are laws for the growth of your own spirit, just as much as for the acorn sprout; suppose you force your way to a higher level by your own effort, that means developing your own spirit. Try an experiment: You have heard much of sitting alone, waiting for spirits to develop you into a medium; suppose you try the same method of growing into manhood and womanhood. Take your half-bour, your fif-teen minutes—or even your five minutes if you have no more—as beloging sacredly every day to your own spirit. Shut your door, then do not waste a moment in thought about the next life, bout your own spirit. Shut your door, then do not waste a moment in thought about the next life, bou your own spirit. Shut your door, then do not waste a moment in thought about the next life, bou your own spirit. Shut your door, then do not waste a moment in thought rear our speaking," but it was not the day for happler. There is no one so high that he does not need it. It takes so little to give some pleasure to a fellow mortal. Let no thought of self or of business get into this sacred privacy. Keep it entirely for others. Let phenomena alone a the attrievy for others. Let phenomena alone a Next weak Charles Dawbarn of New York lite a profound impression. He continues until Aug. 28th. Next weak Charles Dawbarn of New York lite a profound impression. He continues until Aug. 28th. of business get into this saored privacy. Keep it entirely for others: Let phenomena alone a year, if you choose, but do not miss your sitting year, if you choose, but do not miss your sitting with your own spirit in your own closet, where you are learning by practice to put oil self and put on humanity. No matter your woe, your soorow, your business, your property—think of somebody else who needs a thought, for these few moments every day, and the result, by nat-ural law, will be a spirit growth that you do not now dream possible. "As a man thinketh so is he," and your thoughts will surely blos-som and fruit in deeds of charity and love. The future of Modern Spiritualism, said the speaker, in closing, must be individual freedom, till not a shackled mind shall be left in the whole universe. Public phenomena will always be sad-ly imperfect because of the miscellaneous condi-tions which give easy access to spirits who live on earth. But the future of Modern Spiritual-ism will bring an increased number of men and on earth. But the future of Modern Spiritual-ism will bring an increased number of men and women who singly and together are tending to a higher spiritual life. Then will come, not a day of Pentecost, but an era of spirit wisdom and love and power, such as the world has never known. But it will be based upon per-fect freedom of the human soul, by self-effort developing its own highest manhood.

our beloved speakers and mediums. I am deeply interested in the welfare of the little ones, for

Parkland, Pa.

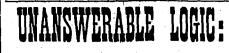
To the Editor of the Banner of Light:

Everything is an outgrowth of this spirit. Man never dies i Death, so called, is simply change. Something in our nature reaches out for reality beyond this life. It is the elernal within us. MRS, L. A. ABBOTT.

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Temple Heights and Verona Camp-Meetings. To the Editor of the Banner of Light:

The first place that I set my foot in the State of Maine was at TEMPLE HEIGHTS, NORTHPORT, about fifty miles up the Penobscot Bay. Here I joined a very enthusiastic and courteous people, and it did my very soul worlds.

Aug. 28th. Next week Charles Dawbarn of New York will be with us. NOTES.

Bro. Fray pleases our large audiences with

bis sweet solos. De Barth's music is certainly entrancing. Capt: Fulmer is having a splendid cottage-tent built next door to Capt. Keffer.

Bro. Rex has painted the auditorium, which is a great improvement. Our new station is not very large, but it may

grow next year. The "Fourth Society" expect to build a

The "Fourth Society" expect to build a small hall on the camp ground. Mayberry's last social was successful, as also was Mrs. Cutler's wax "figgers." Had a great time (dramatic) at the Grand Pavilion Friday, 26th. Shumway's suspension bridge will be built. Mr. and Mrs. Fifield, on the other side of the railroad, were the recipients of a surprise party on the 22d.

Bro. Bronson is, we are sorry to say, confined

to his tent by liness. The storm demolished some fine trees, like-wise a tent. We have good mediums with us, but should

have more circle and conference meetings: R. A. THOMPSON.

Sunspee Lake, N. H.

To the Editor of the Banner of Light :

Aug. 18th we had a lecture by Warren Chase, on the subject: "Spiritualists and Spiritualism." He said: Spiritualism is the evidence of something known, based upon facts, proved of good to meet with them and receive their and tested. We all love beauty; if you desire

Temple Apple A

DINGTON.

Historical Revelations, or a Comparison between the Re-lations of Paganiam and Obrisianity since the disinterra-tion of the Boman Empire, by the spirit purporting to be the Emperor Julian (the Apointo), is one of those pecu-liar spiritnal works that come ites meteor in a dark night or a thunderboit from a cloudies sky. Fisshing its light upon the spiritual darkness of the me-dice val ages, it gives to this generation a hint of the spirit-ual forces which have long seen srying to lift the pall which has shrouded the reliafous world for conturies. No person in Religious History has been more villed and misunderstood than Julian, and probaby there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Em-pire.

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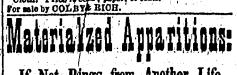
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of thought and labor, which they would like answered by the spirit-world intelligences, may send them to our address by mail, or hand them to the Chairman of the Circle at this office, who will present them to the spirits at the Tuesday séances for consideration.

The Labor Problem.

The uncivilized contrast between poverty and wealth which is everywhere to be seen around us in community cannot fail to provoke the attention of the thoughtful. The contest of labor goes on, and is bound to go on for years to come, with results whose increasingly rapid changes it is impossible to foretell. The present is styled the age of invention, and it is only necessary to recall the many wonderful things it has turned out for the saving of time and labor in order to realize how distinctly it will stand forth as such on the pages of history. The yearly advance made in labor-saving ma chinery almost passes ordinary comprehension. This simply signifies that the efficiency of labor is immensely increased, and that means the productive power of the country and the world. Therefore it would seem to be logical that the poverty of the productive classes should disap-

pear in at least an equal ratio. But unhappily such is not only not the fact, but poverty appears rather to gain on the heels of increasing productiveness. A clearly-informed writer on this puzzling

problem in a recent number of a daily contemwealth is at the present time being produced in such quantities that if the productive capacity of labor in this country were put to its utmost, and the result properly distributed, every living soul between the Canadian and the Mexican borders, and between the Atlantic and Pacific Oceans, would be plentifully supplied with the good things of life. He expresses the firm belief that it is possible to do away wholly with poverty. In his view poverty increases in this country faster than it does in the old countries of Europe. We have a new country, but sparsely populated, with millions of acres of virgin soil, an incalculable amount of natural wealth, and a free political system. Yet the same conditions exist here in respect to the working-classes that prevail in the old countries of Europe, where the population is dense, and the political systems are monarchi-

cal. There poverty remains stationary, in a sense; here it is on the increase, constantly adding to itself. There ought to be a cause that is at least explainable.

The stern and incontrovertible fact stares us in the face, that while the production of wealth is growing greater every year, the sum total of poverty keeps pace with it. A hundred wretched homes exist for every costly mansion. For every million which a vastly rich man adds to his possessions there are thousands of workingmen who are toiling with all their might and main to earn the scantiest of livings. We may theorize as much as we like, says the writer; we may boast of our free institutions, our liberty and equality, but so long as all this poverty confronts us we are living only a national lie. The wrong thing about it all is, that, while this wealth increases yearly in an enormous volume, it flows in but one direction; and that away from the men and women by whose labor it is produced. The few are growing richer, while the many are growing poorer, and the number of the poor is increasing every day. This is a fact which cannot be success. fully denied. The first question respecting it is whether it is just, and the second one is what we propose to do in the premises, if indeed we propose to do anything.

No more unjust, tyrannically unjust proceeding could be had than is to be seen in the delib- Resolution comes over him with its vigorous erate combination of a certain class of men to wing. Truth is clear as noon; the soul in faith buy up food stock for the purpose of forcing a rushes to its God. The mystery is at an end.

mayhap unsatisfactory in results to all parties concerned, they indicate the application of human thought to the solution of this, the great problem of our age and time, and mark the taking of a step in the needed direction--save when brute force and physical compulsion are brought in by certain workmen to terrorize and override the natural right of choice on the part of others among their brother toilers.

It is self-evident that in coming days, in view of the gradually constricting pressure of multiplying untoward conditions, some practical acknowledgment of the justice of the claims of the laboring classes of this Republic for the preservation, rather than the abridgement of their constitutionally assured right to "life, liberty and the pursuit of happiness," will have to be made; and the most enlightened and reasonable course on the part of all concerned would seem to be to meet the complainants half way and try to understand what the precise trouble is.

Theodore Parker on Inspiration.

In that deservedly famous "Discourse" of Theodore Parker on "Matters Pertaining to Religion," he observes with profound truth that inspiration, as it comes into man from above, is limited to no sect, age, or nation, and then proceeds to a view of the subject which we feel will aptly bear quotation at the present time:

"Inspiration is wide as the world, and universalas God. It is not given to a few men, in the porary makes the impressive observation that infancy of mankind, to monopolize inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful, as in their prime; the most ancient heavens are fresh and strong; the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love ; where Faith and Reason utter their oracles there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, so holy as the good man's heart; nothing so full of God.

"This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The world is close to the body; God closer to the soul, not only without but within, for the all-pervading ourrent flows into each. The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man, as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels him as a presence not to be put by.

"But this is a doctrine of experience as much as of abstract reasoning. Every man who has ever prayed-prayed with the mind, prayed with the heart greatly and strong, knows the truth of this doctrine, welcomed by plous souls. There are hours, and they come to all men, when the hand of destiny seems heavy upon us; when the thought of time misspent, the pang of affection misplaced or ill-requited, the experience of man's worse nature and the sense of our own degradation come over us. In the outward and inward trials we know not which way to turn. The heart faints and is ready to perish. Then in the deep silence of the soul, when the man turns inward to God, light, comfort, posce dawn on him. His troubles-they are but a dewdrop on his sandal. His enmitles or jealousies, hopes, fears, honors, disgraces, all the undeserved mishaps of life, are lost to the view; diminished, and then hid in the mists of the valley he has left behind and below him. "It is no vulgar superstition to say men are inspired in such times. They are the seed-time of life. Then we live whole years through in a few moments, and afterward, as we journey on in life, cold and dusty, and travel-worn and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our home heard in a distant land. Like Elisha in the fable, we go long years in the strength thereof. It travels with us, a can the wind. The Hebrew word for wind great wakening light; a pillar of fire in the means spirit. Will we communicate with spirdarkness, to guide us through the lonely pilgrimage of life. These hours of Inspiration, like the flower of the aloe-tree, may be rare, but are yet the celestial blossoming of Man; the result of the past, the prophecy of the future. They are not numerous to any man. Happy is he that has ten such in a year, yes, in a lifetime. "Now to many men, who have but once felt this-when heaven lay about them, in their infancy, before the world was too much with them, and they laid waste their powers, getting and spending-when they look back upon it, across the dreary gulf, where Honor, Virtue, Religion have made shipwreck and perished with their youth-it seems visionary, a shadow, dream-like, unreal. They count it a phantom of their inexperience; the vision of a child's fancy, raw and unused to the world. Now they are wiser. They cease to believe in inspiration. They can only oredit the saying of the priests, that long ago there were inspired men; but none now; that you and I must bow our faces to the dust, groping like the Blind-worm and the Beetle; not turn our eyes to the broad, free Heaven; that we cannot walk by the great central and celestial light which God made to guide all who come into the world, but only by the farthing-candle of tradition, poor and flickering light which we get of the priest, which casts strange and fearful shadows around us as we wak! that leads to bewilder and dazzles to blind. Alas for us if this be all ! "But can it be so? Has Infinity laid aside its Omnipresence, retreating to some little corner of space? No. The grass grows as green ; the birds chirp as gaily ; the sun shines as warm ; the moon and the stars walk in their pure beauty, sublime as before; morning and evening have lost none of their lovelines; not a jewel has fallen from the diadem of night. God is still there ; ever present in Matter, else It were not; else the serpent of Fate would coll him, about the All of thing?" would brush it in his remorseless grasp, and the hour of ruin strike creation's knell. "Can it be, then, as so many tell us, that God. transcending Time, and Space, immanent in Matter, has forsaken man t retreated from the Shekinah in the holy of holies to the court of the Gentiles; that now he will stretch forth no ald, but leave his tottering child to wander on we feel satisfied those who may attend will find much food for instruction. Any one having questions of practical bear-ing upon human life in any of its departments.

ed only by mediators and attorneys, not face to face as before ?

"Can it be that Thought shall fly through the Heaven, his pinion glittering in the ray of every star, burnished by a million suns, and then come drooping back, with ruffled plume and flagging wing, and eye which once looked undazzled on the sun, now spiritless and coldcome back to tell us God is no Father ; that he veils his face and will not look upon his child, his erring child? No more can this be true.

"Conscience is still God-with-us; a Prayer is deep as ever of old ; Reason as true ; Religion as blest. Faith still remains the substance of things hoped for, the evidence of things not seen-Love is yet mighty to cast out fear, the soul still searches the deeps of God; the pure in heart see him, the substance of the Infinite is not yet exhausted, nor the well of life drunk dry. The Father is near us as ever, else Reason were a traitor, Morality a hollow form, Religion a mockery, and Love a hideous lie. Now, as in the days of Adam, Moses, Jesus, he that is faithful to Reason, Conscience, Heart and Soul, will, through them, receive inspiration to guide him through all his pilgrimage."

"Infant Damnation."

Every now and then some Evangelical clergyman or layman who has perceived the richer light of the nineteenth century, and instinctfyely shrinks back from the creed of his church while still holding to its communion, will valiantly rise up and declare that no such dootrine as the truly abominable tenet of the damnation of infants ever was a part of the orthodox scheme of salvation-that it was in its day a totally extraneous matter, etc., etc. But such denials are vain. However much the creedists of the present day may wish to deny the existence of records which they have measurably ceased to fellowship under the benign influence of the Modern Spiritual Revelation, the fact remains the same.

It is not so very long ago that the Christian Register (Unitarian), of Boston, dealt out a stunning summary of proof on this point to one of these deniers. The Register, on the occasion noted, was replying to a statement then put forth by Prof. Hopkins that Presbyterian ministers have neither held nor preached the doctrine of "infant damnation" for a hundred years. It seems that another religious paper, the Christian Leader (Universalist), has issued certain extracts from "A Short Catechism for Young Children," which is still published and distributed by the United Presbyterian Board of Publication at Pittsburgh, Penn. Among them occurred the following questions and answers : "Q .- What kind of a heart have you by nature?

A .- A heart filled with all unrighteousness. Q .- Does your wicked heart make all your thoughts, words and actions sinful? A .- Yes; I do nothing but

Q .--- What will become of you if you die in your sins? -I must go to hell with the wicked.

Q.-What kind of a place is hell? A.-A place of endless torment; being a lake that burns with fire and brimstone

Q .- What is original sin? A .- It is that sin in which I was conceived and born.

Q .- Doth original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin1 A .--- Yes.

Q .- What are the wages of sin? A .- Death and hell. Q.-What are you, then, by nature? A.-I am an enemy to God, a child of Satan, and an heir of hell." These extracts from the catechism which the

Presbyterians are still distributing ought to be a sufficient refutation of the assertion that they no longer Delleve or preach infant damns. tion. The bare fact that the ministers of a denomination that continues to publish such a catechism as is sampled above feel it to be necessary to deny their belief in the dogmas it contains and their preaching of them besides, is enough to show conclusively that this new age of ours shames them into the decencies of common intelligence and a sovereign humanity.

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The Latest Indian War, (?).

As we go to press there is every reason for belief that our remarks in a previous issue as to the utter unreliability of the sensational telegrams, etc., then being sent eastward from Colorado regarding the Utes and their intentions, were founded in fact. Gen. Crook was to start out early the present week, and practically unattended, to personally treat with Colorow, and is reported to have stated that a practical and peaceful solution of the difficulty had been placed in his hands by the Adminic. tration, in the form of some concessions to the Utes which were strictly in the line of justice. The Saratoga (N. Y.) Union paragraphs the matter quite accurately in the following lines : "The Ute war, which loomed up like a frontier nightmare a few days ago, is gradually disappearing in thin air. The average frontier Indian is no saint in dismise, but if he were not continually being imposed upon and cheated by the whites, we would hear less of him. When the Indian is abused, no mention is made of it ; but if an injured Indian seek to retail late upon a white man, an appeal is at once made upon the government for troops."

The cause of the difficulty, so far as there is a cause, is thus deftly set forth by the Boston Journal:

"The impression is already widely prevalent, that the instigators of the present troubles are not the Indians, but the whites. The fact that not a single outrage or depredation of any kind has been committed by the Indians, that they have shown's steadfast purpose to avoid hostilities, and that such fighting as has taken place has been only when they were at tacked, seems to attest their innocence of any desire to make war It is worth while to make record of the incident which was the occasion of the trouble. It seems that some of the cowboys challenged certain of the Indians to race horses, the condition being that the defeated parties should surrender their horses to the victors. The Indian pontes won the race, and the cowboys declined to carry out their agreement. The Indians, not being posted in cowboy ethics, regarded the horses as theirs, and at night they went off with them. Warrants were issued for their arrest, and the truculent Sheriff, who has figured so conspicuously in the dispatches, went to the Indian camp, with a posse, to serve them. He commanded the Indians to throw down their rifles, and they obeyed. He then com manded them to throw away their knives, which they did. Then he told his men that he would 'cover the Indiana with his rifle while they arrested them The Indians, supposing that this was the prelude to an indisoriminate massacre, took to their heels, one or two of them being wounded as they fied. Then followed the pursuit, the rallying of other members of the band and all the incidents which have since been chronicled-in all of which it is the whites who have been the aggressors."

C. C. Massey to Prof. G. S. Fullerton.

It will be a difficult task for the Secretary of the Seybert Commission to extricate himself satisfactorily to the public from the rather equivocal position in which he is placed by the letter of C. C. Massey, the most salient portions of which are to be found on the first page of this number of the BANNEB. We commend its attentive perusal to all those who have formed an opinion, based on the lil-advised remarks of the popular press in re the Commission's Preliminary Report, that Spiritualism is dead and waiting burial. If the method shown to have been adopted by Prof. Fullerton in his inquiries concerning Prof. Zöllner was pursued in the other investigations-and such to all appearances was the case-the Report the Commission has so ostentatiously and with such pretense of learned authority given to the world is but

----- " sound and fury, signifying nothing," and so all just and reasonable observing men will esteem it.'

It seems that much interest on the subject of the Commission's report has arisen in England. Moncure D. Conway, for instance, having felt called upon to lift his voice in endorsement of the Philadelphia savants, Mrs. Emma Hardinge Britten replies to him in a conclusive fashion, in a letter to the Manchester (Eng.) rdian, of Aug. 19th, which we shall n fore our readers next week; thoroughly endorsing meanwhile the vervy sentence with which she closes the introductory paragraph of her article : "As in similar attempts to entrust the life or death of Spiritualism to the tender mercies of Associations whose vested interests Spiritualism materially interfered with, every experienced Spiritualist has known from the first, it would be a pitiful failure, and from the first up to the present moment laughed at the pretensions of ten men to imitate the Samson of old, and with the same respectable weapon to slay the worldwide faith of millions."

for publication in due course upon our sixth page

Miss Shelhamer first made her appearance upon our Circle-Room platform in October, 1879, and has filled the position of medium thereon during the seasons that have followed, up to the close of the past season. Thousands of individual spirit messages received through this instrumentality have been published in the columns of the BANNER, as we have before said, a large number of which have been fully verified and joyfully accepted by the friends of the communicating spirits, nearly all of whom were entire strangers to the medium and to ourselves until brought to our knowledge by the denizens of the spirit-world. Now as to the new departure : In view of the

long service of Miss Shelhamer in this capacity, and because of the unavoidable taxation vislted upon her magnetic forces during this lengthy period of control by constantly changing and unfamiliar intelligences, and because her guides have deemed it best to henceforth devote a portion of her powers and time to the public lecture-field, they have decided to make a change.

Henceforth, therefore, Miss Shelhamer will hold but one public circle weekly at this officeand that as stated above. It will be devoted to the consideration of questions-such as may be sent in by the public-by Spirit JOHN PIERPONT and his spiritual band.

On Thursdays of each week, beginning Sept 15th, our platform will be occupied by some well-developed trance medium, through whose instrumentality individual spirit-messages will be given to the world. At the Thursday meetings no questions will be presented, but the time will be devoted to the reception of such spirits as desire to reach their mortal friends through the medium thus employed. Having made arrangements with that excellent trance medium, JOHN WILLIAM FLETCHER, and his guides to occupy our platform for this purpose on Thursday afternoons, that gentleman will make his first appearance there Sept. 15th, at 3 P. M. In consequence of the new arrangement. no circles will be held on Friday afternoons, as heretofore.

Our Circle-Room on both Tuesday and Thursday afternoons will be open to the public, free of expense, where, under the combination of the spiritual influences to be centered there. we feel satisfied those who may attend will find much food for instruction.

corner" on them, by which is meant making consumers pay any prices which their greed may choose to affix to such commodities. They are the ones who presume to tell the mass of the people how much or how little of the necessaries of life their hard-earned wages shall buy for themselves and their families: how much coal, how much flour, how much meat, milk, butter, and other needed commodities shall suffice for their consumption. To thus speculate in the necessaries of life is the equivalent of robbery, no matter how legitimate it may be deemed in the circles of the market. Has honest labor no right to raise its energetic protest against such wrong and robbery? If the stock exchanges of the country exist but for such a purpose, they were better abolished altogether. This gambling in the products of labor is one of the stupendous vices of the age. National wealth never can have its true meaning when thus employed.

The multiplication of prisons, almshouses and insane asylums is the worst and strongest comment that can be made on such a mad chase for wealth. Our population hids fair to be divided between criminals, madmen and nanners. According to the statistics there are more insane persons in this country than in any other on the face of the earth. The leading cause is believed to be this mad chase for wealth; men are in such haste to grow rich that they are willing to risk and as often to wreck everything. Both mentally and physically they break down under the fearful strain. A great city has been compared to a den of wild beasts, all of whom are preying upon one another. Once in so often the crash comes, and then poverty and wealth suffer alike, the innocent with the guilty. Here, then, is a problem that is pressing harder and harder for final solution. And it has got to be met, or the nation must pay the heavy cost of deferring it to another day. Where the people, too, are professedly their own rulers, there is nothing but themselves in the way of solving such a problem.

When the monopolists see and realize what is doing, straightway they fall into a rage, which s strongly tinctured with fear, and complain as if they felt their own rights to be invaded. They are solicitous only for their own position, lest they shall be disturbed in it. They throw out that all things are in danger of destruction; that society is about to be disrupted; that the bottom is coming to the top, as if, of course, they were rightfully the top, and that universal chaos is at the door. They profess to be in mortal dread of a destructive social explosion, as if all workingmen who seek a readjustment on a more equitable basis were aiming to destroy that which they themselves, personally, are nocessarily interested to improve. . An evidence that labor is endeavoring to compass a more even-handed arrangement of

conditions between itself and capital is to be

ALL STREET, ST

Good Open Testimony.

Rev. Dr. Wild, of Toronto, preached on the mystery of the spirit, recently, referring to the answer made Nicodemus by Jesus. The analogy between the spirit and the wind was spoken of by Dr. Wild as being instantly apparent. The spirit comes and operates, said he, but you cannot test it by the senses any more than you itual beings, forces and worlds? he asked. How much will we know of them? "I believe we will, by modern and improved appliances," he answered, "see into infinity and discover existences about which we now know nothing."

"I think," said he, "we are imbedded in : system of atmospheres, and that we could, if we knew how, make ourselves understood in the others. One man can at once see a change in the person whom he has known, if a change occurs. The electric atmosphere exists, and there evidently is a spirit atmosphere which Can convey unspoken thoughts to the mind of another. On this spiritual atmosphere we can communicate spiritually. God's spirit can move upon us and operate. I believe that when a man prays for another, it goes on that spiritual atmosphere to the mind and heart of the person prayed for. ... The Spiritualists, and those who believe in faith-oures. are on the right track. The suirit-wave can and will speak to pure hearts : but before this spiritual atmospherio wave can be understood by men's hearts they must be pure and undefiled."

We must receive the spirit anew, if we would be born again. And it is everlastingly true that the pure cannot descend, into the impure. All traces of defilement in our natures must be eradicated. It is no matter whether Dr. Wild and such as he will consent to be classed as Spiritualist or not; it is enough that they cannot withhold their living testimony from the great fact that the communion of spirits is something which bigotry and ignorance cannot successfully put saids, and is to become more and more the soknowledged truth in the world's future religion.

BT THE SPIRIT MESSAGE DEPARTMENT. sixth page, has, beside many characteristic communications, much matter of interest regarding spirit-life, mediumistic control, the special object of certain forms of the phenomena, etc.

FIT We received a pleasant call last week from Mr. and Mrs. C. O. Poole, of New York City, who having finished their summer journeyings in Maine and Massachusetts were then on their way homeward. aite as his

17 The address of Dr. Martha Lyon is noy at 536 Tremont street, instead of 616, as printed. on our seventh page, I The request for a change

Sept. 4th

W. J. Colville commences his engagement as a public lecturer on spiritual topics in San Francisco, Cal. The meetings will be carried out under the efficient management of Albert Morton.

PACIFIC SPIRITUAL CONVENTION .- We are PACIFIC SPIRITUAL CONVENTION. -- We are informed by Dr. Morton that he has nearly com-pleted arrangements to hold a Spiritual Con-vention in this city and Oakland during the month of May or June, 1883. The various phases of phenomena which can be publicly presented will be given by some of the finest platform mediums in the world. Classes for instruction in spiritual science will be held, and a special feature will be classes for the instruction of mediums. In the proper methods for the higher unfoldment of their mediumistic powers. The musical service will be superior to any hitherto given in this State in connection with spiritual services. In this movement Dr. Morton is actgiven in this State in connection with spiritual services. In this movement Dr. Morton is act-ing in accordance with the instruction of his guides; and the strong band guiding the Doctor, with the executive abilities of their faithful agent, will undoubtedly be able to accomplian a grand work for the advancement of the cause of Spiritualism on the Pacific Coast. Meetings will be held two days in the week in Oakland, and the remainder of the week days and Sun-days in this city.—The Golden Gate, San Fran-cisco, Aug. 20th. cisco. Aug. 20th.

By the above announcement in our California contemporary, it will be seen that the sgenoies for a diffusion of knowledge regarding the spiritual revelation are multiplying in the Golden State. With such a manager as ALBEBT MOB-TON, Esq., who has already achieved a national (as well as local) reputation in this department of labor for the cause, the enterprise thus out-lined in advance cannot fall of attaining hereafter the broadest and highest stature of suc-COSS. GR. Provi and howard one ody, ha altoo

"IOWA HOME JOURNAN" As the official brean of "Iowa Hoars Jourisan," As the official brgan of the Iowa Grand'Lodge of Good' Templars & finely printed eight-page weath fournal has been establish-ed in Des Entres Co. D. M. Wor, formerly publisher of the Spiritude Of Way, being its editor, the Good Templars Dephrimens being conducted by Dr. E. R. Butchins () The paper makes a stratishic appearance editorially and strateging field by and doubless will prove ad able ally in the work for which the organization entries I We what it encours, all all the gent of

on our seventh page. The request for a change in the transfer of the seventh page. The request for a change in the read arrived after the formit had change in the transfer of the transfer of

SEPTEMBER /3[]1887.

Notice to Patrons.

Monday, Sept. 5th, being "Labor Day," and a legal holiday the present year, the BANNER OF LIGHT Bookstore will not be open for business on that day.

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 reguire further repetition.

As is now well known, its purport is to commend the philanthropio work of Mrs. Hattle 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. Mackenzle 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 carnestly 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 :

Lotels, Burlington, Vt.		475 M
Lotela, Murlington, Vt. Luther Colby, Boston, Mass. Isaao B. Rich, Mra. Helen Stnart, Richings.		25 0
Tanao B. Rich.		
Mrs. Helen Stnart-Richings		. <u>96</u> .0
Memorial		25.0
Elisha Morse, Minneapolia, Minn.		25.0
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A Friend. New Heddord, Mass. I. M. S. F. L., Brooklyn, N. Y. L. M. S. (additional)		. 5.0
I., M. S		1.0
F. L., Brooklyn, N. Y		4.4
L. M. S. (additional)		1.0
Mrs. M. H. Warren		. 8.0
		• • •

BUCHANAN'S JOUBNAL OF MAN for September has a long and attractive table of contents, presenting many new and interesting ideas. The leading articles are a sketch of the history and foundation of the new Anthropology, and a caustic criticism of the philoso phers of the Concord Symposium, showing the trivial and worthless character of their metaphysical discussions. Intelligent readers will be surprised to see how absurd the speculations of the old metaphysi-clans appear when reviewed by an able critic.

Advertising becomes an art when it is exhibited in the unique, and attractive form presented in the catalogue of magazines and religious papers recently issued by J. Walter Thompson of 39 Park Row, New York. A photographic reproduction of the first page of each paper and the cover of each periodical is given, with a statement of its circulation, general features and rates of advertising. An agency that displays so much tact and taste in its own advertising may well be entrusted with that of others.

Now that Camp-Meetings are over, every Spiritual iss should resolve him or herself into a committee of one to get up meetings. There are several speakers in the Mississippi Valley Association of Spiritualists, and they should all be used. Keep them busy.-New Thought, Des Moines) Ic.

This advice as to the formation of plans for local meetings and lectures on Spiritualism for the fall and winter season of 1887-8 in the West, can be profitably followed by the Spiritualists of the East.

J. W. Fletcher has returned to his Boston office, No. 6 Beacon street, and is now prepared to receive the public, both as a medical and business medium. He also will receive a limited number for development in healing and public speaking.

T.A. S. Hayward, magnetic physician, has

BANNER OF LIGHT.

Spiritualistic Meetings in Boston.

Cobb's engagement to speak at South Hanson on Sun-

day, the meetings at this hall were conducted by

Jacob Edson gave a very graphic description of a visit to Great Head, and his experience in an "Ortho

dox" meeting. Well-received tests were given by Mrs. E. M. Bruce. Mrs. A. Forester also gave some very remarkable

Tests. A. Forester also have some very remarkable tests. Tests were given by Mrs. M. A. French, of Washing-ton, D. C., all of which were recognized. "Big Thun-der" also gave some very remarkable tests of spirit presence-and the closing remarks and tests were given by Mrs. Hattle Damon. The hall was crowded to its utmost capacity, and the proceedings were listened to with the deepest in-terest. H.

Eagle Hall, 616 Washington Street .- Inter-

ested audiences attended this place of meeting on

Sunday last. The afternoon exercises opened with

Sunday last. The alternoon exercises opened with an address by Mr. Tom Roncoe. He was followed by Mrs. M. W. Leslie, Mr. Jacob Edson, Mr. Kirsch, Mrs. Demond, Mrs. Thomas and Mr. Coombs in re-marks, tests and psychometric readings. In the evening, Dr. P. O. Drisko, Mr. Roscoe, Dr. Matthews and Mrs. Leslie made remarks, Dr. Mat-thews giving readings and Mrs. Leslie tests.

flevements of Mediums and Lecturers.

[Notices for this Department must reach our office by

J. Madison Allen has been lecturing with success the past two months in Indiana, mostly in Evansville, but has also visited Boonville, Rockport and other places. Will receive calls from further West or North, for autumn. Address 323 Mulberry street, Evans-ville, Ind.

Bishop A. Beals is engaged to speak for the Spirit-Halist Society at Pittsburgh, Pa., the month of Sep-tember. He can be addressed at that place.

Prof. J. W. Cadwell has of late been stopping at Lake Pleasant Camp; he is soon to devote one week to Queen City Park.

J. W. Fletcher can be engaged for public lectures and test seances for the coming season by addressing him 6 Beacon street, Boston.

HIM O DESCON SIGOL, BOSION. W. L. Jack, M. D., of Haverhill, Mass., is under contract for engagements at Portsmouth and possibly Great Falls, N. H.; Portland, Me.; Boston, Brockton, Taunton, Worcester, Springfield, Mass.; Bridgeport and Hartford, Conn., and other points. Can be ad-dressed at Haverhill, Mass.

Mrs. C. Fannie Aliyn will locture at Park Hill Grove, West Boltuate, on Bunday, Sept. 4th-or, in case the day is stormy, at the Universalist Church.

fonday's mail to insure insertion the same week.]

rey. Secretary.

ALL SORTS OF PARAGRAPHS.

TE T'S FARMER. There is a farmer who is I's Ruough to take his E's, And study Nature with his I's And think of what he C's. He hears the chatter of the J's As they each other T's, And Z's that when a tree DK's It makes a home for B's.

A pair of oxen he will: U's, And their mistakes and Ge, And their mistakes he will X G's While plowing for bis P's. —The Whitehall Times.

A Boston girl, giving directions for a new pair of boots to be made to order, told the cobbler to be sure and put in good leather penults. " Penults ?" queried the horny-handed son of a lap-stone. "Yes: inner soles, do n't you know?" "Ob, certainly; but why do you call them. penults, Miss ?" "Because they come next to the last, do n't they?"

day, the meetings at this hall were conducted by Frank T. Ripley, and were well attended. Tests were given by Mr. Ripley, Miss A. Peabody and others, during the day, and the music was in charge of Mra. Budora Case, as usual. Father Locke gave some very interesting remarks, followed by Jacob Edson and several others, and all seemed to be well pleased. At the evening session Mr. Ripley opened the meet-ing with an earnest invocation. Readings were given by "Winona," the brautiful spirit guide of Miss A. Peabody, fellowed by Frank T. Ripley, who spoke ac-ceptably in answer to the question. " How is it that mediums do these things?" Mr. Ripley gave some very remarkable tests, which were all fully recog-nized. The Swedish explorer, Baron Schwerin, has dis covered at the mouth of the Conge the remains of a stone pillar crected there in 1484 by the Portuguese navigator, Diego Cao, and the German geographer, Behalm.

YE GOOD OLDE TYMES. - During the reign of Charles II. a mechanic worked for a shilling a day, and oftentimes had to be content with less ; the chief food of the poor was rye, barley or oats ; and the " food rate" was the heaviest tax, for the paupers amounted to no less than one-fifth of the community.

The Prospectus of the Boston BANNEB OF LIGHT

ane prospectus of the Boston BANNER OF LIGHT appears in our columns to-day. It is (aside from its religious doctrines, which are of the Spiritualistic or-ider.) an excellent family paper of high literary merit. We have been familiar with its excellent contents and superb typography for many years, and take pleasure in recommending it to the public.—The Ohio Demo-oral: 01.0

The authorities of the New Jersey State prison have authorized the establishment of a night school for the benefit of the convicts, 140 of whom are reported to be wholly unacqualited with "readin', 'ritin', and 'rith metic."

Busanna M. Salter, the Mayor of Argonia, Kan., is the first woman elevated to that executive position, and represents another step in the steady advance of liberal ideas, regarding woman's work in society. Mayor, Salter's maiden name was Susanua Medora Kinsey, and her parents were of the Society of Friends. She was born in 1860, on a farm near Lamira, Belmont County, O., but removed at 12 years of age to the vicinity of Topeka, Kan., with her parents.

The iceman smlles as he counts the gains

The teeman smiles as he counts the gains Derived from the trade of summer, And as he walks the streets disdains The greeting of the plumber. But the plumber will pass the iceman by And be binself the hero, When the storm-cloud floats in the winter sky, And the mercury's down to zero. —Boston Courier.

Tr. J. K. Balley, as will be seen by an account in "Banner Correspondence," second page, has recently been laboring in British Columbia, etc.; he is now at St. Paul, Minn. He can be addressed for engage-ments at his home, Beranton, Pa. ments at his home, Scranton, Pa. Mrs. Helen Stuart-Rishings has been engaged to give an entertainment in Ohrist church (Lutheran), York, Pa., Sept. 29th. The five Sundays of October she speaks for the Pittsburgh, Pa., Society of Spiritualists, and during November at various points in Southern Ohio and Kentucky. She has still time unfilled for next season, and would be pleased to hear from socie-ties desiring her services. Permanent address, Gen-eral Delivery, Boston, Mass. An Italian periodical devoted to the culture and elevation of women is a sign of modern progress. The first number, which was published at Rome, is said to be a success in every way.

Hereditary gout is a most unjust disease. The father has had all the fun and the son catches most of the pain.

THE WORLD DOES MOVE. - Formerly the foolish rirgins had no oil; now they are too free with the ker-osene.-Hackensack Republican.

The Emperor of Russis receives \$8,250,000 per an num; the Sultan of Turkey, \$5,000,000; the Emperor of Austria, \$4,000,000; the King of Prussia, \$3,000,000 the King of Italy, \$2,400,000; the Queen of England, \$2,200,000; the Queen of Spain, \$1,800,000, and the King of Belgium, \$500,000.

Eternal vigilance is the price of a safe railroad line. -Buffalo Courier.

In "Yankee land" all lobsters are green till caught -red when bolled; but among the Bahama Islands all the lobsters caught are light blue, and a sort of orange-red in places. They are not, however, the real lobster, but a species of craw-fish, and are very dellcious eating.

As long as temptations exist, man will hunt for them. - Uncle Esek.

Telegraphic advices state that Havana is overhelmed with excitement over recent arbitrary acts of Captain-General Marin-who has selzed the Custom-House and arrested the officials there ; the city is in harge of regular troops ; conflicts have already occurred between soldiers and civilians, attended with Springs and camp-meetings, and will visit patients loss of life. The trouble seems to be a case of personal until he restures office practice. See his advertise- ambition on the part of the representative of the Spanish crown ; and unless something of a mollifying Influence arises, the "ever-fighting isle" will soon be heard from in earnest.

Special Notice.

Children's Frogressive Lycomm No. L. Bassions every Bunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street. near Tremont. All scats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Wood-bury, Corresponding Secretary, 45 Indiana Piace, Boston, The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously College Hall, 34 Resex Mireet.-Sundays, at 10% A. M., 3% and 7% r. M. Eben Cobb, Conductor, renewed. Subscribers intending to renew will Engle Hall, 616 Waahington Street, corner of Basex, -Bundays, st3% and 7% F.M.; also Thursdays at F.M. Able speakers and test mediums. Excellent music. Presnott Robinson, Chairman. save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present 1631 Washington Street, -The First Spiritualist Ladies' Aid Bociety meets every Friday. Mrs. H. O. Tor-by, Sacratar subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the olroulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLEY & RICH, Publishers. Un elses. - The Ladjes' Social Ald Society meets in Mrs. Buffum's parlors, 196 Chestmat strett, every Friday after-noon and evening. All are invited. Mrs. E. Hi Fratt, President; Mrs. M. A. Dodge, Societary. College Hall, 84 Essen Street .- Owing to Eben

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oopy, 15 cents. MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

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Brech Netless Berty cents per line, Minton, sech insertion. Buthess Carda thirty cents per line, Agate, each insertion. Notices in the editorial columna, large type, leaded matter, fity cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at centinged rates must be left at our office before 19 H. on Batarday, 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 occupied by the cut will be one-half price in ex-cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any

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Bex 1868. 1#13w*



Michigan Spiritualists

Will, beheld at Haslett Park, commoncing Aug. 3d, and closing Bopl. 5th, 1837, including five Sundays. Haslett Park was formerly called Nemoka. LIST OF SUNDAY SPEAKERS.

LIST OF SUNDAY AFRAKENS, Bunday, Aug. 23-10:30 A.M., W. H. Blair, Chicago, Iil. 2 P.M., speaker selected by the manager, 7:30 P.M., speak-er selected by the audience. Bunday, Sept. 4-All prominent speakers in attendance will be invited to make short speeches. Interesting exercises will also be held on week days. Jv23 is

Jy23 THE

Hidden Way Across the Threshold:

OR, THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS.

In Explanation of the Concealed Forces in Every Man to Upen the Temple of the Soul and to Learn

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From Night to Light; God and the Divine Image; Sacred Symbols; Man and the Opportunities of His Life; Soul and Bpirit Boul; The Astrai Body; A Workl's Religion Adept, Seer and Micdiumsbip; Cultivation of Spiritual Gits, or the Guidance of the Unseen Hand; Spiritualization of Mat-ter; Metaphysics, the Prayer of Thought, or Expression of Infinite Mind; Evolution and involution; The Great Mya-tery, or the Hilden Way; The Many Mansions; Tranha-tions or Thoughts from Other Tongues; The Temple With-in; Gathered Sheaves; Across the Threshold.

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The Guidance of the Unseen Hand.

CONTENTS.

BY J. C. STREET, A. B. N., Fellow of the Order B. S. S. and of the Brother-hood Z.Z. R. R. Z.Z.

turned to Boston from his annual trip to Saratoga ment in BANNER for particulars.

The Spiritualist Camp Meetings are better attended this year than on any previous year, and there seems to be more of them. The report of the Seybert Commission has not shaken the faith of a great many-none that we have heard of .- Truth Seeker, N. Y.

Miss Annie L. Olark, Guardian of the Boston Ohildren's Progressive Lyceum; has been quite ill at her home in Boston. Her many friends will be pleased to learn that . she is fast regaining her health at Hope Farm, Bolton, Mass.

Francis B. Woodbury will be at the Ocean View Hotel, Block Island, B. L, until Sept. 10th, going thence to Bolton; where he may be addressed until Sept. 25th.

Mrs. Richmond at Onset Bay. To the Editor of the Banner of Light :

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One of the pleasurable incidents that marked the brief sojourn of Mrs. Cora L. V. Richmond at Onset Bay last week; and contributed in no at Onset Hay last week; and contributed in no small degree to make her visit the most memo-rable feature of the meeting, was an evening reception at "Bay View" Cottage, the beauti-ful summer home of 'Mis' Jennie Ricker. Al-though those present numbered nearly one hun-dred, it was to be regretted that the capacity of the parlors made it necessary to confine the at-tendance almost entirely to mediums and Mrs.-Richmond's older acquisintances and personal friends, the set of the the the set of the set

tendance almost entirely to mediums and Mrs. Richmond's older acquaintances and personal friends.
During a period of two hours the controls of this gifted medium were sedulously piled with questions, many of them calling for both reconditions of the influences of this fady, the fature of the influences of the influences of the intellectual fature of the spiritual banduet; the control work one and all were promptly and pointedly answered. As a fitting termination to the intellectual fature of the spiritual banduet; the control work of the spiritual banduet; the control work as a fitting termination. To the intellectual diar fature of the spiritual banduet; the control work as a fitting termination. To the intellectual diar fature of the spiritual banduet. The control work as a fitting termination for the intellectual diar fature of the spiritual banduet. The control work as a fitting termination for the intellectual diar fature of the spiritual banduet. The control work and the spiritual banduet. The spiritual diar of the spiritual banduet. The spiritual diar of the spiritual banduet. The spiritual diar of the spiritual din the spiritual

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A GLOBIOUS (7) GALAXY .- At last accounts Prof. Dayton, the "exposer," was at Bouse's Point, N. Y.; "The Palmer Brothers," "wonderful mediums," were disgusting the people, of Rutland, Vt.; and a peripatetlo Starr was preparing to rise somewhere in the Empire State. We tender our sympathies to the denizens of these afflicted localities.

"Well," said St. Peter, opening the gate, "who are you ??" "I'm a baseball umpire." "Come in what is leit of you, my poor man. It is those who suffer most below who find easiest entrance here."-Courter.

Rey. Dr. Parker, of London-who some people subposed was to take the belm at Plymouth Church-was among the arrivals in New York from Europe on Aug. 28th. He says, however, that he has not come to take Mr. Beccher's place.

Resolute Old Lady, on the ferry-Young. man, I wish you'd throw away that nasty clear; it's making me slok. Wavering Young Man, meskly compliant-Me, too.-Brookiyn Eagle.

Rider Haggard's new story is entiled "Tale of Three Lions." That is like Haggard to write about impossi bilities. Three lions with one tall will give Mr. Bar num something to think about.

"Queen Christina of Spain, in a few short years, may be seen: at the chamber window, gestionlating vio-lently at a boy in the back yard and shouting : "Here, you, Alphonzo Elonze Amadeo Montpensier Maximil-fan Carlie Phillippo Alberto Miguel Fadrillo Memanez Santillos Qdintana Zorillo, come right in out of that wet grass!"- Washington Post.

A JUST TRIBUTE TO NAPOLEON .- Two things Na poleon accomplished i he opened the way for ability of all kinds, and he dealt the death blow to the divine right of kings and all 'the abuses which' clung to that superatition - Oliver Wendell' Holmes, in September Allantic. Come 1 200 01

Dr. Blunt has made a serious mistake ; he wont from the camp ground to Olinton and healed a lady whom the doctors were getting ready to whittle up. They, were a harpening their instruments to take off a leg and an arm. Dr. B. cured both, and brought upon him-self the wrath of the M. D.'s, who threaten to have him arrested if he interferes with their putties. In the future: New Thought.

David Sherman: and Frank Purdy, printer boys at the Genow (Neb.) Indian School, are out with an ap-peal to the press fraternity and the public for pecuhiary help in obtaining a printing press, etc., for their paper, "The Pipe of Pecce." Two hundred and filly dollars they think will complete their, out at satisfac-torily. Horace B. Chase, Superintendent, endorses their request. Those favoring the project can for, ward their offerings alrest to the lads at the above

014 111

day is stormy, at the Universalist Church. Mrs. Jannett Hagan, mother of Miss Jennie B. Hagan, is, we are sorry to learn; quite seriously ill from lever and solatio rheumatism, at East Holliston, Mass.—Miss Jennie B. Hagan has filled her appoint-ments at Cassadaga Lake, N.Y., and Farkiand, Fa., successfully, and is now at Sunapee Lake, N.H. She goes thenee to Queen Oily Park, Vt. to remain till the close of the Camp; will begin her regular fall work Sundays 18th and 25th of Sept and 2d of Oct. at Wash-ington. N.H.; Oct. 9th, 16th, 23d she speaks in Green-wich, Mass.; Oct. 28th, 20th, 30th, at Plymouth, N. H., State Convention; Nov. 6th, 15th, 20th, at Whis at Work Doster, Mass.; Dec. 4th, 11th, 18th, 25th, at Philadel-phia, Fa. Miss Hagan will engage for week evening lectures, either scoraraeity or in courses of aix orenings, during October, November and December.

Mrs. Isa Wilson Porter's address for the month of September will be 449 Central Avenue, Cincinnati, O. She will respond to calls as platform test medium.

Mrs. Jennie K. D. Conant will be at her office in Bos-ton after the 7th of September, where she will be pleased to meet her friends and the public.

Dr. Dean Clarke, having had a reireshing season of rest in Vermont during the beated term, is now ready to answer calls to speak wherever his services are de-sired. He can be addressed in care of this office.

Correction.

To the Editor of the Banner of Light :

Please allow me to make an important correction

in "Cleveland Notes" in your issue of Aug. 6. The item "Hymenial" furnished by myself, and alluding to the marriage of Mr. Wm. Whitworth to Mrs. Lillian Fenn, at Knoxville, both formerly of the Oléveland Lyceum, appears to be erroneous, as Mr. Whitworth denies the report in the Cleveland Leader of Aug. 22d. His statement is probably more "authentie" than that from whence I received my information.

I wish to correct the mistake; and trust that beyond the temporary embarrassment to both parties no very serious effect will be produced.

Yours for truth, THOS. LEES.

A Card from Mrs. Bichings.

I am just recovering from a severe lilness-prostration, induced by the excessive heat-which must serve as my excuse for delay in answering the numerous letters of a business and social character received dur ing the past two weeks."

I do not wish for yourself, Mr. Editor, or your readers, anything but the best of health, but if illness ers, anything but the best of health, but if illness must come to any away from their "ain fireside," then the very best wish I can have for them is, that it may befall them in Washington, and within the sym-pathetic sphere of the Ciendaniels, Mellings, Me-Ordarya, Cabella, Sallers, Bestons, and others, who united with these in timely and sell-forgetful ministra-itions to the "atranger within their gates." "Do all whose loving attentions to me in my suffering prevented, me from missing "my own," I desire through your columns to tender my sincere thanks, (and to searce them of my deep and lasting gratitude. "201 A street, S. E., Washington, D. C.

Horsford's Acid Phosphate, Charm-ing Effect. Dr. J. R. SowAirz, Harrisburg, Pa. sys: "I fued it in a date of dyspepsia, with charming effect, and am much pleased with it."

ARE you Ill? Send lock of hair to J. W. FLETCHEB for examination. 6 Beacon street, Boston

Spiritualist Camp-Meetings.

PERINE MOUNTAIN HORE. - A Sundsysternoon meete-ing (at 3:20) will be held for the summer at this place-near Summit, N. J. The Camp-Meeting heretofore held at Needsminy Falls nov takes place at this locality. Its ninth singuas session will close Bopt, 10th. THEN NAMETO (CONN.) BY DITUALINT CAMP-MEETING closes Bopt, Status

THE QUEEN OF PARE CANF MEETING, Burlington, Vt. closes Hept-12th. Hickory Constanting

CARSADAGA, LARS, N. Y.-Oamp-Meeting will close Monday, Sept. 4th.

ve the right to reject any and all electrotypes.

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

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Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 100. postage. 4w^{*} Au13

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LIGHT. BANNER OF

Message Department.

The Measures published under the slove heading indi-site that spirits carry with them the characteristics of their barth-life to that beyoud-whether for good or will; that those who pass from the carthy sphere in an undeveloped rate, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-tions. All express as much of truth as they perceive-mon. All express as much of truth as they perceive-mon. All express as much of truth as they perceive-mon more. This our earnest desire that those who may recognize the measure of their spirit friends will verify them by in-forming us of the fact for publication. All fits our earnest desire that those who may recognize the measure of the publication. All fits our earnest desire that those who may recognize the measure of the publication. All fits our earnest desire that those who may recognize the measure of the publication. All fits our earnest desire the sheart fits department of the Lawis B. Witson, Chairman, Lawis B. Witson, Chairman,

The Free-Circle Meetings At this office will be resumed on Tuesday afternoon, Sept. 13th.

SPIRIT MESSAGES, GIVEN TREOUGH THE MEDIUMSHIP OF The M. T. Shelbamer.

Report of Public Seance held May 81st, 1887-Continued from last issue. Mary Ann Brewster.

I come to you, Mr. Chairman, as a young wo-man, yet if I were in the body my form would be aged and bent. I do not feel this affliction; it does not wear upon me in my spirit-home. It may be asked why I have come, and I might not be able to satisfy the inquiring mind, but I cal it will be an edvantage to myself if to none feel it will be an advantage to myself, if to none other. I do not say this in a selfish way, but we all have need of every advantage in our de-

we all have need of every advantage in our de-velopment, and I think we have a right to take hold of such things as this if it will help us to understand life and its duties. My connections live in Barnstable, and I have a fondness for that place and for near places; they are familiar to me, though time has pass-ed since I trod those parts. I have not kept away from scenes that were once dear to me because the body was laid to rest. No: I have watched events, I have seen people go out into new lines of life, and I have been very anxious to have those lines prove of good use. I have with me a good many friends who join me in my greeting and love. They do not cling to the old ideas that possessed them here. I have given mine up long ago. I believed in the

The in my greeting and love. They do not ching to the old ideas that possessed them here. I have given mine up long ago. I believed in the Bible-well, I believe in it now, but not in just the same way that I did when it was to me the infallible word of God, and every letter it con-tained was sanctified as coming direct from his Godship. Now I see that it was the work of many: that it tells a good many valuable truths, and contains much that is useful; but you see, sir, I look on it in a different light than I did in the past. I had to spend so much time in searching it over and trying to get at the hid-den meaning of its words and records before I understood it as I do now. It was pretty hard; I didn't like to let it go; it took a great hold on my heart, and it seemed like tearing out something that had got to be a part of it. Well, I had to do it; others have done likewise; and we are the better for it now. But we would like to have this work commenced by friends and neighbors here on the earthly side, so that they will not have to go through the painful they will not have to go through the painful part of it after they get outside the body. It is rather hard to look back and think that time has been wasted and faise lessons learned; but we have to do this when we come to face ourselves and see just where we might have done

selves and see just where we might have done better and been stronger. I see a great many spirits who are troubled that way; they don't come back and tell much about it; those that do come usually say they are happy and are well off; they put the best side out to this world. I understand that they do n't tell of the struggles, and trials, and trib-ulations they have waded through before they got to happiness. Perhaps it is all just as well, but I like to have people here understand that but I like to have people here understand that it is n't all smooth sailing on the other side; they have got to encounter some breakers and rough currents before they get to the safe and bright harbor. What I want is, not for any one to shrink

What I want is, not for any one to shrink from this, but to be ready to face it—to put the best part of themselves into it—then they will get along and find a brightness when they deserve it. I rather thought a part of my ex-perience, as we used to say at "inquiry meet-ings," might be good for those who listen, and I beg your pardon if I have gone too far. I am Mary Ann Brewster.

Joseph Waterhouse.

I am attracted back to earthly life, but prin-cipally to Middiboro, Mass., for there are hearts that hold a fondness for me, I think, and cer-

erwise bringing to humanity an understanding

with their experiences as to almost feel sad and depressed because of those events which seemed for the time to be unpleasant; and yet from my spirit home I can see all is for the best and tending toward the unfoldment of the inner powers, the development of character, and I know that our Heavenly Father knoweth just what is best for each one. I can hardly express my thought as it wells up toward dear hearts on earth; but I waft them my greeting and my most earnest love. Those dear ones who have been united to me, and I to them, in the higher life, join me in greeting and gladness of spirit, in sending out the best influences we possess for the blessing of those on earth. I feel that what I say will be understood. I know that it will be received by hearts united to mine. A knowledge of the Spiritual Philosophy has not been denied them; they have gained an understanding of unseen things much more clearly than have many human beings; but there is still a great deal to learn, and would have their minds ever on the alert to gain new truth; I would have their spirits ever in a re-cention.

have their minds ever on the alert to gain new truth; I would have their spirits ever in a re-ceptive condition to understand the brighten-ing things of spiritual life; I would have their souls kept in such a state of pure thought and effort as to make their lives increase in sweet-ness year after year. I am doing what I can; other dear spirits are joining in the work, seek-ing to guard and bless the loving and loved heave on this mortal shore.

hearts on this mortal shore. I direct my message to New York City, and I send my influence with it. I shall go in spirit, and shall do my best to make my power felt, because I see that in the future a certain work can be performed; I see that one very near to me is to send out a special magnetic power that will be of service to others in need, and I shall try to unite my forces, if possible, with his, for more effectiveness. It will not be understood at present, but when the way opens it will be known to what I refer. Lucia Cassidy.

Amelia Morris.

That was a beautiful spirit, Mr. Chairman, and I feel that in following in her wake I may perhaps get something good from her influence. I have tried to speak here before, but with out success, as I could not manipulate the in-strument. I had to learn how, just as one is obliged to learn how to make use of the tele-graphic machine before he can send a message over the wires. I know there are others who

over the wires. I know there are others who do this work for those who cannot do dt them-selves, as there are people who send the tele-graphic message, who utilize the machine, but I have thought if I could learn it myself it might be a good experience for me, and so I have waited for this time. I come from Jersey Oity; my name is Amelia Morris. I have a sister who is my nearest rela-tive, and to her I send so much of love and friendship. I do not know as she will under-stand it, or be able to realize I have come back; but to her and to my friends everywhere I send my most earnest thought. I wish them to feel that I do come to them, and that I wish to be recognized. recognized.

My life was not a lengthy one, but it was filled with experiences and with work. I found many duties pressing upon me and demanding my attention. I will not say that I always at-tended to them, with calmness and without a and I wished to be free from them, but I was to bliged to face them day after day, and I tried to do well with them. Those duties, or such of them as remained, were taken up by my sister, and she has been carrying them on faithfully. I believe that her spirit is more submissive than mine, for she has shed around a beautiful induces the beam of the faithfully. influence that has made itself felt in mapy WRY8.

ways. I wish to tell Sarah that we have not been unmindful of her life and its effects. I say "we," meaning mother and others, along with myself. We have tried to help her and to bring strength for her work. Since I passed away strength for her work. Since I passed away she has given up some of the labor which fell upon her, and that was well, because it is now taken in charge by others who can purate it ; but those duties which remain are still heavy enough, and she needs assistance from those who are on the spirit side. We bring her much-love, and wish her to feel our interest, and, if possible, seek an interview with us through some channel near home. I cannot tell if this can be done; I do not know what avenues there are for communications, but I hope one may can be done; I do not know what avenues there are for communications, but I hope one may be opened. My sister is herself mediumistio, and sometimes feels the pressure of fingers upon her brow. She wonders what it can be, and I want to tell her it is sometimes made by our mother and sometimes by myself.

Report of Public Seance held June 3d, 1887. Spirit Invocation.

erwise oringing to humanity an uncerstanting of its purpose. Q.-[By M. Lewis, Jersey City, N. J.] Please give some information regarding the social and domestic life of the inhabitants of the spirit-world, their places of abode, and methods of obtaining food and raiment; also, by whom and in what way a spirit is clothed, upon its advent in that world? A.-We can only briefly touch upon this sub-A.-We can only briefly touch upon this sub-ject to day, as to elaborate upon its details would exhaust more time than we have at our

ject to-day, as to elaborate upon its details would exhaust more time than we have at our disposal, yet at some future hour we may take it up and continue what we start upon at this time. To give you an adequate idea of the so-cial and domestic life of spirits—those human beings who have passed through the experience of an earthly life and entered another world— would be as difficult and far-reaching as to give you an adequate idea, in a few moments of time, of the various methods and manners of domestic and social life of the inhabitants of this plauet, because spirits vary in thought, in habit and tendency, in inclination and study, fully as much as do the various people of this earth; because one community of spirits may lead one kind of life, pursue one method of social enjoyment and association, study cer-tain lines of instruction, while those of another community might find their method of life, their habits, their social existence entirely dif-ferent from the first, and so on. Suffice it for us to say, that in this existence spirits are so-cially inclined. As the intelligence of man un-folds in the spirit-world, and various parts of his nature come into development, the intel-leat show done part availing it is the savenues. cially inclined. As the intelligence of man un-folds in the spirit-world, and various parts of his nature come into development, the intel-lect alone does not expand itself at the expense of other portions of the man, but as the intel-lect unfolds, the social or affectional nature begins to flower out, to put forth its best im-pulses, and to manifest in external ways; con-sequently, man becomes more fully a social being there than he proves himself to be on earth. He desires to come into harmony with his neighbors and friends, and so he enters into a social circle with those he can sympathize in the power of thought and understanding are brought near to his soul. These spirits may gather into groups for social entertainment, for soul-refreshment; their domestio life also may be somewhat after the manner of the do-mestio life of earth; for spirits seek their home associations; and delight to dwell in families; but those families are not always confued to them, and wives. Spirits sometimes open their homes to friends who are sympathetic with them, and we may find a large number inhab-iting one domicile, uniting in one family circle of love and of sympathy. We have may, many such homes in the

iting one domicile, uniting in one family circle of love and of sympathy. We have many, many such homes in the spirit-life, and we would like to proceed, if we had time, in giving an idea of the raiment, food, and other conditions of the spirit, and how obtained; of the labor, study, social enjoy-ments, and so forth, of the inhabitants of the spirit spheres. Sometime we may do this, but to-day we cannot; suffice it to say that every spirit is provided with that food which he craves, although all spirits do not obtain it in the same way. For instance, one spirit not having thrown off the outer material condi-tions of life, even though he has parted with having thrown on the outer material coun-tions of life, even though he has parted with the mortal form, feels a craving for physical food, and to obtain it he must return in contact with some mortal, and gain the gratification The provided in the second s with some mortal, and gain the gratification for his appetite through the physical organism of a mediumistic instrument. Another spirit may have a craving for the more refined fruits of the spirit life, and has the opportunity of gathering such, for there are fruits growing in the other world. And yet another spirit, more highly advanced still, may not feel this craving for outward substances, but when there is a relaxation of the vital forces or a weakening of the system because it has parted with its mag-netic qualities, such a spirit, highly exaited and refined, will be able to draw into his sys-tem from the atmosphere those elements of nourishment which he craves, which are neces-sary for his sustenance. So we might go on indefinitely speaking of the methods of life of spirits who have passed from the earth, and yet we could not give you an adequate idea of spirits, like mortais, dwell in communities, they live in different portions of the atmos-phere, and come under. various laws, but are not all alike in their habits, tastes, desires and pot all alike in their habits, tastes, desires and print and the spirits habits, tastes, desires and pot all alike in their habits, tastes, desires and pot all alike in their habits, tastes, desires and pot all spirits habits, tastes, desires and

kind to me in San Francisco are very dear to my heart at this time, as I think of all that There is one couple in that city who did the best they could to make my lot happy when I sought to exercise my mediumship. I find late-ly they have been passing through adverse con-It they have been passing through adverse con-ditions or circumstances, and are not as pros-perous as they have been, and the prospect looks dark. I felt so sorry I have thought if I could only give them something of the abun-dance of the spiritual life that could enter their mortal existence and be of practical use to them, how happy would I be. I have in the spirit-world many beautiful things that are very sweet to me, and I would like to ather them up and place them before those friends; but I understand while they might cheer the spirit they can be of no real service to my friends in their present depressed circum-stances, because it is financial troubles that press upon them. I bring my love to those friends, and to all others. I wish to tell them that the spirits are doing all that they can to help them, and I think the time is not far distant when they will feel their lot is brighter; the shadows will not feel their lot is brighter; the shadows will not continue all through the summer-time, but will fade away now in a little while. I shall do all I can in this way, and I think such work is as good as any that a spirit can find to do. These people have been kind and generous always; they have tried to do their duty; they have helped others along who needed assistance, and it seems to me that we of the spirit-world who know of their case; can do nothing better than to try and repay them for something they have done. done. I also wish to say that I have never forgotten the kindness of my good friend, Thomas M...-who was a dear old friend to me-and many times has the thought of his kindness flashed over my mind. I feel that I would like also to bring to him from the spirit-world something that would bless and brighten his life, that would make it richer and sweeter, and help him along over the rugged ways, for I know. done things have not always been as comfortable and bright for him as he would like to have them. I wish him to know I have not forgotten any kind act or word of the past. I have treas-ured them all up in my spirithome, and they ured them all up in my spirit-home, and they have been very precious to me. I hope sometime to meet every friend on the other side, and to show them how truly I do appreciate all of the past that has been of so much service to me. I hope no friend will think I have neglected him or her because I do not speak their name. I remember all, and had I the power I would visit each one person-ally with side words and influences as would

the things of earth, and especially in the spread of this spiritual truth. I wish it could enter every home and take hold of every life; I would be very glad to do something in the way of helping it along, if I could. I, with other spirits, have tried to awaken an interest in the wichity of my old home, and in the homes of my friends; we have tried to bring some influ-ences that would be felt, that they might know there was a power outside of the physical; but there was very little accomplished. We have not the means and facilities for the spread of this light that you have in the big citles, and so we must be contented if we only see it growing

we must be contented if we only see it growing very slowly, if only a word takes root here and there, or an influence is felt now and then which proves itself to be something beyond the mortal conditions of earth. I was permitted to come here to day to speak. Mr. Chairman, because it seemed as though really some word ought to be sent to far-off Willoughby, for it seems as though the place needed an awakening, and I do not know of any other spirit who has accomplished any-thing in this line. Not but what all who live there have friends on the other side anxious to come to them. I have seen many trying their come to them. I have seen many trying their best to get a word in or to make some move-ment that would be understood.

ment that would be understood. There is a young man, Marshall, who is trying all the time to send a few lines to his friends; and I have seen an old lady by the name of Peaks, who has almost worn herself out, if you can say that of a spirit, in making the effort to get the attention of her people, and have them understand she can come and watch over their lines. Using the set of the set and the of the

the time, each one has his or her primute to for low, and sometimes it leads one out to a far distance; but we do not mind anything about it, for we know that true love, sympathy and affection always obtain in the split-world; that though separated externally, we may come together in thought and in loving association et any time.

at any time. I have no especial word to bring, only that we are trying to advance; we see things only that we are trying to advance; we see things some-what differently, and have gained the best part of our growth and knowledge on the spirit side; but we remember earth-life and the dear ones, and we do what we can to bring influences of peace and assistance to those who yet struggle amid the trials and difficulties of earth-life.

Louisa Hill.

Louisa Hill. I do n't know as you admit any one who comes so far off as New Orleans, Mr. Chairman. [You are welcome.] Well, then, you are very kind. I feel like astranger in coming here to encroach upon your hospitality, though I know of no way to get to my friends unless I do so. I might call myself an old lady, but really I can't do so con-sistently, because I have no such feeling as age brings. I do not feel worn out under the bur-den of years in spirit-life; I feel happy in the existence which is mine. I have friends in spirit-life, and live in pleas-ant companionship with them. I also have

SEPTEMBER 3, 1887.

ment of earthly affairs, although those exer-cised my mind a little while after I went out from earth, but I have matters and events to talk over in private, if I find the way open for me. I have also with me friends and relatives on the spirit-side, who would like to make them-selves known, and some of them will accompany me when I try to give a personal, private com-munication, if they are encouraged to do so. We are anxious to establish our identity to the dear ones whom we have known and loved, but we can only make the appeal, trusting we shall be met half-way and be given those opportuni-ties we esek.

be met half-way and be given those opportuni-ties we seek. This life of the spirit is very broad and free, yet we feel limited in coming in contact with material things, because these set up a barrier between ourselves and those dear hearts on earth whom we would like to guide and come into intelligent communication with. I send my love; I wish my friends to know I am interested in their welfare. I see what takes place with them from time to time. I have noticed chances and events coming into

takes place with them from the to the to the. 1 have noticed changes and events coming into the lives of some of my friends, and I could ex-press myself upon them, I think, in private, if I had the proper machine for so doing. J. Milton Jones.

Hannah Lee.

Some of my friends have opened a circle for the investigation of Spiritualism. They are none of them real believers in it, but they have concluded to give earnest thought to the sub-

Teaks, who has a spirit, in making the effort to get the attention of her people, and have them understand she can come and watch over their lives. I only mention these as examples of the many who are pressing round for this purpose. My name is Madison Hurd, of Willoughby, Ohio, and I was the son of Luseba Hurd. I should not say was, for I am at present the same. I feel I can always claim the relationships that were mine here, and I shall indeed do so.
I am not alone in the spirit-world; quite a number of our family are there in pleasant association; but we do not remain together all the time, each one has his or her pursuit to follow, and sometimes it leads one out to a far distance; but we do not mind anything about it, for we know that true love, sympathy and affection always obtain in the spirit-world; they and is an in the spirit-world; they about it, for we know that true love, sympathy and affection always obtain in the spirit-world; they and is an interest the spirit-world; they about it to the spirit-world; they about it to the spirit-world; they about it for we know that true love, sympathy and affection always obtain in the spirit-world; they about it to the spirit-world; they about it for we know that true love, sympathy and affection always obtain in the spirit-world; they about it for the spirit-world; they about it for the spirit-world; they about it to the spirit-world; they about it for the spirit-world; they about it for the spirit-world; they about it for the spirit-world; they about it to the spirit-world; they about it for the spirit-world; they about it to the spirit to the spirit-world; they about it to the table they about it

non. The six months have not yet elapsed, but

The six months have not yet elapsed, but they are drawing to a close. I have tried to speak here and give my friends word of my coming, but for some reason I could not force my way in; there seemed to be a pressure brought upon me that I could not overcome, and I was obliged to stay outside the large cir-cle of spirits which I see around here. To day I have had no difficulty in coming, and I am glad to speak, for I would not like to have my friends give up their investigations—I would rather they continued them for a long time to come. I see there is strong mediumis-tic power, and that they may yet get some-thing very good if they only wait in patience, but I do not think it a good plan for them to change about from house to house in holding their sittings; I think it much better for them to meet regularly in one place so that spirits may magnetize the apartment used and bring all their forces there. By changing from week to weak they break un our forces and we have may magnetize the apartment used and bring all their forces there. By changing from week to week they break up our forces, and we have to begin over and over again, so that we do not gain an increase of power such as we might do if they met at one place one hour regularly. I wish to say that it was really I who mani-fested on that occasion of which I have spoken. L did not make the movements myself, but a

again if they call me, but they must be willing labal give such a message as I think they most need; because, it seems to me, they need to develop strength of character, and not be so I used them my love-i have a great deal for them. I will be delighted to help on any man-ifestation that comes to them, and I think it will not be a very long while before Mrs. Wells is developed as a trance medium. I see spirits manipulating her brain night after night; and sometimes I can see communications written printed page; and in the time to come, when this occurs, she will certainly be obliged to speak of all these communications by the power of the spirit behind her. Hannah Lee.

tainly I do feel warmly toward them, and as though I must try and send a few influences that will be felt and understood. I am called Waterhouse. Joseph

I feel to day as though possessed of a physical body as real and substantial to me as the one 1 cast off, and better adapted to my use. I one I cast off, and better adapted to my use. I feel well, and have no weakness of the lungs or internal organs, such as assailed me here; that has all departed, and I want every one who has an interest in me to realize that, standing apart from earthly life and yet in connection with it, I.feel as though I had gained another lease of life, one that extends indefinitely and that is to be used for some good end. Yes, I have faith in myself to an extent and I think have faith in myself to an extent, and I think every man should have. To be sure, here he is governed by circumstances, and cannot make of his life all that he wishes to, but I find that one who has a confidence in his own powers is the one most likely to succeed. I do n't believe in one most likely to succeed. I don't believe in a man pushing ahead aggressively, showing him-self to be an arrogant creature, caring but little for the rights of others but asserting his own personality (that is not what I mean by having confidence in one's self). I mean for a man to study his powers and try to understand what is in him, and then, when he learns what he is good for, to have confidence enough to make the effort to be something and to do something.

Mr. Chairman, I am not going to tire you out by any long talk. I come here, as I said, to try and reach human hearts on earth that I feel drawn to, to send them out a good, strong word of cheer, and have them feel, if possible, more than is expressed by the mere word. I see them struggling amid some difficulties that are rather unpleasant; they seem almost to be pressed down by circumstances at this time, but I want them to try to keep the head up and set forward to do the best they possibly can in battling with these conditions, and to have faith that they will soon stem the tide and be faith that they will soon stem the tide and be in a clear position. I believe they will. I do n't bring them a faise hope. It seems to me, as I look ahead, that the clouds are already breaking, and that the sunshine is to come be-

breaking, and that the sunshine is to come be-fore many months have passed away. I think what I say will be seen and under-stood, and I hope my friends will feel that I am warmly interested in all their concerns. It is not because I do not wish to come that I keep allent; it is because I lack the opportunity of expressing my presence to them. If they do not hear from me again they may believe that I am doing what I can to help them along, and looking forward to the time when we shall all meet in another world.

Oh i our dear father in heaven, just as we are, we yield ourselves to thee. Limited by the conditions of external life, pursued by the temptations and difficul-ties of time and sense, broken as we may be some-times in spirit, in need of divine assistance, struggling amidst the shadows of the outward, yet we acknow

times in spirit, in need of divine assistance, struggling amidst the shadows of the outward, yet we acknowi-edge and recognize thy care, thy boundless mercy; and would at this time gather up the experiences of our lives, the aspiritations of our souls, the best impuises of our beings, and lay them before thee. We give ourselves to thee at this hour in consecration of the thought that we are thy own, thy children. inheritors of immortality, partakers of divine life. We may but dimiy see at the present time all that mankind may be-come; we may perhaps pay too much attention to the outward life, to the conditions and limitations that eramp the external, but yet in moments of reflection, of contemplation, we realize our nearness to thee, our relationship to the Divine Father of all, and we would turn in trusting confidence toward thy love and thy protecting care, feeling that they will not be denied. Oh our Father, we ery out to thee at this moment; we ask thy divine blessing, thy helpful assistance; we would see a guiding hand through all the shadows of life; we would hear sweet strains of angelic music calling us higher, still higher, in spite of the din of earthy conflict and strife. We ask the blessing of angel loved ones at this time ; we would come into as sociation with thy dear messengers of peace and love. Oh i my they be given power to go forth to homes on lation with thy dear messengers of peace and love Oh i may they be given power to go forth to homes on earth, bearing the sad and weary-hearted tender con-solations, earnest, helpful influences, and ministra-tions that may be required.

Questions and Answers.

CONTROLLING SPIRIT.-We will now consider your questions, Mr. Chairman. QUES.-[By L. H. Huntoon, Madison, Me.] What is generally the object for which strong physical manifestations, such as stone-throwing and tumultuous disarrangement of furniture,

and tumultuous disarrangement of furniture, are produced? Ans.--If we presume that these physical de-monstrations are made by wise and intelligent spirits, the object must be to attract attention, to give mortals in the vioinity of these occur-rences something to ponder, something to think strongly upon. It may be that some one or more of the invisible world may desire to com-municate with earth and with friends they have known, and may not find the proper agency for giving an intelligent communication, but they may find such an abundance of magnetic and physical force combined, in certain localities, as they can utilize as an instrumentality for the production of such strong or vigorous phys-ical movements as mentioned by the questioner, and the spirits go to work and make use of this power, knowing that it must attract attention, and that those parties who study the phenomargenering my presence to the optimized of a service in the split of optimized of the service in the split of the service in the split of the service in the split of the split of

I hope I may call you friend, Mr. Chairman, though you are a stranger to me. I feel very friendly in coming to you, because you seem to stand as a sentinel here and to the whole to stand as a sentinel here and to the whole world, because I feel in harmony with it just at this time. Not that I was always in har-mony with life and with people; sometimes I got a little out of sorts, the same as we all do when we have to struggle along with things that are not pleasant to bear; but in coming here to day I get into a good atmosphere—any-way, I feel in harmony, and just about right in coming to say a word. I do n't know, sir, as anybody will care to hear from me. I would like to have them give me welcome, of course, but I don't depend so much upon my neighbors as to feel put out if I

me welcome, of course, but I don't depend so much upon my neighbors as to feel put out if I am not received. I know they can't see things, especially about this spiritual side, just as I do, and if they can't comprehend 'em I'll not blame them a bit for giving them the cold shoulder. What I want is to try and help some one on earth to comprehend these things; to give them a little insight into them, so that they will have a clear idea of them before they go to the other alde.

they will have a clear idea of them before they go to the other aide. I was from the Old Pine Tree State. I feel very good when I think of that part of the country—it seems like home to me! Perhaps I shall be recognized down in Bangor, but if I'm not, why, I shall not sit grieving and wear-ing my heart out about it, but I shall think it is because the poor old man is forgotten a bit. It may be just as well, because I've got a good It may be just as well, because I've got a good footing on the other side, and I am getting along there about as well as I might expect to. Now, if any one wants to hear from me in their own homes, why, all they have got to do is to open the way for me to come. I dhe very glad to do it, I am sure, and I think I could find something to talk about. I used to be a pretty good hand at spinning a yarn, as the sailors say, and if I got hold of a good machine I think I could make it run until it had run down. There are some pretty good mediums down that way. I've heard tall of 'en, and I've come very close to one or two, so it don't seem as though it would be for lack of instruments that I'd be kept out.

I don't care anything about the old papers. I don't care whether they were all found or not. I suppose things were settled up pretty straight: It don't bother me now. I 'ye let all those things go, and I am satisfied to have things just move along the best way they can. I don't take any hold of 'em. I've got other things to attend to on the spirit alde ; and I feel interested in my friends here, and in any-body that has a kindly heart, whether I knew 'em or not. I want to help 'em along, and 'I shall try to do it if I get a chance to come back 'again. I am David Grant. I don't care anything about the old papers.

J. Milton Jones.

I beg your pardon, Mr. Chairman, if you feel that I do n't belong here. [You are welcome.] I made an attempt, some time ago, to get a fow words to friends. Well, sir, I succeeded al-most better than I dared to hope. 'To day I make an attempt to say a few words to my family.' I would like to get into private com-in family.' I would like to get into private com-one connected with them, and I wish that some one connected with me would relat a medium in San Francisco, and I will endeavor to come and speak on personal mattern. A few years have elapsed since I parted from the body. What a strange, eventual secon that has been to ma, if means as thought, had learned more during these family was the settle-I beg your pardon, Mr. Chairman, if you feel

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. June 7. – Apple Davis Hall; Philip Abbott; Charles Cros-oy; Elizabeth Freeman; James H. Foes; Waukaleta, June 14. – G. W. Ellery; Barna Bloan; Helen Lovejoy; James A. Ryder; Harriet Maria Longley; Lily.

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

English Names in England.

Abergavenny is pronounced Abergenny. Beauchamp is pronounced Beecham. Bolingbroke is pronounced Bullingbrook. Bolingbroke is pronounced Bullingbrook. Brougham is pronounced Broom. Bulwer is pronounced Buller. Cholmondeley, is pronounced Chumley. Cirencester is pronounced Classister. Cockburn is pronounced Cobun. Coluboun is pronounced Cobun. Coluboun is pronounced Cobor. Grosvenor is pronounced Cooper. Hawarden, Gladatone's residence, is pro-nounced Harden. Bolborn is pronounced Hobun; Cockney.

Dbun. Knollys is pronounced Knowles. Majoribanks is pronounced Marchbanks. Marylebone is pronounced Marchbanks. Norwich is pronounced Norridge. Salisbury is pronounced Sawisbry. St. Leger is pronounced Sillinger. Talbot is pronounced Torbut. Taliaferro is pronounced Tolliver. Thames is pronounced Tems. Wemyss is pronounced Weems.

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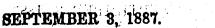
To the Liberal-Minded.

As the "Banner of Light Establishment" is not

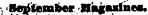
As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally shold bequests made to us in that name, we give below the form in which such a bequest should be worded in(order to stand the test of laws of the worded in(order to ""I give devise and bequestive unlost Luther Colby and Isaac B: Rich. of Betweet in Massachu-setts, Publishers, fliere intert the description of the property to be willed it with a sective the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the description of the initiation of the description of the initiation of the description of the soul and its detring progression?" the soul and its eternal progression " min get this such talouge

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BANNER OF LIGHT.



THE ATLANTIC MONTHLY gives in the current issue, paper Ho. VII. of that interesting series which Dr. Oliver Wendell Holmes is contributing under the title of "Our hundred days in Europe ;", this time he treats of his experiences on French soil. "The Becond Son" and "Paul Patoff" are given continuation-the installments being of surpassing interest ; John Bach Modister has a sketch, "Franklin in France," which no patron of the *idlantic* can afford to leave unread ; Elizabeth Bobins Pennell and Percival Lowell furnish the places de resistance of this issue in "A Study of Early Egotism" and "The Soul of the Far East" (I). Edmund Noble's "By River and Road in Russia," will be found highly entertaining to all lovers of travel and its narration ; the poetry is by Louise Chandles Moulton, Andrew Hedbrooke and William Cranston Lawton; other articles not here named, together with reviews of recent publications, "The Contributors" Club," etc., make up a charming number. Houghton, Mifflin & Co., publishers, Boston, Mass.

MAGAZINE OF AMERICAN HISTORY .-- Gen. James M. Varnum, of Revolutionary fame, is the subject of an interesting sketch by Judge-Advocate A. B. Gardiner illustrated with portraits and other engravings. H. W. Howe gives much valuable information in his concise account of " How California was Secured." The paper entitled, "Our Revolutionary Thunder," gives an account of the few foundries at which the cannon of the revolutionary war were cast. "Union, Beces-sion and Abolition," as illustrated in the careers of Webster, Calhoun and Sumner, by W. M. Dickson, will be read by all classes with deep interest, and jovers of the curious will find entertainment in "Running-Antelope's Autobiography "given in rude drawings, showing the Indian method of recording events. Other papers, with original documents, etc., complete the number. Published at 743 Broadway, New York.

CASSELL'S FAMILY MAGAZINE. - The present month's number contains the opening chapters of a new serial story by Thomas Keyworth, "A Treacherous Calm," which gives promise of being one of the best that has won for this periodical an enviable name for furnishing its readers with good works of fiction. "Three Old Maids" is the title of a short, complete story; another is "In Answer to an Advertisement " and Geo. Weatherly pleasantly narrates in verse "An Everyday Story," embellished with a page of illustrations. Prof. Blackie gives " A Man's Thoughts About Woman," and the remaining contents are of the usual variety and interest. New York: Cassell & Co.

THE HOMILETIC REVIEW .- The subject of the third criticism on "Some of the Ablest Representative Preachers of the Day" is Phillips Brooks; Dr. Baton, of Louisville, treats "The Labor Problem," and Prof. Winchell" Recent Scientific Discoveries of Special Interest to Clergymen," omitting, however, all allu-sion to the greatest revelation the world has ever known, and of greatest moment, not only to clergymen but to all mankind. Prof. Stuckenberg, in his Berlin letter, states, as indicative of a gain of the liberalizing element in Rome, that at the Villa Medici the city authorities have erected a monument to the memory of Galileo, with an appropriate inscription, and that one is soon to be placed on the spot where, Feb. 17th, 1600, Bruno was burnt as a martyr to science and free thought. New York: Funk & Wagnalls.

OUR LITTLE ONES .- "Blackberries" is the subject of an attractive frontispiece, and the flavor of summer vacation in the country permeates all the many bright stories, melodious verses and charming pictures. Boston : Russell Pub. Co., 86 Bromfield street.

GRAMMAR SCHOOL .- This is a valuable periodical, entertaining and instructive in a way to aid pupils in their school studies. From the same publishers come the Primary Monthly, and the Intermediate Monthly. Chicago and Boston : Interstate Pub. Co.

Pamphlets Received.

THE PLAGUE AND PERIL OF MONOPOLY. A Lecture on Labor, Laborers and Employés, delivered in Lynn, Salem, Haverhill and Georgetown, Mass., in the Artum of 1883. By Parker Pillsbury. 12mo, pp. 36. Concord, N. H. ; The Author.

IS THE GOD OF ISBAEL THE TRUE GOD? The Narrative of the Five Books of Moses, Joshua, Judges, and the New Testament. By Israel W. Groh. 12mo, pp. 79. New York: Truth Seeker Co.

THE OBELISK AND ITS VOICES; OF, The Inner Facings of the Washington Monument, with Their Lessons. By Henry B. Carrington, U.S. A. 12mo, pp. 47. Boston: Lee & Shepard.

EXAMINATION of W. H. Whitmore's Old State House Memorial, and Reply to His Appendix N. By Geo. H. Moore, LL.D. Second Edition, with Additions. 8vo, pp. 40.



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Boston: Cupples, Upman & Co.	FREE DIAGNOSIS	A ST TRANCE AND DE ANALA THE ANALA	ual Science. By Spirit MICHAEL FARADAY.	maux Spirit; A Strange Experience;	
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Neither the persecution that so often assails the advocates	nerate you fer the time and patience beetowed upon it.	and Fridays, when he attends out-of-town patients. Letter add researe of BANNEB OF LIGHT. 12w Jy2	cleared up the mystery which has long enshrouded the his-	portant and thrilling that has yet fallen from his pen, inas- much as it discusses questions concerning our state and do-	
and he anxiously awaited the transition which would re-	The Planchette is furnished complete with hox, pencil and directions, by which any one can easily understand		tory of the progress of the human spirit. The ground taken	ingsafter death that heretofore have been wholly untouched,	
of every new belief, nor adversity, ever clouded his faith, and he anxiously awaited the transition which would re- store to him the society of the loved ones gone before; and, now with them, enjoys the rost, peace and happinges of the Bummer-Land.	I how to use it.	NEW TRODTO ANTONAT CONCO	immense circulation throughout stance, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enabrouded the his- tory of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Deity, human free agency, instinct, spirit-communion and many other equally profound and perpieving subjects in- comparably grand. The iconcolsam of Kardeo is reverent tait; bia radicaline constructure, and his idea of the divine	and perhaps would have been for years had not this bold thinker dared to grapple with them.	
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Sawin. He was a tender, loving son and husband; a fond, indu-gent Tather, and a firm believer in Spiritialism, and was over ready to defand his ballef, in the immortality of the soul. Earth-life's weary labouts are now ended. Hest, brother, and enjoy the beauties of the new life. O.

[From the Bridgeton, Md., Bews.]

[From the Bridgeton, Mé., Sjews, J. The recent decesse of an estimable Lady, at Bolster's Mills, deserres more than a brief passing notice. Mrs. Mary Turner was a native of the fown of Olisfield, and having readed for the larger portion of her life in that fown and in harrison, she was well known and appreciated for her many excellent qualities of character, and her memory will be long and deservedly held in high estimation by her Triends and neighbors. Bhe was the daughter of Timothy and Betsery W. Fer-mald, Uorn in 1811, and was at her decease in her seventry-sixth year. Possessed of a strong native constitution, and endured the caree and responsibilities of youth and married life in a hoble mamer, siways patient and affectionate in an insidions and painful disease, which, from its nature, caused severe amiletion, and excited the most sincere sym-pathy of her friends, but through all her years of anifering and some was ever the same loving and patients man.

man, Her last moments were resignedly pesceful, and the com-panionably of dear departed ones choired her passage across the dark river. G. F. Takoms Park, D. O. Min, Turner was a confirmed Spiritualist in belief, and

was for some fifteen years a subscriber to the BANKER OF LIGHT.

100 Milders Beitege net seventen reisely finde publicant sent for side and office I find will be the public for the sent for side and office I find will be the public for the sent of for side and office I find will be the public of the public Side Bending's make a line. Ho poorry administration while

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BANNER OF LIGHT.

Haslett Park Camp-Meeting. To the Editor of the Banner of Light: The fifth annual Camp-Meeting of the Michigan

Spiritualists convened at Hasiett Park, on the banks of Pine Lake, near Lansing, Aug. 3d. The grounds have been much improved since our last meeting.

Banner of Fight. BOSTON, SATURDAY, SEPTEMBER 3, 1887.

Onset Bay.

To the Editor of the Hanner of Light: This is the seventh and last week of the Camp-Meeting at Unset. The farewell strains of the Middleboro' Band have died on the air. To-morrow the rush of travel will commence, but many will remain, however, until after the beautiful festival of the "Harvest Moon," which will take place Saturday and Banday, Oct. 1st and 2d.

Moon," which will take place Saturday and Banday, Get. ist and 2d. In reviewing the past season. I find it, on the whole, a success ; the speakers have been for the most part well chosen; the Middleboro' Band has proved uni-formly good ; the railroad officials report most favor-ably-there having been more travel over the road than ever before; and the directors tell us more peo-ple have visited the grounds than in any previous year, in spite of the fact that no steamboats have been run from New Bedord or other places. The storr-keepers generally seem quite well satis-fied, and the proprietors of the several hotels look semilingly, which i take as a good omen of their suc-cess. Cottagers having rooms to rent have had good patronage, and few houses have been unrented-those few being in the less desirable parts of the ground. Altogether, Ouset is growing - a steady, bealtby growth; it is bound, some day, to be one of the first watering places in New England, and Bpiritualists must see to it that it never passes out of their control. The past week has just been equally divided be-tween rain and subshine; the first part of the week via fell in torrents a good portion of the time, and the latter half has been most delightful-Nature, with all its charms, seemingly doing her best to make us content and happy. The meetings during the week have been as usual quite full of interest; on Monday there was a confer-ence; on Tuesday afternoon Mirs. Cora L. V. Rich-mond occupied the platform, and her controls gave us a feast of good things, I can assure you. After an-swering questions propounded by the audience for about an hour, her controls chose for the melves the subject matt-r for her address, and gave a very inter-cating discourse.

esting discourse.

esting discourse. Baturday afternoon A. E. Tisdale occupied the plat-form, and his controls gave many new and interesting

form, and his controls give many new and intercetting thoughts. This-Sunday-morning Mr. Tisdale again address-ed us, entering largely, as he did the day before, into the higher planes of spiritual helief; both lectures were of a practical and scientific nature, and highly

were of a practical and scientific nature, and highly interesting. In the afternoon J. Clegg Wright addressed a very large audience, and, as usual, heid the attention of his hearers to the close. Mr. Wright, as is well known, is one of the best platform speakers in the spiritual ranks.

nks. Joseph D. Stiles has followed each lecture with one Joseph D, Stiles has followed each lecture with one of his platform test scances, and a wonderful illustra-tion of the power of spirit control is shown through the organization of this man. Mr. Stiles has given tweive test scances this season from the platform, and more than tweive hundred names by actual count have been recognized. What a record for this noble worker! Truly be is giving his strength and vitality for the upbuilding of the cause of Bpiritual-ism.

noole worker! I ruly up is write his steered within the building of the cause of Bpiritual-ism. The officers of the Association made one of the best hits of the season when they engaged Mrs. Etth F. Bragdon to sing at the services. Both the selection and rendering of her songs have been excellent, and when, this alternoon at the closing service, she stung "Sweet Aprit. Hear My Frayer," and "Oh 1 Shall we Never Meet Again 7" so that each note could be heard distinct and clear by the multitude of people present. It was exceptionally flor, and the friends were very enthusiastic in their approval. Mrs. Bragdon has be-come quite a favorite here, and has made many friends. It is to be hoped we shall to the near future have the pleasure of listening again to ber singing in the Grove. Mr. Frank E. Crane, of Boston, who has presided at the organ and plano at the meetings held here, is mas-ter of his profession, and the soul of music is in him. Mr. Crane is better known to the musical world as Herbert Leslie, he having composed and published many beautiful songs under that nom de plume, which are being sung throughout the United States. President W. D. Crockett, E. Gerry Brown, L. L. Whitlock, Bidney Howe and Mr. Lyons have acted as "Chairman" at the soveral meetings held at the grove this season-each one proving very acceptable to the audience. A reception to Mrs. Cora L. V. Richmond and her

this season-each one proving very acceptable to the audience. A reception to Mrs. Cora L. V. Richmond and her friends at Unset was given at the commodious and sightly residence of Mrs. J. P. Ricker on the evening of Monday, the 22d last. (The occasion is briefly spoken of by another corre-spondent on the filth page of the present issue; we shall print the full text of "Theodore's" account next weak - Ed_{1}

oek.- Ed.) One more Sunday at Onset, is the cry to-day. There

One more Sunday at Onset, is the cry to-day. There is to be a grand illumination next Baturday evening, Bept, 3d, of the grow and cottages here, and it will no doubt be ore of the finest of the kind witnessed in this place. A. K. Tischle will remain, and there will be services as usual on Sunday. Dr. Edwin Richardson and Mr. Wm. Plaisted, of Providence, have been visiting us for a few days. Dr. U. K. Mayo and Mr. J. B. Simonds, of Boston, have paid the camp a visit this season. There has been quietly at work here at Onset this season one whose name has not been mentioned in my correspondence, but who, nevertheless, has done a mighty work-Mrs. Hizabeth Dean, business and test medium.

test mediun

excellent stonographer, and a lady of literary merit and ability. Her efforts have been appreciated, and we wish for her a life of sunshine, and a pathway fra-grant with pleasant memories. Charles E. Watkins, the slate-writing medium, ar-rived in eamp on Tuesday. He has had a large pat-ronage. Slates have had a big sale. The Eddy Brothers have held scances with full -houses.

The Eddy Brothers have held scances with full houses. The Wildwood Messenger was received kindly. It will be resumed early another season. A large number have gone to Queen City Park Camp. Mrs. M. W. Oushman, the musical medium, received a complimentary entertainment on Wednesday even-ing, with speaking by local talent. The sum of \$15 was presented. The session of 1888 will include six Sundays. This will be a decided improvement. The past week has been exceedingly rainy. Burt Vernon Brooks, the artist, came to Camp on Wednesday. Several parties will pass the winter here. Mrs. Cartie E. S. Twing has held a large number of circles.

circles. John Blater has been engaged to come to Eastern

Massachusetts this fall. Dr. J. V. Still and Mrs. Still will be in the field the coming winter. Mr. James Copeland, of Philadelphia, test and plat-

Mr. James Copeland, of Philadelphia, test and plat-form medium, arrived on Thursday. Mr. Copeland is just from Lookout Mountain Camp. Meeting, where be has been remarkably successful. There has never been a season at Lake Pleasant when there was more attention paid to the phenomena. Test mediums have been in good demand. The se-sion closes a docided success. Plans are being ar-ranged for the next. Miss Maud False, of Cambridgeport, held a birth-day reception at the cottage of Mrs. Dillingham on Wednesday evening. A large party of her young friends were present, who rendered a programme of choice selections. Among other valuable presents was a gold watch and chain from her brothers. Mrs. Maud B. Lord has beid but few circles, owing to ill bealth. The Worcester Cladet Band has given excellent sat-istaction.

Largely increased boarding, lodging and hotel accom-Infaction modations have been added. Several new cottages

isfaction. A large number of subscriptions and renewals for the HANNER have been received by your corre-spondent. Personally, our thanks to all for kindness and many courtesies. A pleasant good-night—but only for a traceon adorn grove and strand, while the beautiful lake in-vites and welcomes the varied craft of pleasure-seek

J. M. Y. Lake Pleasant, Mass., Aug. 29th, 1887.

FROM CAMP TO SPIRIT-LIFE.

To the Editor of the Banner of Light: Dr. A. B. Smith passed on to the higher life August 23d from his cottage at Lake Pleasant.

August 15th, while engaged in the Lake Pleasant

August 15th, while engaged in the Lake Pleasant Association meeting in choosing officers for the ensu-ing year, he doubtless overtaxed his physical system, and on returning to his home was stricken with par-tial paralysis combined with a form of apoplexy, which in eight days resulted in the change called death. Dr. Bmith had been a Spiritualist, also a clairvoy-ant physician, for more than 25 years. He was at one time located at Kingston and Rondout, N. Y. ; he also has exercised his glits in Brooklyn, N. Y. He had been in poor health for several years and had re-tired from active practice. He was a good and honor-able man, and will be sadly missed by a large circle of relatives, friends and patients. His loving, devoted wife survives him ; she possesses full faith in and knowledge of spirit return, which has proved a great source of comfort to her in her declining years, and will sustain her in the trials incident on the sudden departure of her beloved companion. His fueral services were held at his late residence, Mrs. U. Faonte Allyn appropriately officiating; J.

Mrs. C. Fannie Allyn appropriately officiating; J. Frank Baxter discoursed fine vocal and instrumental The body was taken to Rondout, N. Y., by a delega-gation of Masons for interment, according to the rices

COM.

Temple Heights Camp-Meeting, Northport, Me.

Temple storagter Northport, Me. To the Editor of the Banner of Light: The fifth annual Camp-Meeting on these grounds opened Aug 13th, with a social meeting at the stand, which was very prettily decorated, the motices, "Man, Kuow Thyself," and "Truth Will Preval," wrought to double its former size, new sensis placed in the sun-ditorium, and the grounds otherwise improved. After opening remarks by Mrs. Juliette Yeaw, will a servi platform had been enlarged to fould after, Yeaw. Bunday, Aug. 14th, Dr. H. B. Storer of Boston Collo, and Mrs. Preval." With a respitatersting taken the general subject of Kpirtualism : he was followed with remarks by Mrs. Ablich Morse, 11. B. Storer, Mrs. A. P. Brown, Dr. Jas. V. Kann-Binday, Aug. 14th, Dr. H. B. Storer of Boston Cornet and After, Yeaw. Bunday, Aug. 14th, Dr. H. B. Storer of Boston to foulde with remarks by Mrs. Ablich Morse, 11. B. Storer, Mrs. A. P. Brown, Dr. Jas. V. Kann-Bindey, Aug. 14th, Dr. H. B. Storer of Boston to foulde with remarks by Mrs. Ablich Morse, 11. B. Storer divered an instructive with a social meeting at the stand at 6 P. X. Morday, Aug. 14th, B. Storer divered an instructive and interesting lecture upon "The services ware closed by Mrs. Julietto Yeaw, with a stort adard set 0 Y. X. Morday, Aug. 14th, B. Storer divered an instructive and interesting lecture upon "The services ware closed by Mrs. Julietto Yeaw, with a stort adard at 6 P. X. Morday, Aug. 14th, B. Storer divered an instructive and interesting lecture upon "The services ware olosed by Mrs. Julietto Yeaw, with a stort adard at 6 P. X. Morday, Aug. 14th, Sh. Storer divered an instructive and interesting lecture upon "The Vision weet associations that, constitute a strong attach-the meritor. At 10 A. M. A. Store, All C. M. Batton and at 6 P. X. Morday, Aug. 14th, Sh. Boroat and at 6 P. X. Morday, Aug. 14th, B. Storer delivered an instructive and interesting lecture to mark of the stand at a store attractive as a strong attach-the tracting re

addresses by Mrs. A. P. Brown, G. H. Rich, Mr. Cut-ter, Mrs. Bievens, Mirs. Ford and Mr. Glidden. At 10 A. M. lecture by Mrs. M. J. Wentworth of Knox, Me., subject, "Medlumship, and its Relation to Human Life." At 2 p. M. Dr. Storer gave an instructive ad-dress upon "The Future of Spiritualism." Wednesday, Aug. 17th, social meeting at 0 A. M. opened by Capt. T. P. Beals, of Fortland, who gave some of bis experiences with different medlums. He was followed by Bros. Philbrook, Stuart, Cookson. Storer and others. At 10 A. M. Mrs. Abbie Morse of Bearsmout lectured. At 2 r. M. Mrs. Yeaw lectured upon "Dpiritualism a Nccessity." followed by Mrs. Plummer, who gave a fine inspirational poem. The meeting was closed with alinging by the Packard fam-ily. Social meeting at 6 r. M. Thursday, Aug. 18th, at 9 A. M. social meeting opened by Mrs. Weilworth; remarks by Oscar Edgerly, Mrs. Bievens and others. Owing to the rain no further ser-vices were held at the stand during the day. Friday, Aug. 19th. At 10 A. M. social meeting opened by Dr. H. B. Storer. At 2 r. M. Geo. A. Fuller of Do-ver. Mass., lectured, subject "Certainty, a Demand in Religion, as Weil as in Science." He was followed by Mrs. Mores and singing by the Packard family. Baturday, Aug. 20th. Social meeting at 9 A. M. Mrs. Litch of Boston made remarks and gave tests from the platform. At 10:30 A. M. Mrs. Julietto freaw leci-tured, subject "Detain bot a Tragedy but an Broin-tion." At 2 r. M. Geo. A. Fuller spoke upon "Inspi-ration, the Koundation upon which all Religion Rests." Tests by Mrs. Litch. ration the Foundation upon which all Religion Rests." Tests by Mrs. Litch. Bunday, Aug. 21st. At 10 A. M., lectures by Mrs. A. P. Brown, subject, "If We Go Away We Will Come Again," and Mrs. Yeaw, subject, "How has Spiritaal-ism Benefited Mankind?" Tests by Mrs. Litch. At 2 P. M., Geo, A. Fuller lectured upon "Modern Spirit-ualism a Foliness of Life," followed by Dr. H. B. Storer. The meetings were closed for this season with an invocation by Mrs. Yeaw. They have been the most interestings and best attended held upon our grounds; the best of harmony has prevailed. We were disappointed in the non-appearance of Joseph D. Bitles.

M. Bradbury, G. H. Bich, Mrs. N. M. Woodman, Mrs.
 M. Bradbury, G. H. Bich, Mrs. No. M. Woodman, Mrs.
 M. K. Stander, Mrs. Weather Mrs. Weather Mrs. Work Mrs. Works Write Wroth, Mrs.
 M. York, "Drs. Sons by Mrs. Pope and Mr. E.
 Bitter presented from the budience in a very satisfac-bitter presented from the budience in hit weit.
 Mr. Budien and interves taken in hit weit.
 Mansfield was very busy while with us; he gaves great many sittings with general satisfaction to all.
 Mathef was very busy while with us; he gaves great many sittings of the Directors, G. H. Rich, Thorr-fite: Datele Planmer, Northport; Dr. Bell, Collowing becliast; F. O. Gould, Upper Still kance, F. A. Dicky, Still, econference was of unusual inter-ets. The sates cond discours are allowed and sates presates.
 Musiagets Presk Camp-Meeting.
 <l

A livery time is just bonds us, writes out conte-spondent. The speakers to Sept. 4th inclusive, are officially announced as follows: Aug. 30th, A. E. Tisdale, Boring-ster, Mass.; Bept. 1st, Mrs. Juliette Yeaw, Leomins-ster, Mass.; Bept. 2d, Mrs. Juliette Yeaw, Leominster, Mass.; Sept. 3d, Mrs. Fannie D. Smith, Brandon, Vt.; Bept. 4th, A. E. Stanley, Leicester, Vt., and Mrs. Juli-ette Yeaw, Leominster, Mass. Camp closes Bept. 12th.

Verona Park, Me.

vites and welcomes the varied Graft of pleasure-seek-ers. It became evident before the first Sunday that the campers would iargely outnumber those of any previ-ous year, and to day (Aug. 224) the number more than doubles that of any former meeting. Order, good fel-lowship and a complete abandon of enjoyment attest the success of the present management, as well as the harmony of the yisible and the cooperation of the in-visible campers. Of the large number of speakers and mediums of ex-cellent and varied talents and gifts we can hardly ex-pect space to make individual mention. While every day of the week and almost every hour of the day is devoid to meetings, scaees and oircles, all of deep interest, yet Sundays are the "high days of the feast," and the more prominent spreakers are assigned duy on that day. On the first Sunday, Aug. 7th, Bishop A. Beals, of New York, delivered a grand discourse in the after-noon, Hou. G. B. Stebblins, of Detroit, handled in his peculiarly exbaustive maoner the subject, "What is Bipritualism?" The evening was occupied by Mrs. Wagoner, of Obio, with an inspirational address, a fine impromptu poem and platform tests. Sunday, Aug. 14th, the day was principally occupied by Mrs. R. Shepard Lillie. of Philadelphia, and G. H. Brooks, of Wiscossin, in unspirational spreehes, psy-chometrio readings and platform tests. Sunday, Aug. 14th, the day was principally occupied by Mrs. R. Shepard Lillie. of Philadelphia, and G. H. Brooks, of Wiscossin, in the principally occupied four discourses, the grandest ever listened to by the writer. In her departure on the 18th for other fields of labor and unsoliness, she bore with her the admira-tion, interrupted only by spontaneous bursts of applause, showed that the advanced controis of these fiarge audiences. Mrs. Lillie during her stay delivered four discourses, the grandest ever listened to by the writer. In her departure on the 18th for other fields of labor and unsoliness, she bore with her the admira-tion, love and benisons of the entir To the Editor of the Banner of Light: It became evident before the first Sunday that the The stormy weather of last week interfered but little with the meetings and festivities on the grounds. A large audience attended the Saturday night concert.

A large audience attended the Saturday night concert. The meetings of the week were addressed by Capt. H. H. Brown, Mrs. A. M. Glading and George A. Fuller, and Dr. Merrill giving tests. A large audience assembled at an early hour Sunday. Discourse by Mrs. Glading upon questions presented by the audience. Dr. Merrill followed, giving names of thirty-five spirits present; all recognized but one. At 1 o'clock Bro. Kmanuel Jones entertained the chil-dren, greatly to their satisfaction. Bro. C. M. Brown, editor of the *Eastern Star*, delivered a fine address in the afternoon, followed by many to be the most remarkable ever given in that locality. Bro. Geo. A. Fuller returned Monday, and received a warm welcome. Too much praise cannot be given by the satisfactory to all who have heard them. The Verons Camp-Meeting has been a grand suc-cess, and every one seems satisfied with the good work accomplished. This week closes our meetings, when we will scale by to the many dest file meet friends here. But we know that ere long we shall all meet in the Summer-Land, where no farwells are spoken.. COR.

Nunapee Lake, N. H.

The attendance on Sunday, Aug. 28th, the last day

The attendance on Sunday, Aug. 28th, the last day of the Spiritualists' Camp-Meeting at Sunapee, was large. The forenoon address was made by Mrs. Juli-stie Yeaw, of Lecominster, Mass., that of the afternoon by Dr. H. B. Storer, of Boston. Mrs. O. Devine, of Boston, gave public tests. The Association elected the following officers for the coming year: Dr. H. B. Storer, President, Boston, Mass.; Justus Fisher, Vice-President, West Peterboro. N. H.; N. A. Luli, Boore-iary, Washington, N. B.; V. C. Brockway, Treasurer, Newbury, N. H..- Executive Committee: Dr. H. B. Storer, Wm. H. Churchill, Madam Snow, G. H. Whit-ney and B. P. Burpee.—Santtery Committee: G. H. Whitney, Stephen Woodward, Wm. H. Churchill. On account of delay in receiving the Secretary's re-port we shall be obliged to defer its appearance to our next issue.—ED.

next issue .-- BD.

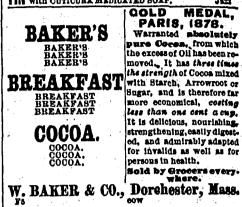
Cleveland (O.) Notes.

To the Editor of the Banner of Lighti This summer has been no exception to the growing

This summer has been no exception to the growing popularity of excursions, plenics, camp-meetings and outings of all kinds; in fact, the railroad officials state that it has been the heaviest sesson for summer travel ever known, and if reports are true the various Bpiritual Camp-Meetings throughout the country have all shared in the general prosperity. *Cassadaga*.—The Cleveland five days' excursion to this beautiful and popular. Camp-Meeting grounds came off according to programme, starting on Thurs-day, fish, and taking up from Mantus, Garrettaville, Kent, Ravenna, Warren and other points along the line of N. Y. P. & O. Baliroad, many Spiritualists and investigators in search of pleasure and the proof pad-pade. On arrival the excursionists were welcomed by the genial President, Thomas Skidmore, and hun-dreds of delighted campers, for one of the real pleas-ures of attending any Camp-Meeting is the joy of meeting old iriends. Friday, the day after our arrival, was appointed as *Ohio's Day*, and the Cleveland *Plain Davier*, speak-ing of it, said: "Yesterday was Ohio day, and in honor of the ex-cursionists from Cleveland and surrounding towns, the pavilion, or suditorium, was adorned with a large

ohto's Day, and the Cleveland Plain Dealer, speak-ing of it, said: "Yesterday was Ohlo day, and in honor of the ex-oursionists from Cleveland and surrounding towns, the pavilion, or auditorium, was adorned with a large motio trimmed with evergreen, on which was 'Wei-come. Ohlo." The large plaitorm was beautifully trimmed with ferns and flowers, and a number of life-size portraits of prominent speakers, in the center of which was one of Professor William Denton, now in spiritelife. Mr. A. B. French, of Olyde, called the meeting to order, and opened with a few appropriate remarks of welcome to all Ohloans, and industory of former workers and poediums of that State who had now passed away. Wi. French bardly thought Ohloans wanted the trouble of starting a camp-meeting of their owu when they were so near to New York and the beautiful Lake Cassadara, where there was one al-ready, and a successfel one, too, now in its eighth year. He concluded by inviting all present, espicially those tron Ohlo, to say something, and called on Mr. Thomas Lece, of Cleveland to lead off. Mr. Lees, after thanking the officers of the Association for the honor and courtesies extended to them by the mana-gers of the Association, alluded to prest langrowments into a very garden.' But he differed from the Chalr-man about Ohloans not wanting a camp-meeting in the tradist. Ms a transformed the wildernees and the workers who had transformed the wildernees into a very garden.' But he differed from the Chalr-man about Ohloans not wanting a camp-meeting in the tradist. Ms a transformed the wildernees into a very garden.' But he differed from the Chalr-man bistorm the storenou Mist. B. Lake snewer-ed questions from the andience, atter which the well-moun platform thest medium of Chardon.' O. Mist. Gardner, of Rochester, N.Y. and C. G. Oyston, of Usveland. In the atternoon Mist. B. Lake snewer-ed questions from the andience, atter which the well-mony meeting of Wilke. David Wilken, Anne. R. Lees, George E. Tracey, Willimm discon for Mis

Bold everywhere. Price, CUTICUBA, 50c.; BOAP, 25c.; RESOLVENT, \$1. Propared by the POTTER DRUG AND OHEMICAL CO., BOSTON, MASS.



Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.-The Poo-ple's Bpiritual Meeting every Bunday at 2% r. M. and Thursday afternoon at 8 o'clock. Frank W. Jones, Con-inctor.

Adelphi Hall, corner of 52d Street and 7th Avenue, Services every Sunday at 11 A.M. and 7% P.M. Conference Story Sunday at 2% P.M. Admission free to tech meeting.

People's Spiritual Meetings. To the Editor of the Banner of Light :

The People's Meeting was well attended, Aug. 21st. Miss Lizzie Doten's poem, "The Famished Heart," was read for an opening exercise. Thetime was then given up to the mediums, and was occupied by Mrs.

what Feat for an opening exercises and was occupied by Mrs. Lane, Mr. Goodspeed, Mrs. Lewis, and an original peem by Mr. Laidiaw. In the evening the time was profitably occupied by Mr. Lane (inspirational), and spirit messages by Mr. Goodspeed and Mrs. Morrell, together with original peems by Mr. C. A. Foster. Bunday, 28th inst., was the best day as to numbers we have had for some time, and the interest is on the increase. The Conductor read J. W. Chadwick's peem, "Where," at the opening, which was followed by spirit communications by Mirs. T. J. Lewis, re-marks by Mr. C. A. Foster, T. O. Ostrander, Dr. I. H. Gibbs, Frof. P. Militz and others. Breening session ; a peem : "Judge Not." read by the chairman at the opening; singing by the audi-ence; two original peems by C. A. Foster, and re-marks by T. O. Ostrander, Mrs. Wilson, Mr. Bunce, Mr. Lane and others-giving accounts of remarkable spirit phenomena-made up the exercises. 230 W. 36th street, New York, Aug. 29th, 1887.

230 W. 36th street, New York, Aug. 29th, 1887.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Felion Street and Bedford Avenue.-Services every Sunday at 11 A.M. and 7M F.M. Fraternity Rooms. corner Bedford Avenue and South Second Street.-Services every Sunday at 7% P.M. Children's Lycenn at 3 F.M. The Spiritual Lit-erary Union mests the first and third Saturday of each month at 8 F.M.

Avon Hall, Bodford Avenue and Halsey Street. -Mr. John Blater holds meetings on Bundays at S P.M. and S P.M. Sharp. Everets Hall, S96 Fulson Avenue. -Brooklyn Pro-grossive Spiritual Conference every Saturday evening, at 8. O'clock.

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Progressive Conference.

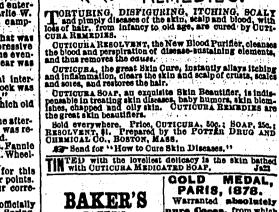
To the Editor of the Banner of Light: Un Saturday evening, Aug. 20th, Albert Smith, Esq., of Brooklyn, delivered an address before the Progressive Spiritual Conference, taking for a theme: "The Truths and Errors of Modern Spiritualism." Remarks were also made by Deacon Cole, Mr. St. John, Mr. Harris, Dr. Milliz, Mrs. Sloonm, Mr. Hall, Mrs. Vie

SEPTEMBER 3, 1887.

How to Cure Skin&Scalp Diseases with the

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1.17 REMEDIES.



The mediums of Onset hav

The mediums of Onset have been quite successful this season. Mrs. Christine B. Bliss reports her busi-ness fully up to, if not exceeding, last year's; the Berry Sisters have been more successful this than last year; Mr. Rothermel reports favorably; and oth-ers are quite satisfied with their success. I would like to mention the very gentlemanly atten-tion of the conductors on the Old Colony Railroad, as I hear-and, in fact, the same story is told each year -of their accommodating ways toward those who are traveling on the road. I wish I might give the reader their names, but unfortunately I have them not; yet will say, that if all managements on the different roads are represented by as faithful a class of con-ductors as we meet here, we can but wish them every success in their business. success in their business. To President Crockett and the managers of the

To President Crockett and the managers of the Opeet Association I would return thanks for the many favors received at their hands. To the editor of the HANNER OF LIGHT, who has given us so much space in his valuable paper-that we might reach the thou-sands who could not attend the meetings-and to the army of kind friends here at Onset who have ever welcomed the BANNER scribe, I would say: Thank you. That prosperity may follow your every effort in life; that your cup of joy may be continually full, and that when called to the great Camp-Meeting on the spirit side of life your going out may be like a sweet sleep, painless, and beautiful in the knowledge of the truth of spirit existence, is the wish of your tumble servant. THEODORE. Swnday, Aug. 281A, 1887.

Sunday, Aug. 28th, 1887.

Lake Pleasant.

[From Our Special Correspondent.]

The great camp-meeting of 1887 at this place has ompleted its record and is now a matter of history. The session of this year has been fully equal to that of any previous one, in point of attendance and in interest. The lectures have been well attended, and séances without number have been held, with every seat taken. The movement is an over increasing one, and each year adds to its interest. The exercises of

and each year adds to its interest. The electises of the week have been as follows: Monday, Conferences with various speakers. Tuesday, Conferences with various speakers. Tuesday, Conferences in Association Hall, a large attendance. Beveral speakers. Wednesday, Morning Conference at the ball. After-noon service at Association Hall. Opened with sing-ing by the audience. Address by Lyman O. Howe, of Fredonia, N. Y., in reply to Rev. Mr. Tsimage's recent sermon on Faitb. Every seat was taken, and the address attentively listened to. Thursday, a conference in the morning at the audi-torium was well attended. The funeral of Dr. Smith was held, the services being conducted by C. Fannie Alivn and J. Frank Baxter. The remains were taken to Rondout. N. Y., for interment. Friday: Morning, conference afternoon, service at the auditorium, opened with singing by the andlence. Address by J. Frank Baxter; subject: "Bpiritual-ism, its Facts and Philosopby." A large audience present.

present. Saturday—A most beautiful day, and an old time at-tendance. The grand illuminations of the streets, avenues and hundreds of cottages, drew many from the surrounding towns. Excursion trains brought ad-ditional throngs. The evening was one of the most enjoyable ever experienced here, and an occasion long to be remembered. Everybody was busy in the clos-ing hours.

to be remembered. Everybody was busy in the clos-ing hours. Bunday, August 28th, a perfect day. Morning opened with singing by the audience. Mis. O. Fannie Airy them read a poom entitled "Freedom," and gave an invocation, followed by an address, subject, "The Relation of Spiritualism to the Education of Human-ity and Reform." Dr. Beals, the president, read a notice announcing a grand fair to be given by the la-dies during the season of 1858. There was a large and lace present. The afternoon exercises were conducted by J. Frank Baxter, of Obelas. Mr. Baxter opened with the read-ing of a porm, followed by the rendering in the high-est style of the vocal art of that grand song of Frot. C. P. Longiey : "Only a Thin Vell Between Us." He then gave an address upon "The Positiveness and in-dependence of Modern Bpiritualian." The jeature was well delivered. Beveral platform descriptions were given, nearly all of which were recognized. "The sailer sub the a charge one."

TOTES.

Mar. Beeste L. Herrisan of Brattlaboro. Vi. who be her instantiated with your correspondent in the statement of the Fildsmood Messenger, is an

NOTES.

Weite Unsappointed in the holeappearance of Joseph 1
D. Billes.
NOTES.
C. M. Brown, editor of the *Eastern Star*, was with us it during most of the week, and spoke several times in the social meetings. Bro. Brown is a worker, and de-serves the support of all friends of the cause.
Dr. Ware, President of Verona Park Camp-Meeting, made us a fraternal visit Aug. 16th, bringing with him is a number of friends from Verona, among them Mr. and Mrs. Glading, of Philadelphia, Dr. H. F. Merrill, test medium, Lizzle K. Dearborn, and others whose names we did not learn. Dr. Ware, Mrs. Glading and Dr. Merrill responded to calls from President G. H. Hild and addressed the audience, Dr. Merrill giving several descriptions which were recognized by persons in the audience, Dr. Merrill, Storer and others.
Dr. Colson's new cottage was dedicated Aug. 16th. Addresses by Dr. Storer and others.
Dr. Colson's new cottage was dedicated Aug. 20th. Remarks by Mr. Oscar Edgerly, Dr. Colson and others.
Manuel M. Jones, of Philadelphia, editor of the Children's Department in the *Eastern-Star*, tarried a few days with us. He made interesting and approate a present.
Decar Edgerly, of Newburyport, Mass., gave sitting a tDr. Colson's cottage during the meetings. All two had sittings with him were well satisfied.
Excellent music was furnished for the meetings by the choir, composed of B. M. Bradbury, Fairfield, Wm. B. Morse, Bearsmont, Mrs. N. M. Woodman and Mrs. F. G. Runnells, Portland.
Mich was Dr. Storer's first visit to our camp. He expressed himself as much pleased with our location, made many ricends by his genial disposition and grand testones.

season. Mr. Fuller and Mrs. Yeaw have many friends here, who are always pleased to listen to their inspired and inspiring discourses. Mrs. Brown, Mrs. Morse and Mrs. Wentworth are

Clinton, Iowa, Camp-Meeting.

To the Editor of the Banner of Light : The numbers of our Camp are still increasing, and among late arrivals are Samuel Watson, one of the engaged speakers, Dr. Congar and his wife, from Chicago, Morris Prait and wife, from Wis., Dr. Dorris from Ill., and others. We have had delightful weather, with an occasional shower, and there never has been

with an occasional snower, and there never has been a more harmonious camp. There never was a Camp-Meeting of Spiritualists that seemed to be so determined to learn all there is to learn as this; it is a grand school of instruction. After hearing what is said at the rostrum, in fact meet-ings and conferences, and at the regular lectures, there are private classes in "Mind Cure," Psychome-try, Mediumship, and to heal the sick by drugs and magnetism. Bo that meetings are being held at all times.

Last Wednesday evening there was a dramatic en-tertainment at the Pavillon which was largely attend-ed and fully enjoyed, a first-class affair. Thursday afternoon a lecture by Moses Hull, and it

Thursday attestioon a lecture by Moses Hull, and it was very interesting, as all his lectures arc. At the close of bis discourse, Dr. Juliet H. Severance gave a short farewell address to the audience, as she was to leave the camp to go to Haslett Park Camp to speak the following Bunday. Her friends regretted very much to have her leave, for she was the life of the camp. Thursday evening a dancing party was given by the ladies, they inviting the gentlemen and paying the bills. About a hundred couples attended. The foor-managers were ladies, and they treated their partners to loc cream and lemonade in a graceful manner, and

to ice cream and iemonade in a graceful manner, and set an example by their attention to their invited partners that would be well for the gentiemen to fol-

b) the creating of the structure of t

andience at the anditorium, and all sounds went pleased with the lecture. Sunday evening, Mosse Hull gave a lecture on "The Mission of Spiritualism." It was one of his best efforts. The principal mediums are overworked by anxious investigators, showing the constant demand that ex-ists for proof of immortality, and nowhere else can they get it but in Spiritualism. Aug. 32d, 1887,

Quoon City Park.

The management of the meetings intend to make many improvements before another year, including the clearing up of the Fark and erection of a hotel. A grand concert was given on the evening of Aug. Soth as the stand, under the managements of Mrs. Kate G. Pope of Loominster, Mass. If consisted of instru-mental music by fir, and Mrs. Consisted of Instru-ter Brewster; singing by a quartetle composed of Br Low Brewster; singing by a quartetle composed of Br

were also made by Descon Cole. Mr. St. John, Mr. Harris, Dr. Militz, Mrs. Slocum, Mrs. Hall, Mcs. Vit-tum and Mr. Jeffries. Baturday evening, 37th, Dr. I. M. Cummings read a short paper as an opening addreas; theme: "Master," We Would Stek a Sign from Thee." The essay was followed with remarks by Mrs. Hall, an inspirational address and poem by Mrs. S. D. Berline, a trance ad-dress by Mrs. J. O. Vittum, and messages from spirit friends through Mrs. Lewis. Mr. William O. Bowen will make the opening ad-dress next Saturday evening. 230 West Soth street, New York, Aug. 20th.

Perine Mountain Home.

To the Editor of the Banner of Light: The Rev. Edward McGlynn, D. D. of New York. will again discourse at the Perine Mountain Home, near Summit, N. J., on Sunday, the 4th inst., at 2 o'clock. 11 2 6

o'clock. Conveyances will be in waiting at the railroad dépôt at Westfield, on the arrival of the 9 o'clock A. M. and 12 o'clock M. trains from the foot of Liberty street, New York, to convey passengers to and from the Home. Expense for the entire trip, \$1,25. Dr. Ferine extends the use of tents and his grounds free to those who may desire to spend the day at this beautiful place. William C. Bowen will lecture at the Home on Sun-day afternoon, the lith inst., and services will be con-tinued every Sunday afternoon during the season.

SOPHIA L. OHAPPELLE passed to spirit-life Thursday evening, Aug. 25th, in this city.

Well attended finieral services over her earthly remains were held Sunday, Aug. 25th. at 3 P. M., at the pariors of Undertaker Tinkham on Howard street. The exercises consisted of the single of hymas once twortice with the deceased t a reading by Mrs. C. H. Wildes; and remarks by Mr. Taylor, Useob Edson, Dr. Higgins, and Mrs. Wildos.

ildes. FoMr. and Mrs. O. H. Wildes, the immediate friends and I out a find miss. Or he, writers, the maintained is the police-tions for their scivily in securing worthy and proper obso-quies; and no less so to Mr. H. S. George for his efforts to smooth her path down the valley of life to the synding of her earthly existence and the morning of her new birth.

EXAMINATIONS for disease from lock of hair by J. W. FLETCHER, 6 Beacon street, Boston.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 52 WEST ISTH STREET, NEW YORK CITY. ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTHAT P.M.

AG All Spiritualists are cordially invited to become con-nected with THE ALLIANCE-either as resident or non-resident members-and to take an active part in its work. "HHE ALLIANCE defines a Bpiritualist to be; "One who knows that intelligent communication can be had between the liying and the o-called dead," and all such are invited to become members. J. F. JEANERST, Kiergary, Maiden Lune, New York.

ST. LOUIS, MO.-The First Association of Spiritual-ists meets at 34, P.M. every Sunday in Brandt's Hall, south-west comer of Franklin Avgune and Minth Street. Friends of the cause invited to attend, and correspondence solidited from America and Europe. H. W. May, President, No. 600 South Broadway. Isang B. Levi, Cor. Soci, No. 135 North 13th street, St. Louis, Mo.

CHNCLAGO, HLT. The Chicago Association of Univer-al Hadical Progressive Spiritualists, and Mediums Bo-clety organized on the who of May, A. D. 1884, meets in Spirits Liberty Hall, No. 317 West Madland streets (every Bundar, permanent), at 31 and 75 p.m. The public are cordially hysical oscional. Administon Scouts to each mes-ing. Dr. Norman Malcood, President:

114, 144 1.1616 comrectation YEA. A vonta Hall, Le End street. Onl-dren's Lycenna, Sunday, as his P.s., Spirituality, and Mediums' Meeting, S.Y.M. Mediums' Reception, Bret Mediums' Leveling, S.Y.M. Mediums' Reception, Bret Burrit Theory of Strains, Constantion, Science Street Burrit Theory of the such months.

Contra Townson Alan - The Towns Frederic Providence Re-traction of the Area - The Towns Frederic Providence and the providence in the days by wanter of the Townson A wanter and the providence of the second secon