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## The Spiritual Rostrum.

Why are there Contradictory Teachings through Mediums? What is the True Standard of Authority?

Inspirational Discourse delivered in San Francisco, Cal., July, 1888, in reply to Questions relative to recent Alleged Falsifications on the part of Spirits and Mediums. BY W. J. COLVILLE.

[Reported for the Banner of Light,]

We have been particularly requested to deliver a discourse upon the practical value of communications which are said to be received from the spirit-world.

It seems to us imperatively necessary that we should take a fair and common-sense position with regard to ancient and modern inspiration and spiritual revelation, so that we may not be led either to blindly endorse whatsoever purports to be of spiritual origin, nor to denounce anything without positive knowledge that it is false; we certainly are not justified in proclaiming as evil that which does not at first commend itself to the outer degrees of our understanding, nor are we justified in accepting as truth whatever tickles our fancy or supports our preconceptions.

We have always maintained that a spiritual mankind anything he can learn as readily from | household; they are soldiers in one army, citimundane sources; communion with the spirit- zens of the same great republic. world is not properly a substitute for normal education; we must not infer that our true attitude to the spirit-world is an attitude of abject dependence or of servile adoration.

On the other hand, an intelligent view of the endless continuity of individual life, an intellitaken by the most enlightened minds everywhere, viz.: that there is no death, and that when the material form drops away we go on living as we lived before in mind and morals, though ever progressing nearer and nearer to a divine goal of surpassing excellence which beggars all description and is beyond the furjustice there can be no perfect heaven for one portion of humanity awaiting them the moment they cast aside their material bodies, and no dark and dreadful hell awaiting others immediately they shuffle off this mortal coil; our own reason, our own right feeling, our own intelligent sense of justice tell us that the spiritual world can neither be divided into one, two, nor four departments, and that there is an infinite meaning in the oft-quoted passage of the New Testament: "In my Father's house are many mansions: I go to prepare a place for you; if it were not so I would have told you"; and also in the words of another writer in the ing Judas Iscariot, who betrayed his Master, pronounced no condemnation upon him, but sible deduction from a very simple illustramerely said: "He went to his own place." "He went to his own place" meant that he writer allows the imagination and the conscience to fill in all the blanks, and contents himself with saving: "He went to his own place." Those words are true universally of all who depart from the body.

When we remember that in this world if each one were to go to his own place this momentif all the barriers of distance, land and water were removed, and we could all go just where very similes which have been continually emwe pleased, associating with whomsoever we ployed as arguing against progression in the would, and engaging in any pastime or occupa- life beyond, and an infinite diversity in the tion which pleased us most-even in an audi- states and conditions of spirit-life, in reality ence of a few hundreds, like the assembly gathered here this morning there might be a few hundred different places selected; and when | gued from them. the millions upon millions of the earth's population are taken into consideration, and we see before our mental vision each going to his own place from all quarters of the globe, how readily we must perceive that the natural result of neighbors, but are identical in their amenathis must be that the North American Indian | bility to the immutable laws of growth and will still pursue the chase, even though it be expansion. We find that every desire or enbut in imagination and subjectively in his own | deavor to make a distinction where none natumind, until he has outgrown the desire to hunt | rally exists, to create a difference where there buffalo on the prairie. How naturally we can is none in reality, between the friend on earth conclude that the Mussulman, aiming at an ex- and the spirit friend, leads to specious forms of tension of the term of physical enjoyment, goes | idolatry, sends people forward on ridiculous to a state and condition where so-called angels | errands, and lifts them up with the false belief of paradise take the place (even in a subjective | that they are specially great and wonderful sense) of earthly women. And how readily we | instruments of heaven, as other people are not, | ple would have said: "Byron has improved can imagine the contemplative Brahmin and and often makes them believe that the highest greatly since he passed into the spirit-world."

resting in those calm worlds which lead up at | munion in and of itself, divested of all unnat | from some one who had such a reputation on length to the absolute glories of Nirvana, a con- ural accretions, means no more than this: that dition of absolute spiritual blessedness and entire immunity from all physical thought and we now are; and though we are certain there desire. How readily we can fancy the Greek, are many people who are thoroughly sincere, with his wonderful love of beauty and symmetry, going into a world where painters, sculpties, than were the most renowned among artists of old. And how readily we can fancy the tors not to be so much carried away as they politician, the clergyman, the lawyer, the doctor, all going out into a realm of spirit and finding there in the kingdom of mind certain difficulties to adjust, mental ills to cure, mistakes to correct, and moral lessons to learn—and then wiser laws, deeper truths and more spiritual pulse, beginning perhaps with those who were all his warlike impulses to fighting with abstract | true in the smaller sense that Miss Smith has the citadel of error. How readily we can feel mere frivolous butterflies of fashion who seek than a rational creature—find for the time befields of space and play with this and the other joy or beauty which they encounter in their suris simply laying the material form aside, can all in a moment transform the character or alter the bent of mental pursuit.

While there may be, and doubtless is, a world of light and loveliness where all are engaged in the worship of God and the service of humanity, in the very highest meaning which we can attach to those phrases; while after ages of progression every human spirit reaches a point where all earthliness is refined away. all mistakes are corrected, and the affections exclusively set upon the highest good-until that glorious consummation arrives, all are growing, constantly advancing, and those who are yet in mortal form and those who have cast

Feeling, therefore, that death is not what so many people suppose it to be: the sudden termination of all so-called earthly activity-reabrupt ending either to mental pursuit or to manner to the spiritual world. We do not say gent view of the position which is now being the realm of spirit to come in contact only world to the loftiest deeds of heroism or to the accomplishment of the greatest and noblest designs; on the contrary, we expect to have this lesson taught us by constant spiritual communion that "As the tree falls so shall it lie"; that "where the tree falls there shall it thest flight of our imagination-leads us to lie"; whether it fall to the North or to the readily admit that in harmony with divine | South, to the East or to the West, whether it fall in the young beauty of the sapling or in the full-blown splendor of the perfected tree, whether it fall in a condition of perfect health and vigor or in any way maimed and imperfect, as it falls so does it lie, for there and in that condition does it begin those transformations, which, going on perhaps forever and for- nature. Consequently we are always pleased ever, can only start from that point where the mind was found at the moment when what is termed death overtook the spirit and termi- later on, if at all. nated its career on earth.

Many orthodox Christians have so long been accustomed to misinterpret the similes of scripture that instead of conforming their in-New Testament, who when speaking concern- | terpretation to nature and allowing the images to speak for themselves, they argue an impostion. No one has ever seen a tree remain unchanged year after year and century after went to that particular place whither he was | century; no one has ever seen a fallen tree lyattracted; and without undertaking to say how | ing by the banks of a river or out in a forest good or how bad he was, how wise or how subject to no change or decay; but, on the foolish, how insincere or how mistaken, the other hand, after a while the tree is completely changed in its form; all there was of it has been absorbed into the earth or has evaporated into the air; and while the tree began to change in that place, and its transformations started from that condition wherein it fell, there never was a tree that remained in the condition and in the place where it fell even for a century, to say nothing of forever. The were intended to signify the very opposite of what commentators and interpreters have ar-

In every age of the world the great simple and natural truth has been revealed to man, that the human spirit in the body and the human spirit out of the body are not only near the self-denying Buddhist passing gladly away spirits named in some illustrious literature are | In a very, very large number of instances, if and the adoration of books, the works of mod. | you can therefore see for yourselves the blessed

from all material haunts, pains and pleasures, | forever by their side; whereas, spiritual com- | a few lines of verse are given it is said to come | we continue to remain in the family in which perfectly conscientious in their beliefs-and we would not say one unkind or harsh word contors and poets have gone, and inspiring those of cerning them, or endeavor to take from them future generations upon earth to become yet any consolation which they receive from their diviner in the execution of their artistic facul- peculiar belief in a certain kind of spiritual communion-yet we would urge all investigausually are by grandiloquent utterances, or by great promises and high-sounding names.

It is true that all have a great and holy work make his calling and election sure; but while facts which they have discovered. How readily it is a great truth that not one of you goes we can fancy the soldier, with his warlike im- through the world alone, unattended by angel legions, a great cloud of witnesses surround sensitive to warfare about him, still entertain- you all, and you all have a niche to fill in the ing the thought that physical strife on earth great temple of the universe; while it is perwas yet needful, but at length outgrowing all | feetly true in the larger sense that you all have thought of an outward encounter, and bending some great and holy mission to fulfill, it is not evils and demolishing the very foundations of an Important mission in life while Miss Brown has not, one's mission being in no sense so very that the men and women of the world-the much greater and more important than another's, even though Mr. Jones may be called by the idle hour, who are by no means vicious, and Mr. White can never accomplish. It is simply yet live a life which is better befitting an insect | universally true that every individual has his | own work to do and his own inspiration to foldesire in their mind than to roam through the | rejoice in being flattered, that tendency in human fancy to set one's self upon a pedestal, feeling one is called to do something greater very unhappy and a very unfortunate state in which many persons are found.

> What we urge upon all inquirers into Spiritualism, upon all persons who sit for spirit communication or who have mediumistic power, is that they value a communication for its intrinsic worth, and not be forever asking who it. is that is communicating and what is the name of the spirit. If you are dealing with personal matters, if you desire to receive a communication from your mother or your child, then the value. giving of a name is often a necessary test of identity. If you go to a circle and are told that some dear friend of yours has a mes- | creedal controversy declare that Moses wrotesage for you, and the medium is a perfect all the Pentateuch; indeed, there are valid or written, whether it comes between closed your friends given to you through strangers endeavoring to obtain intelligent spirit comfact of such names as those being given is no test of spirit identity; it does not proclaim in any special way that the friendships of earth are continued in the life beyond, and there is no added proof of genuineness attached to a communication because it bears any such sigwhen ideas are out forward first; let the question of where they come from be inquired into

We will make no concession whatever to theological or any other kind of bigotry, to those who would be ashamed to own a truth because they thought it was unpopular, nor would we wish to give countenance to any unworthy spirit of suspicion; but there are a large number of people who are so constituted that if you can give them the spiritual kernel without so much chaff, if you can give them the genuine spiritual communication without wrapping it in so many envelopes, if you can divest it of all unnecessary outward accretions-which disguise rather than reveal truth-though you may think you have given less and the communication is less wonderful, it is far more convincing. We can tell you our own experience, and nothing else, has led us to decidedly assume the attitude that it is most undesirable to try and receive evidences of the presence of great personages, and to seek for very, very wonderful works; judging by the nature of the communications themselves, we have found again and again that those which are practically anonymous are by far the most inspiring in a majority of instances.

We knew a very beautiful lady in New York who was a private medium; the most exquisite poetry was written through her hand-splendid poems, day after day, were written upon a great variety of subjects. Her friends said to her: 'Who is your control? It must be some very great poet." The lady answered in a most artless and simple manner: "A few years ago I had a young lady boarding with me to whom I was very much attached; she was very fond of poetry; she passed away very suddenly, and she has regularly inspired me ever since; that young lady, who was once an inmate of my family, writes these poems through me." Those poems were so beautiful, so exquisite in their composition and so refined in their sentiment. that if the name of Byron had been given peo-

earth as a poet that the claim deters the public because those lines are not nearly up to the earthly standard.

Now, of course there is a way out of all these difficulties; it may be said that when these great minds were on earth they had their own ganisms were far better adapted to the work in hand than the organisms which they are now endeavoring to manipulate; that it took them a long time to use their own brains perfeetly, and now that they are endeavoring to work through others they find themselves at a to do, all have a mission in life. It is true that great disadvantage. Of course this is reasonno one came into the world by accident; every able enough, and may often be the case; but inspiring mankind as best they can with the one has a vocation, and should endeavor to another great point that ought to be raised in all such instances is, that these very individuals who have been singled out as so great and wonderful upon the earth were not, in reality, so much greater than others as they are supposed to have been; and what is more, they were not really the sole authors of the works which have borne their names. Homer's Iliad is one of the most magnificent poetical compositions on earth, but no scholar to day believes that a single Greek poet by the name of Homer wrote the entire Iliad. The Iliad was the proto one man as its sole author, we cannot doubt classical poem to take this view of it; it reing no other enjoyment, no other pursuit or low; but that tendency of the human mind to mains as great as it ever was, for it has an inwill be-as though a man named William Shakspeare wrote every word of them; you will not and see them acted upon the stage. It is not a question of where they came from or when they were written, but solely of what they are intrinsically worth, which determines their

revelation does not undertake to reveal to it aside are members of one family and one stranger-no matter whether the word is spoken reasons for assuming that he did not write shall never be in a condition to deliver our slates or on a ballot, or is uttered through the it. The books containing the Mosaic law are which holds the majority of people in the leadlips-a name is sometimes a great test of spirit- | certainly not five books written by the hand and helpful to you, as it constitutes a link which | decide what words in the gospels were uttered | voice calls them to that shrine to worship. the desires of the heart-we do not expect in | you should not rejoice in getting the names of | together, and there are now many scholars | weather-cock, and are but barometers or registhe Mosaic law, every precept in the gospels munication; but what we do say is this: You | contains just as much truth, is just as valuable did not have the personal acquaintance on earth and edifying as if we knew exactly where it of Jesus Christ and the Apostles; you were not | came from and who wrote it-as valuable as personally acquainted with Solomon, Moses, I though we had been on the spot and were wit-Elijah and Confucius, and with all those won- nesses to every utterance and writing. What derful people who are mentioned so much in does it matter to us whether the ten comyears ago from the top of Mount Sinai, or whether they were known to the ancient Atlantians and to the pre-historic races which inhabited Central America before some great cataclysm had changed the positions of land and water upon the globe? What does it matter whether the reputed sayings of Jesus in the sand years ago, or whether they were uttered in ancient temples of the antediluvian world whose ruins have long rested under the bed of the ocean? The commandments are no less binding, and the gospels no less inspired. Moral truth is no less sublime because its history is lost sight of; it can be of no greater value because we know the day and the hour when it was first delivered to the world, the personality through whom utterance was given to it, and the circumstances which attended its proclamation! If we can rise from the lower to the higher level of thought, and, instead of bowing down to antecedents, judge of the jewel by its own worth, we shall not be deceived any longer by imitations. But, unfortunately, in the minds of a great many people the inquiry is not what is said, but who said it. And does not this apply to agnostics as well as Christians? A Christian will accept anything on the alleged authority of Jesus, or if it is in the Bible, but many and many an agnostic will accept any statement on the say-so of Tyndall, Huxley, Darwin or Spencer. If we set up these modern idols in the scientific world and bow down to them as authorities, we are just as guilty of superstition and idolatry as though we bowed to the dictum of the old prophets. If we make of a modern scientist a lord and ruler, and allow him to decide everything for us, and then foolishly speak about what science says, when all we mean is what a certain individual says, we shall fall into just as many difficulties and be just as superstitious as ever were the ancients whose superstitions we affect to despise. Unfortunately there are very few original thinkers in the world; unfortunately, also, there are very few independent minds, very few people who will appeal directly to God or directly to Nature, who will interrogate the universe and stand up in the royalty of their own manhood and womanhood and acknowledge that God and truth are as near to them as to any socalled authority.

As long as we allow the adoration of persons

fetiches as much as ever the Bibles of antiquity have become objects of fetish adoration; just from believing there was any inspiration in it, as surely do we set up new idols and bow down to new graven images, when we quote authoritles forever, as much as though we were to confine ourselves to beliefs of the most unwarrantable character that have come to us from the past. Why not be free, why not enter so organisms to work through, and their own or- fully into the liberty of the spirit that we can hear everything and read everything, and then allow our own moral sense and highest judgment to discriminate between the chaff and the wheat, between the precious and the vile? Why not go fearlessly into the presence of the mightiest intellect and the meanest? Why not read books hoary with age and those yet moist from the printing-press with equal respect? Why not listen to the words of those universally admired and also of those who in solitary hiding-places, living apart from men, are called recluses or even "cranks," and pay equal deference to all; acknowledge your bootblack and your laundryman as being possibly as near to God as any ancient prophet or modern scribe? And when you allow every word that is spoken, every message that is given, every page that is written, be it ancient or modern, be it couched in elegant phraseology or draped in the humblest form of words, to appeal to duction of a period, and instead of giving credit your own conscience and reason, and assume a reasonable attitude with regard to all, hither and thither amusement to while away the angel world to do a work for humanity that that it should be regarded as a result of the you will then lay upon the shelf and remain poetic inspirations of the period. Now, it does non-committal toward that which does not connot detract from the beauty of the Had as a vince your spirit as yet, and gladly accept what feeds you of the bread of truth, no matter where it may have been baked or by whom trinsic value all its own. To day there are outwardly presented. When in this attitude serious questions as to whether the plays of we rise forever superior to a blind idolatry of Shakspeare were all written by him, it being persons; and not only do we protest against roundings. We cannot feel that death, which and more beautiful than any other person, is a conceded in many quarters that Lord Bacon past superstition, but we protest with equal and others may have had a great deal to do | vigor against that foolish idolatry in the agnoswith the Shakspearian productions; but the tic world which sets up a few modern authoriplays themselves are just as great-and always | ties and calls upon the world to bow down and worship them as foolishly as ever the ancients worshiped the golden calf or a golden image set enjoy them any the less the next time you hear | up by an impious king. If we continue to bow down to personal minds, if we allow representative individuals to become the sole leaders of thought and of opinion, if we dare not stand up for our own divine manhood and womanhood, we shall never receive the highest revelation. So with the entire Bible, with all its sacred And if we think that something is any the betliterature. You cannot in the present state of | ter because uttered by an illustrious or popular person, or any the worse because it comes through the impression of a street urchin, we more than a small portion, if he wrote any of | selves from the bonds of that measureric control ual presence, one which is very satisfactory of Moses; and while it is utterly impossible to bow at any idol-shrine, because the popular garding death in no sense in the light of an | binds you in a peculiarly near and affectionate | by Jesus of Nazareth, while even a cloud of | People who follow the popular idol of the hour doubt rests over the personality of Christ al- | are as fickle as the winds; they change with the who are not prepared to affirm positively ters at best, as at every change in the temperawith infallible oracles who can inspire the when you are studying psychological laws and whether Jesus ever lived or not, every word in ture or condition of the weather they can be pressed into the service of the greatest reform. provided a good and noble man is the fashion for the time, or they may be dragged to the level of the greatest folly and even sin and be taken in by the meanest swindler, provided that swindler or impostor is at the top of the social ladder for the time being. Persons who spiritual communications, consequently the mandments were given thirty-one hundred ado not use their own reason, who try instead to use the reason of somebody else, who do not use their own conscience but try to be guided by the moral sense of some one else, who believe that God makes a revelation to some other people but not to them, will never come into that living knowledge of truth where they will be able to appreciate the full dignity and Sermon on the Mount were uttered two thou- | power of the words of Jesus: "If I say the truth why do ye not believe me?"

The highest grandeur and dignity of the character of Jesus, as portrayed in the Gospels, consisted in this: that he did not stand before the world and say: "I am God, and you will go to hell if you do not believe it"; he did not say; "I am the Divine Being, and unless you believe I am the second person of the Blessed Trinity your soul is in danger"; nothing of the kind. Jesus appealed to the divine sense in man; he spoke words of truth, and he knew when man was willing to listen to the divine word that he had the capacity within himself for understanding it; therefore he said: "If I say the truth. why do ve not believe me?" What was the meaning of this? If I say what you know and feel inwardly to be the truth, if I make an appeal to your conscience, if there is a living monitor within you that bears witness to my spirit, which is in harmony with the spirit of the truth uttered through me, why not believe me? why allow prejudice, pride, fashion, or any hope or fear of the world's praise or condemnation, to prevent you from acknowledging truth? If any one had turned to Jesus and said: "I do not think what you say is true; it may be true, but I do not understand it as truth," do you think Jesus would have occupied the position of the charlatan and said: "You must believe it, because I say it." No, he would have argued with such person-not reprimanded; and even might have gone so far as to perform what might be called a "miracle" to produce conviction. He would have worked with the understanding of the critic, and spared neither time nor energy in making the matter plain to him, but never would have asked any one to accept anything upon his verbal authority. When the disciples of John came to the disciples of Jesus to inquire as to the dignity of their Master, did Jesus point to any authority other than that of practically demonstrated good? He said, in effect, My system, my teaching, heals the sick; casts out devils-that is, puts down immoralities and makes the world more virtuous; blind eyes are opened, deaf ears hear, the lame walk; reason, and for that reason only, you are called upon to acknowledge what I teach as truth.

There was a direct appeal to human understanding, to human intelligence, as well as to conscience, or the moral sense.

The entire question resolves itself into this: If there is anything marvelous or mysterious occurring, if there is any wonder connected with the source whence something proceeds, if sometimes great promises are made involving great predictions, and you feel that while they do not contradict your reason they very, very far transcend it; if statements are made to you which you can neither verify nor disprove because they are beyond and above your ken, how should you judge of the sources whence they emanate?

Judge of what is beyond your present means of investigation by the tone and tenor of what is within the limits of your investigation. We should say in every instance that the amount of truth that is being put forward anywhere, under any circumstances, may be judged by the effects upon the lives of those who come under its influence in every individual case. If you ask how you shall decide whether a spiritual being who manifests to you comes from above or from below, if you desire to try the spirits and prove whether they are of God, whether you shall accept the advice which comes from a spiritual source or refuse to admit it, judge it by the influence which comes with it and its effect upon your life. All those old communications with the prefix: 'Thus saith the Lord," which when followed resulted in error, havor and misery, were communications which would never have come to the house of Israel if it had not been for idolatries, backsliding and mammon-worship. Many times "Thus saith the Lord" sanctioned murder, when the commardment had been already given: "Thou shalt not kill." "Thus saith the Lord" put to death innocent women and children who were taken prisoners in war. It would, in many such cases, have been more appropriate if the prefix had been "Thus saith the devil." When the people were demoralized they could not distriminate between the voice of truth and the voice of false gods, be cause they themselves were sunk in immorality and idolatry, because they had descended to a brida' plane of thought and action, and by their own depravity had beclouded their moral sense; they were ready to accept any thing as coming from a higher world, provided there was something marvelous or mysterious about it. Was not the magical element, the mere miraculous theo; y, completely shown up in the account of the plannes of Egypt, when the manicians and south avery of the wicked Pharaoli endeavored to multiply frogs and lice? They accomplished it just as readily as did Moses; they could imitate the magic of Moses perfectly. But how did Moses show his superiority to the Egyptian soothsayers who sanctioned the wicked practices of the tyrant of that day? Meses could remove the plagues, and they could but intensify them. Moses could clear the land of frozs; he could cause the boils to disappear from the bodies of the afflicted. Virtue and health were manifested when divine power worked through a truly inspired leader. But as long as Moses was playing magician and working miradles, and that seemed to be all the power he had, the magicians of the court of Pharaoh could duplicate the wonders be performed, and put in their plea for comality with the representative of divine; ower.

In every age of the world the same thing has occurred, and if any Christian says Christianity is supported by mirables, and the mirables are incontestable, then there is no evidence that Christianity is not "the devil's" religion; but if, on the other hand, there is a spiritual pow- darkness; and these even in our own day have to be er, a wealth of truth, a sound moral influence engaged in by those who hall with Joy and accept exerted in its teachings, and by those who haraccompanying all wonders, to uplift, redeem and save humanity, then the Christian religion rests forever sure upon the foundation of its moral excel ence, while its miraculous side is to be reached through the senses at first, be their inner perception that they can do without sensuous demonstrations.

"Try the spirits, whether they be of God." Does that simply me in that you should ask them who they are? or see whether they can do something curious and inexplicable which known force in Nature, which they will also able to do so. probably pronounce unknowable? Dies it The Reign of the Stoics. Their History, mean that you must find out whether they really were some great and renowned people of old? No: but their communication must carry its own spiritual influence with it that appeals to your spiritual nature. You do not want any other evidence that a bird is a sweet singer than that you hear it sing sweetly; you do not need any other evidence of the fragrance of a flower than that you inhale its perfume; shut yourself in a dark room and hear the song of a canary, and you do not need to see the in the dark quite effectually; you can judge of the bird by its song and the flower by its per-

And when there comes to you from an invisble realm a messenger whom you do not see, when words fall upon your inward ear and a vision lights upon your interior eye, when you feel a hand laid upon you in the darkness and vou inquire: "Is this from above or from below?" and there floods your mind along with the phenomenon a spiritual evidence which touches the deepest springs of your being; if you are aroused to some height of nobility and benevolence by the influence thrown upon you; if a communication humbles your pride, increases your charity, gives you a deep- learn more of the events which shaped the formation er and diviner sense of justice, if it sends you out into the world determined to do more to SAKYA BUDDHA; A Versified, Annotated Narhelp humanity than you have ever done before, and if there is a thrill of divine response within you, then you can judge truly of the divinity of the message and the messenger by the spiritual influence that you feel inwardly. In every instance, then, let us judge by the spiritual power and influence that convinces us. When we apply the inward test, we can say to every spirit who approaches; "I can know of you by the influence you exert upon me; can you touch my moral nature and elevate me to a diviner plane, or can you not?" We should judge of the sincerity, truthfulness and genuineness of every communication received, without caring, perhaps, to know where it came from, or by whom it was delivered, by the influence it leaves upon the individuals

whom it reaches and impresses. We have been in meetings where people were

and beneficial effect of my teachings. For that | bly desiring an outpouring of the spirit, and | eries made by him in the realms of science. The supwe have been in places where there seemed to be little expectation or thought, but where the spirit of truth undoubtedly came; old quarrels were ended, the stingy became benevolent, the hard-hearted were melted to tears, wrongs were burled, friendships were formed, and the angel of truth showed its

presence by these results. If we insist upon applying a moral rather than an external or sensuous test we can never be deceived, for whatever opportunity there may be for counterfeiting or masquerading on the external plane, there can be no counterfeit on the spiritual. A flower if it is withered and dead and in stagnant water, cannot by any manner of means give forth a sweet odor. A bird that has not the power of song cannot warble sweet melodies. In the spiritual world flowers that are not fresh and pure, that do not come from heavenly bowers, cannot breathe forth the fragrance of beauty and love! Unclean spirit-birds-which are not birds of paradise-cannot imitate the note of the songsters of the higher spheres.

To place ourselves forever beyond the reach of deception is to so far cultivate our own moral sense that the atmosphere of deception being foreign to us, we detect it at once, and having outgrown the condition in which we can even wish to deceive or do a wrong, we shall in the beauteous morn of spirit-life. be beyond the power of any to make us the victims of deception.

any of its phases under proper moral conditions with a sincere desire to arrive at truth, with benevolent dispositions toward their neighbors, will ere long be blessed with authentic revelations from the life beyond, far exceeding all past outpourings.

Learn, to receive that knowledge: when we have learned we must obey. Once having obtained we must obey.

Written for the Bannet of Light, OH! BEAUTIFUL ANGEL DEATH.

BY WM. P. MOONE.

Oh! beautiful angel Death! No longer of T rrors the King; For knowledge surpassing all Faith Has robbed thee-for us-of thy sting.

Oh, Grave! no longer thy gloom Can fright us nor fill us with dread; Thou can't but the casket entomb Whence the fewel immortal has fled.

Oh, Death! thy sting is no more! Oh, Grave! thy victory is lost! For back from the "evergreen shore Come friends who before us have cross'd;

With forms that in earth-life they wore, O. others which like them appear, They clothe themselves, e'en as of yore Did Jesus, whom Christians revere.

These spirits returning in love, Our minds to relieve from a'l fear. Tell us that in heaven above

We shall mingle with them in their sphere; Shall see them and know them again, And live to their sight as of yore, And the beautiful lands of the blest

In rapture with them shall explore. And ever our joys shall increase, And ever our souls shall expand, To fill with a knowledge and peace Which mortals cannot no terstant.

#### New Publications.

The Brute of NATURE; or, The Principles of Scalarism: A Continution to the Religion of the Future. By Felix L. Oswald. 12mo, cloth, pp. 240. New York: The Truth Seeker

It is a no less true, than terrorizing, picture that the author gives in his introduction of the sanguinary contests through which in past ages those who saw the light were forced to encounter with the hosts of with deep feelings of thankfulness the present revelamonize with its teachings; if there is a power tions of truth from a higher life. This writer says of those that are justly termed "the dark ages"; "Every torch bearer was persecuted as an enemy of the human race. From the tenth to the end of the sixteenth century, three million 'heretics,' f. e. scholars and free inoutrers, had to explate their love of truth in the only an accommodation to the as yet childish firmes of the stake." He portrays the religion of the condition of a large number of people who have future as one that " will preach the cospel of redemption by reason by science, and by conformity to the cause they have not as yet so fully developed have of our health protecting instincts." "Its teachlings will," he says, "reconcile instinct and precept, and make Nature the ally of education." To hasten the development of such condition is the purpose of this book, and though the author falls to see the light that we see, he is accomplishing a good work in removing the obstacles that have long lain at the feet of those who, but for them, would have advanced in a physical scientists will attribute to some un- knowledge of the truth, and will now, by his help, be

Religion, Philosophy, Maxims of Self-Control, Self-Culture, Beneyolence and Justice, With Citations on Each Page of Authors Quoted. By Frederic May Hillard. 12 no. cloth, pp. 248. New York: Charles P. Somerby, 28 Lafayette Place.

So much is said and so little known among the generality of readers, of the Stoles, their history and their literature, that this volume, giving details of the one and choice citations from the other, will prove a welcome acquisition to the library of every thinker The lives and teachings of the Stoic philosophers, replete with all that is heroic, noble and pure, are herecolor of its plumage; its voice appeals to you in made familiar and placed within reach of all. The title of the book possibly has reference only to the period of the School of Stoics, over three hundred years anterior and about two hundled years subsequent to the birth of Christ, but the reign of the truths they enunciated are coeval with eternity.

THE BOSTON TEA PARTY, and Other Stories of the American Revolution, Relating Many Daring Deeds of the Old Heroes. Revised and Adapted by Henry C. Watson. 16:no, boards, pp. 222. Illustrated. Boston: Lee &

Shepard. The third of a series of popular classics for home and school. The story of the famous "tea party" is well told, and following it are anecdotes of personal daring, descriptions of men and places, fragments of history, and accounts of campaigns that will interest and instruct youthful readers, and awaken a desire to

rative of His Life and Teachings; with an Excursus, Containing Citations from the Dnammapada, or Buddhist Canon. By E. D. Root, an American Buddhist. 12 no, cloth, pp. 171. Naw York: The Truth-Seeker Co. A new edition of a work we noticed upon its first

appearance, a delineation in verse of the life work, ethics and aphorisms "embosomed in the canonical record" of Buddha.

THE UNIVERSE ANALYZED. By John R. Kelso, A. M. 16mo, cloth, pp. 167. New York: The A. M. 16mo, cloth, pp. 17 Truth Seeker Company.

Mr. K-iso is the author of several books of a liberal and progressive class, among them one in defense of Spiritualism. In this new volume he undertakes to demonstrate that the universe is eternal in its existence, and self-sustaining; hence, there has never been, except as an outcome of gross' ignorance, any necessity for the assumption of a special creation or a special creator. In pursuing his task he claims to have stepped from the beaten track usually followed by writers on the same theme, and to have advanced gathered together in the name of truth, hum- several new doctrines founded upon important discov-

posed originality of these will attract readers who are hungering for something new, and each for himself can decide upon their value as stepping-stones to loftler planes of truth than those they now stand upon.

THE WORK OF ELECTRICITY IN NATURE. A Discussion of all the Physical Sciences. By II. B. Philbrook. 8va, cloth, pp. 304. New York: H. B. Philbrook.

This volume presents same rather peculiar and original views upon the offices of electricity in the human body, the growth of plants, the origin of species, the earth and the solar system, the philosophy of storms and seasons, and the evidences of charactor. In this last treatise the reader is informed 'how to acquire peace and money."

#### Sunset.

"At eventide there shall be light 1" Despair not, weary traveler through life's dark maze, the promise is there and has been performed to millions before thee, and realized by them. Have but sufficient faith to follow the glimmer of light which can be traced like a thread of gold through the thickest mist.

Oh! the glorious stillness of eventide, the gorgeous tists of sunset—how southing and peace-giving are they, and how blest are those who have the capacity of enjoying them; but

who have the capacity of enj ying them; but happy, thrice happy, those who have realized the splendor of the montide and borne the burden and heat of the day; they can doubly appreciate the refreshing calmness of the even, and quit their physical body as easily as a child sleepeth, then awake over the threshold in the beautions morn of crivit, life.

Oh! for more of that knowledge which is salvation, that science which will teach us how best to assimilate ourselves to Nature's world, In response to numerous interrogations on the subject, we state it as our unalterable conviction that all who investigate Spiritualism in any of its obases under proper moral condilearn, to receive that knowledge: when we

from our every-day experience, our senses will eventually become so blunted that we will be unable to grasp a new fragment of truth, or add another atom of light to our store.

Jersey, England.

Excelsion.

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ATTHE BANNER is sold at nearly all the Periodical bépôts in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which nerchants and others can reach customers. REMEM-BER THIS FACT!

#### [From the Florida Agriculturist,] Yellow Fever. A lady correspondent sends us the following

treatment for yellow fever: SYMPTOMS OF YELLOW FEVER. Headache, pain in the back and bones, some-imes a slight shivering at first, the face lushed, eyes inflamed and often bloodshot,

pulse full and quick, skin dry and feverish.

Sometimes sickness of the stomach, but not often in the beginning of the disease. TREATMENT.

As soon as the above symptoms are felt, get to bed as quickly as possible. Cover with blankets; put a cupfull of mustard in a foottub of hot water; put it in the bed under the clothes—patient lying on the back. Keep the feet in it fifteen minutes. Then give a simple dose of medicine (citrate of magnesia); a bottle may be taken at an interval of one or two Keep up a gentle perspiration as long as the

If the skin becomes dry, give another footothath. Keep the patient quiet and free from excitement. Watch closely and keep the bedclothes on. If delirious, keep the clothes wet frequently with ice-water. Let the drink be ice-water or iced lemonade; but do not give a purgative after the first day; if the bowels do not not use enems. By all respectives the renot act, use enemas. By all means keep the patient quiet. The fever never entirely subsides before seventy two hours from the time it comes on. At the end of that time there is almost always nausea, but prevent vomiting by a mustard plaster on the chest. Ice pounded like snow is grateful to the patient. If weak, when the fever goes off, a teaspoonful of good spirits in a fever goes oil, a teaspooniul of good spirits in a little sugar and water may be given every half hour. One or two grains of quinine may also be given with good tonic effect. While the fever lasts for the first three days give no food. After the fever has gone, and stomach quiethat is about the fourth or fifth day—and there a no more ralance, food may be given of the is no more relapse, food may be given of the lightest kind, and in small quantities, say beef tea c'icken tea, rice gruel, corn-starch, a little

tea, toast, etc.

Do not get up until after the eighth day, no matter how well you feel, for a relapse is apt to prove fatal. One suffers so little in yellow fever that they think they are well when they are not. Good nursing is more potent than medicine. If taken in time it is easily managed.

## Original Essays.

"BPIRITUALISM AND LIKE DELU-BIONS."

BY E. W. CAPRON.

Your remarks of July 21st, Mr. Editor, upon a recently published article of Dr. Hamilton, 'Spiritualism and Like Delusions" (in The American Magazine), constituted a full and just reply to that emanation of ignorance or something worse. It hardly needed so much notice for old workers in the ranks of Spiritualism; but there is unfortunately a very numerous | brutal criminality, and while humanitarians class of Spiritualists who are ignorant of the and philanthropists are devising ways and first manifestations of Modern Spiritualism in | means to punish and reform offenders, is it not this country, as well as their existence from the earliest date we have of man upon the earth, however rare their occurrence.

The writer of that article gives us the information that "the first history of which the world has any knowledge is that of the disturbances heard in the family of John Wesley." Now, it thousands of Spiritualists who constantly quote John Wesley as hearing the strange sounds and witnessing the strange occurrences at Epworth, that he never heard the sounds at all; that he was only thirteen years old when they occurred, and was many miles away during the whole time of the excitement, and the only knowledge he had of the disturbances was by letters from the family at home. Here is his own statement

When I was very young, I heard several letters an account of strange disturbances which were in his house at Enworth Lincolnshire. When I went down thither, in 1720, I carefully inquired into the particu-

John was, during his life, a believer in Spiritualism, by whatever name they might call it. In this belief he lived and died, and we have never seen a Methodist, or heard one, or seen a Methodist publication denounce him as a fool or a fanatic for his belief, or making any pretence that he only had intercourse with the devil or that his father had, when the facts were mentioned. He distinctly states in his writings to being a witness to both kinds of manifestations himself. Then this historical critic (?) should know, and would, if he had read the history of the disturbances in the Wesley family, that in February, 1750-thirty-four years after they had ceased with other members of the family-Emily, one of the family, writes to her brother John as follows:

"Another thing is that wonderful thing called (by us' J. ffry. You won't laugh at me for being superstitions if I tell you how certainly that something calls on me against any extraordinary new affiction, but so little is known of the invisible world that I at least am not able to judge whether it is a friendly or an evispirit.

Somuch for this writer's profound reading of history.

Then he is equally unfortunate about his history of the Fox family. The house, he intimates, was in an old graveyard, which would secount for the finding of anything indicating the burial of a body there; but I can state to him that the house is one of the early built tenements of that region, and there is no

lie investigation at Eochester forever settled all that kind of stuff. It is rather surprising that the erudite writer of that article had not told about the old creaky bedstead that the Au burn Advertiser, when edited by Henry Montgomery, told about. It would have been as sensible and as true as what he did say.

The rappings and other manifestations through the Fox girls, or through the Wesley family, were by no means the beginning of spiritual manifestations. It was only a commencement in this country of an earnest effort on the part of the spirits to get into better communication with this sphere of existence than had been allowed in the Christian world for many hundred years, perhaps if ever. It was seen by those ever watchful guides of the doings of humanity that here in America was an opportunity to open communication with this world, and have a proper degree of attention given to it. This country, where freedom of thought had attained a growth and a hold that no other country had reached, was the spot where the demonstrations could be produced and given to the world; all the old religious systems could not prevail against them, and so they came in spite of the priest and the bigot, and all their combined powers will not prevail to destroy them.

Let us go back a little, for the benefit of this knowing writer, who thinks John Wesley the first one who heard of anything beyond our present state of existence. In the year 371 of the Christian era, some Greeks living among the Romans had found enough Spiritualism in the course of their investigations to satisfy them that there could be a communication between the two spheres. They, in accordance with the superstitions of the times, made very elaborate preparations to get answers by the alphabet. They procured a small table, which they had caused to be built of the form of the Delphic Tripod, wood of laurel, and with solemn auspices, and muttered over it spells and manipulations, placed it in the center of the house, which had also been consecrated with great ceremony and purified with Arabian incense. A round dish, composed of various metallic much city real estate, from which her rentals substances, was placed on this table, a silken cord attached to the wall above and having a ring at the end, the dish being surrounded by the letters of the Greek alphabet. With much ceremony then they asked who would be the next emperor, and the answer came thus: "Theod-" when some of the astonished witnesses exclaimed: "Theodorus," being satisfled that they had gained the correct information. Valens had this distinguished citizen put to death, as his jealousy was aroused, but his successor was Theodosius. So the prediction proved true. Valens also put to death all concerned in thus obtaining the message from the spirits. This wonderful writer, who assumes to know so much about "Spiritualism History of Rome this case recorded at greater length, and the author of that work remarks:

"This transaction is confirmed by the early church historians, Socrates, Scholasticus, So-

zomene, etc., who add that Valens put to death many distinguished men whose names commenced with Theod." He will find, too, hun dreds of cases of spiritual manifestations before that time, and from that time to this. 235 East 27th street, New York.

#### HEREDITARY ORIMINALITY.

The terrible waves of crime that from time to time sweep over our country, causing humanity to stand aghast at the horrid spectacle, and the subject of heredity as a prolific cause thereof, are worthy of study and attention.

As this seems to be an age of intensified and well to give attention to the cause, in order that at no distant day a check may be put upon the tendency to crimes?

Ordinarily hereditary tendencies to crime and early education in vice have done their share in the work of swelling the criminal record; but there is another cause that is probably should be told for his information, as well as greater than these, though it is also chargeable to hereditary descent and must be considered within that category. I refer to the inordinate exercise of sexual appetency in men. The father not only transmits this untoward characteristic to his son, but through this thousands of children are born into the world with unwilling mothers. Such mothers are in a spirit of rebellion during the entire period of gestation. If they do not seek "professional" relief, they go about daily with the disposition to do so-with murder in their hearts. It is only a read, wrote to my elder brother by my father, giving law of nature that this disposition to murder shall be implanted in the unborn child. And thus the child inherits not only the undue salacious tendency of the father but the disposition to murder implanted by the mother.

After propagating the species in this manner for a few ages-or after even a small portion of the species have been brought into being in this manner during a few ages, what ought we to expect? Is it any wonder, when we consider how long this state of affairs has had existence. that fiendish murders, and other crimes still more fiendish, are of daily occurrence?

It will not do to hold the mother responsible for this state of things. Not by any manner of means. The responsible party is the man. Is it not about time that woman should be elevated to that equality of personal rights and privileges, not only in the home and in the married relation, but also in all the other relations of life, to which she is justly and by nature entitled? When women are granted this position their spiritual natures will be uplifted as never before, and a race of men and women not only morally purer and better, but physically stronger and more perfect, will be evolved.

M. D. HAMILTON.

#### A Rich Woman.

THE "COUNTESS OF MONTE CRISTO" IN SOUTH AMERICA From "The Capita's of Spanish America," by William Elletoy Curtic.

The Crossis of South America is a woman, Don'n Isadora Cousino of Santiago, Chili, and there are few men or women in the world rich-er than she. There is no end to her money and no limit to her extravagence, and the people call her the Countess of Monte Cristo. She graveyard nearer than two miles, unless it be where some family have used a spot of their own farm for their own family. I know every inch of the ground, and with the many stories invented with regard to them, this is the last and sillies. He may safely boas of something original in his article, for that is the first we have heard of such a story.

So of the story that "the communication proved to be wholly false." It is strange where he has been, or what he has been reading of the history of the last thirty or forty years. It is a wonder that he had not got hold of some of the Burrtoe-snapology. The public investigation at Eochester forever settled.

not buy of her have to import their coal from Great Britain. She has a fleet of eight iron

steam-hi-s, of capa-ities varying from two thou-sand to thirty-six hundred tons. Although Lota is only a mining town, as dirty and smoky as any of its counterparts in Penn-sylvania, it is the widow's favorite place of resi-dence, and she is now building a massion that will cost at least \$1,000,000. The architect and chief builder are Frenchmen, whom she imported from Paris, and much of the material is

also imported.

Not long ago she shipped a cargo of hides and wool in one of her own steamers to Bordeaux, and it is to return laden with building supplies for this mansion. She herself has no time to go across the sea, but the captain of her ship will bring with him decorators and designers, and upholstery men, who will finish the interior of her mansion regardless of expense.

The structure stands in the centre of what is undoubtedly the finest private park in the world—an area of two hundred and fifty acros of land laid out in the most elab rate manner, containing statuary, fountains, caves, cuscades and no end of beautiful trees and plants. The improvement of the natural beauty of the place is said to have cost Schora Cousino nearly \$1,000,000, and she has a force of thirty gardeners constantly at work. The superintendent is a Scotchman, and he informed me that his orders were to make the place a paradise, without regard to cost. She gives employment to three or four hundred men, all organized under the direction of superintendents, most of whom are Scotchmen. She has in her employ at "Macul" one American, whose business is that of a general farmer; but his time is mostly occupied in teaching the natives how to operate labor-sav-ing agricultural machinery. Farming in Chili is conducted very much as it was in Europe in old feud il times, each estate having its retainers, who are given houses or tenements and are paid for the amount of labor they perform. It is said that Senora Cousino can marshal one thousand men from her two farms if she needs

Her ability as a manager is remarkable, and she directs every detail, receiving weekly re-ports from ten or twelve superintendents who have immediate charge of affairs. While she is generous to profligacy, she requires a strict account of every dollar earned or spent upon her vast estates, and is very sharp at driving a bargain. One of her Scotch superintendents told me that there was no use in trying to get ahead of the senora. "You cannot move a stone or of the senora. "You caunot move a stone or stick but she knows it," he said. In addition to her landed property and her mines, she owns amount to several hundred thousand de year. She is also the principal stockholder in the largest bank in Santiago. Not long ago she presented the people of that city with a park of one hundred acres and a racecourse adjoining it.

Fabulous stories of the sen ra's extravagance are to'd. A million dollars is a trifle to a woman whose income is so enormous, and there is nothing in the world that she will not buy if she happens to want it. She does not care much for art, but has a collection of diamonds that is very large and valuable, and she sometimes appears loaded down with them. pears loaded down with them. Although a comparatively young woman, being somewhere between forty five and fifty years of age, she declares that she will never marry again; and there is not a man in Chili who has the courage to ask her.

The friends of the late Edward S. Wheeland Like Delusions," will find in Gibbons's er—and they are numerous all over the country History of Rome this case recorded at greater —should circulate freely the Sketch of his Life,

#### WAITING FOR THE BUGLE.

We wait for the bugle; the night dews are cold. The limbs of the soldiers feel jaded and old. The field of our bivouad is windy and bare. There is lead in our joints, there is frost in our hair. The future is veiled and its fortunes unknown. As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring Like an arrow released from the strain of the string
The courage, the impulse of youth shall come back
To bunish the chill of the drear blyonac,
And sorrows and losses and cares fade away
When that life-giving signal proclaims the new day.

Though the bivouac of age may put lee in our velos, And no fiber of steel in our sinew remains; Though the comrades of yesterday's march are not

And the sunlight seems pale and the branches are sear—
Though the sound of our cheering dies down to a moan,
We shall find our lost youth when the bugle is blown.

— Thomas Wentworth Higginson, in the Century.

## Banner Correspondence.

MOUNT PLEASANT PARK .- A. B. S. writes: "Our Camp is increasing every day, as new comers arrive constantly. We have lovely weather, and all seem to enjoy themselves.

Monday, Aug. 6th, conference meeting in the after

Tuesday, conference in the forenoon. Dr. Juliette H. Severance was announced to lecture in the afternoon, but she filled her time, by invitation, in answering questions written out by different persons and handed to her. There were so many that she had to be rather brief in her answers, yet great interest was manifested in them, and they led to considerable discussion after the meeting among the people.

Prof. Loveland instituted a class for private instruction in mediumship. His time is from 9 o'clock in the morning until conference. Most of the campers have taken tickets for the whole course of lectures, and are deeply interested in the discussion of the subject. Wednesday, Aug. 8th, a lecture in the afternoon by

W. Hodge. Though a young speaker, his discourse was well received, and gave great promise of efficient work on the restrum.

In the evening a dance for the campers, and it was well patronized. These camp dances are very enjoyable, many attending them, and the music is most excellent. Next week a leap year dance is to come off; the ladies are already preparing for it by engaging partners, etc.

Thursday, lecture in the morning by Prof. Loveland and the usual conference. Moses Hull spoke in the afternoon in his usual forcible manner. He always interests an audlence.

The dancing classes are well patronized, many embracing the opportunity for instruction.

Friday was a little cold and rainy, but the meetings were well attended. Prof. Loveland lectured at the morning conference, and at half-past ten some very interesting experiments were made in the conference by Dr. Treckett and Prof. Loveland, to show the power of magnetism upon paper and other substances. Warren Chase spoke in the afternoon to very good

acceptance. Saturday, Aug. 11th, after Prof. Loveland's morning lecture, the annual meeting of the stockholders was held-at which it was determined to arrange to pay all indebte liness, so that the Association may be free from incumbrance. The meeting a erring a 'Come up higher.' He has done all that he continued, with a short intermission for dinner, until the afternoon lecture hour, so a conference was had instead of a lecture.

share of the campers were in attendance, and many of them took part in the exercises. Many witnessed the exercises at the Lyceum for the first time, dlums' meeting at one o'clock at the hall. All seemed | men." to be well pleased, many getting good tests.

In the afternoon, at three o'clock, Prof. J. S. Love land gave one of the best lectures we have had, to a very large audience. Moses Hull spoke in the even ing to good satisfaction.

fore. Harmony prevails all over the camp, and there the Recky Mountain News of the next day said, seem to be good prospects for the camp in the fu-

## New York.

NEW YORK CITY .- Dora Shaw sends us a copy of NEW YORK CITY.—Dora Shaw sends us a copy of a letter in relation to a cance at Mrs. Stoddard-Gray's, received by her from a friend whom she describes as "a woman of large intelligence, keen perceptive faculties, and, better than all, of unswerving truth." From the letter we give the following extracts, not having space for all: "The circle was not large, but very harmonious. The me flum had no sooner entered the cabinet and lights extinguished, (for a dark séance is held first.) than noises were heard in all parts of the room, musical instruments were played upon, and rappings in perfect time to the music, and then the materialized forms came and went, in quick succession, each and every one sufficiently illuminated to make themselves visible to all. One tiny child, draped in a gown that trailed upon the floor, came out of the cabinet, and, todding across the room to a gentleman, was recognized by him as his child. The light was was recognized by him as his child. The light was then turned up sufficiently to make every object in the room plainly visible, when a young lady friend I had known intimately in the long ago came, sat down beside me and talked with me several moments. She also recognized a gentleman who sat near me, as an old friend whom she had known in former years. She then bade us good bye, and, gliding behind a curtained window, disappeared. Instantly thereafter from the same spot emerged another young lady, but of slighter figure than my friend. This spirit came up to the gentleman before mentioned, with extended hands, He welcomed her as an old and dear friend. She led him up to the cabinet and there disappeared. Presently I observed what seemed to be a small scrap of white paper upon the carpet near our feet. I watched It closely as it grew larger each moment and assumed the appearance of a moving mass of drapery. Soon a head appeared, followed by a shapely pair of arms. Then came a body as if through the floor; then a beautiful young girl bounded upon her feet, extending her hands to my friend, the doctor, who welcomed her, calling her his 'daughter.' She led him over to a table standing near the cabiner, and seating herself upon a chair called for pencil and paper, which being furnished, she wrote her father a message, and disappeared within the cabinet. I can give but a brief outline of the marvelous things I witnessed, but I can say this: that were I a skeptle, my own judgment and common sense would convince me that, were the medium ever so willing to deceive the credulous, no auxiliaries could perform the marvelous transformation scenes I witnessed with unprejudiced eyes."

BYRON.-J. W. Seaver sends us an account of the great service rendered to humanity by Dr. Lucinda M. Tuttle, the main details given in which appeared in these columns last week. Mr. Seaver closes by saying: 'She has proved herself a true and noble woman, beloved by all who knew her, adorning any of the useful walks, a firm and consistent Spiritualist, who by her inspired utterances and worthy example has done much to commend it to others. Her funeral was attended from her late residence by a very large concourse of people, who assembled to pay a heartfelt tribute of affection to their noble friend and beloved physician. Her funeral oration was delivered by Mr. Lyman C. Howe, of Fredoula, N. Y. It was a glowing tribute, eloquently expressed, which touched many sympathetic hearts, causing tears freely to flow. Thus closes the earth-life of a truly noble woman, whose memory will long remain highly cherished, and an inspiration to many to imitate her heroic example."

the table under both my hands, Dr. 8. and myself sitting at it opposite each other. A sensation as of a current of electricity began to be felt in my hands and arms. Presently the writing commenced, and in a very short time raps announced the finish, and on opening them I found a communication written to me from a very dear friend who passed away many years ago, signed 'Belle,' in her own handwriting. On my return to my office I compared it with messages received from that spirit, and found the slate-writing to be an almost fac simile."

#### New Jersey.

JERSEY CITY (West Bergen) .- John Tingley writes: 'In the BANNER OF LIGHT of June 30th is an article by ' W. H. it.' headed ' True Spirituality,' which to me seems so radiant with the light of truth and the spirit of the true religion that even opposers must feel its power, and Spiritualists should respond to its support.

It is true that the article mentioned contains nothing radically new, and as it stands, must be classed with exhortations thrown out to the public, which, alasi rest too lightly on the mind of the masses to be long remembered; yet it is a gem in spiritual literature, and honorable alike to the writer and the publisher. But I regret that 'W. H. R.' did not sum up his work and show the legitimate result to which his philosophy points. It is to this point that I desire to call attention. The article is a plain and significant answer to the oft repeated call for organization on a broad and

comprehensive basis (whatever that means), and refers to M. A. (Oxon), and the editorial commendation of the latter's call for organization. This call, so far as the public knows, is only on the secular plane, which 'W. H. R.' justly characterizes as ropes of sand, and shows clearly that effective organization can arise and grow only from true spirituality as a basis.

From his fourth and fifth paragraphs may be quoted almost verbatim an all-sufficient declaration of principles for such an organization as his forcible reasoning suggests. I may quore it as follows:

'As many Spiritualists have not yet arisen from the intellectual to the spiritual condition, it is plain that we should do all that in us lies to gain that higher and grander development, and through prayerful aspiration seek for that which is highest and hollest. Let us enterwork to inform more leading to the seek. endeavor to infuse more love into our movement, put-ting away all those qualities that may drag us down. Let us ignore jealousy, scandal, selfishness, and try always to do that which seems right and best; having no thought but to advance trose high and holy princi-ples which are the foundation of all religion.

The way it should be used is by incorporation into present constitutions as follows:

'We, the undersigned, desiring to organize a society for the promotion and cultivation of true spirituality, to the end that greater love, harmony and justice may prevail, do affirm any adopt the above declaration of principles, and that we may make it our rule of life and action, so far as in us des, we will ever work and pray.

This is a platform for the world's religion, which, like true history, must be of no sect. It presents no creed and takes no cognizance of beliefs, and asks but one question: Do you desire to join in our efforts to live spiritual lives? If so, that desire, humbly and honestly entertained, qualifies you to begin as a member, and it depends upon you to keep it sacred. Immorality, after jolding, will forfeit membership, and true repentance alone can renew it when you ask.

A true member of such a society is a light and blessing to those around him; even though he may not be polished with art or gifted in speech, still he is a preacher of righteousness while his lamp is trimmed and burn ing, for he stands at his post. God's messengers min-Ister to him; he says, by his position, to the weak and can, and it is enough.

The one who is unwilling to take that position cannot say to the weak and erring, 'Come up higher'; he Dr. J. H. Rodall gave a lecture in the evening on The Labor Problem." It created a great deal of interest.

Sunday, 121b, was a bright and beautiful day. At nine o'clock the Lyceum was called together, and a large shore of the campers were in attendance and When all Spiritualists will take that stand, it will be to sentence of the campers were in attendance and the company of the campers were in attendance.

When all Spiritualists will take that stand, it will be the dawn of the world's last and truest religion, that will ultimately envelope the whole earth with a halo and were very much pleased. Warren Chase gave! of light, and again the angels may sing: 'Glory to God one of his grand lectures at half past ten o'clock; me. In the highest; and on earth peace, good will toward

## Colorado.

DENVER .- "Cyrenus" writes; "Mrs. E.ith Nickless, of New York, is at present creating a marked interest in the cause of Spiritualism in this city. She All the tents are full, and the prospects are that the entertained a large sized audience at Lincoln Hall on ; attendance will be as large if not larger than ever be- the evening of Aug. 12th, concerning which service among other things:

'The subject was "Spiritualism as Taught by Jesus and His Apostles." The scripture allusions were correct in every instance, and the discourse was logical

and well arranged.

Mrs. Nickless is a fine specimen of womanhood—a

Franklin Thorpe also writes in praise of the plat-

form work of Mrs. Nickless. It is, to him, but another evidence that "the power of the spirit world is equal to all emergencies"; and that evidences of every nature in proof of immortal life and the return of the so-called dead, are now being multiplied by the invisibles in their efforts to enlighten mankind.

## Kentucky.

MANCHESTER .- David I. Lyttle writes that various events recorded in the Bible, such as the flame in the bush, seen by Moses, the pillar of fire and cloud that led the children of Israel, the chariot and horses of Elljah, the sun that gave light to Joshua, the socalled star that stood over the manger, the resurrected body of Lazarus, the light that shone around Saul en his way to Damascus, were, one and all, spiritual manifestations, and that if they were true-that is, if they actually took place-then Spiritualism is true. and its phenomena are likewise true. In conclusion he says : " God never has and never will condemn his creatures for falling to believe a proposition which is not supported by evidence sufficient to satisfy the mind. I believe that light and truth will expand at d intensify till angels will be seen descending and ascending, and all the true teachings of Christ and the apostles be verified."

## Michigan.

ALMA .- A. W. Flowers, M. D., writes that he by invitation attended a meeting of mediums in St. Louis. about thirty eight years ago, at which Thomas Gales Forster was present. As he entered the hall he exhibited every evidence of being under spirit control. and that of a somewhat unusual nature. He walked directly to a table upon which a quantity of paper had been placed, seated himself, and taking a pencil in each hand began to write with both simultaneously. When he had finished he took a seat with the audience, in a quiet manner, greatly in contrast with his previous behavior.

Upon examining the writings, one paper was found to be in verse, the other in prose, the chirography of the two being strikingly dissimilar.

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by the philosophy inculcated in the two treatises above mentioned.

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FALL RIVER.—Isaac M. Rider writes: "At Onset the 31st uit., I called upon Dr. D. J. Stansbury. I took two slates and cleaned them thoroughly. With a crumb of pencil between them they were placed on Rich, 9 Bosworth street, Boston, Mass.

#### In Memorian. Recently, at the residence of Mr. Keith, Baratous

Springs, N. Y., FELIX THOMAS passed on to higher spheres of action, at an advanced age in physical life.

Mr. Thomas was a marked man in character, also in form. There was not a better known man in Haratoga than he. He held several important effices in the town, in the past, and was respected by all who had dealings or who associated with him. Devotion to principle and justice as he saw them, was his leading trait of character. Money could not tempt him to do an unjust act. He was one of the most advanced thinkers of the age, and was not afraid or ashamed to speak his sentiments, whether they were relished or not. He was a decided and outspoken advocate of medical freedom, and took an active part in defending such constitutional rights of the people. He at one time was summoned to appear before the criminal court to testify that he had employed an "irregular" practitioner in his own case. He stood up manfully and declared that not only had he employed such physician, but that he had been benefited thereby; through his prompt action and that of others in this instance the Judge did not grant an order for the arrest of the practitioner for the "laying on of hands"—the Apostolic mode of eradicating disease!

There are but few men in Saiatoga who will be spheres of action, at an advanced age in physical life.

ease!
There are but few men in Saiatoga who will be nisred are out few men in Salatoga who will be missed so much by visitors as wil Mr. Thomas. He was one of the oldest Spiritualists in the country, a constant reader of the BANNEL OF LIGHT; of late years he has seldom been seen at the meetings, but his faith never wavered in the fact of spirit-community.

nion. He leaves a son and daughter, and other relatives He leaves a son and daughter, and other relatives and friends, who will sadly miss his genial presence.

A good man has gone home, and the world is the better for his having lived in it. Being positive in nature and general make up, he vill without question continue in his useful work from his new home; and when conditions are granted him will return with blessings to all he can assist in the struggles of carth life.

A. S. H.



LOG CABNS were, in the Harrison-Tipecanoe campaign of 1840, erested in the large cities and vilages, and used for holding editical meetings. Barrels of hard cider were placed in font of the cabins, and the "Lg ('abin hard cider campain of '0' has passed into history as the most enthusiatic of our political Harrison-Tippecanoe campaign

history as the most enthusiastic of our political contests. Log Cabins have for this reason a reimanent place in American history. War-ner's Log Cabin Hops and Buchu Remedies and "Toppecanoe" tonic bitters have secured a permanent place because of their excellence.

#### Passed to Spirit-Life,

From her residence, 125 West Jeffe son street, Springfield BL, after long years of painful suffring, Mrs. R bert G.

Cackley, aged 55 years. Cackley, aged 35 years.

She has long been a firm believer n the power of spirits to communicate with their earth-fuends, and was gifted with clairvey and medial powers for some years past. She leaves a burband and two daughters to mourn her loss, also three sisters: Mrs. G. W. Doofttle of Kansas City, Mo.; Mrs. J. Q. A. Floyd and Mrs. J. F. Pietez, of this city. Her fife I as been a varied onehere. It is to be hoped her three angel children and good mgel mother "cover there" have met and welcomed her be a happy bome in the Summer-Land of spirit. Reaction of Springfield, 10.

Springfield, 10.

1. Q. A. FLOYD.

From Peterboro', N. H., Juy 19th, 1888, after a short illness of six days, Mrs. Rebecca, wife of Mr. E. A. Rebblins, aged 54 years 1 month and 2 day.

She was a worthy lady, an afterionate and devoted wife, and a kind mother. She was a fin be hever in Spiritualism, having many times seen their down he degene before. She was kind and synapathetic, eta cheerin disposition, and ever ready to do ad in her power to advance the cause of Spiritualism. She leaves a large-ethe cold friends, who be ply synapathize with her bereavediamity.

J. E. D.

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Works published by Colby & Rich, Boston, Mass.

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TO BOOM PUNCHASERS.

AP Unitalogues of Books Published and for Sale by Colby & Rich sent free.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give

we do not read anonymous letters and communications. The name and address of the writer are in all cases
indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not
used. When newspapers are ferwarded which contain matter for our inspection, the sender will confer a favor by
drawing a pencil or tak line around the article he desires
specially to recommend for perusal.

\*\*The When our patrons desire the address of the BANNER
changed, they should give us two weeks' previous notice,
and not forget to state their present as well as future address.

dress.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

# Banner of

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

#### Vol. LXIII

Of THE BANNER is gradually drawing to its conclusion. We trust that those of our patrons whose subscriptions expire with that volume will do us the favor of renewing; and speak thus early as a hint to awaken reflection.

We shall begin Vol. LXIV with several new attractions and improvements, of which due mention will be made hereafter.

#### Tax All Property Alike-No Favors.

The exemption from taxation of such a vast amount of real property in the form of churches, colleges and other kindred institutions has long been a subject of dissatisfaction to a large body of the tax-payers among our people, and promises to excite in the near future, in connection with the issue of public education, a feeling of hostility to its continuance that shall prove utterly irresistible.

The whole matter was recently presented by Dr. Edward McGlynn from his very positive which all our readers will be glad to peruse a few sample extracts. It is almost needless to say that Dr. McGlynn is totally opposed to the present practice of relieving such vast amounts of valuable property from their proper share of the burden of taxation, on the ground that they are held and employed for the professed purposes of religion and education.

For generations, says Dr. McGlynn, millions and millions of dollars' worth of property have been held in New York City, in the name of States. The Government to-day owes these private individuals, as a trust for churches held as private property to be bestowed by will, yet exempted from taxation because used for the purposes of a hospital, a school, or a charity. There are such institutions connected with the various churches. It has come to be the case that it is not even insisted that they shall be connected with the churches. Under existing laws and customs, not only all churches but all schools and charitable institutions are absolutely exempt from taxation. That exemption of private property from tax- | ing out with the assertion that none of these ation is a public burden.

But somebody will at once say it is for "education." This education, answers Dr. McGlynn, is by private corporations, is not wholly re- it were only an understanding and acceptance sponsible to the public education, and people on its part. Some of these advocates of the may go into it as a matter of business to make | land in-severalty system do not scruple 30 money. The public, he declares, has no business to make presents of that kind to any in- | regarded like other treaties, held togetherby stitution. If those people choose to go into the business of education, if they choose to get | they would hold the Indian by them fast, they up churches, it is proper that they should enjoy the privilege, together with the luxury of | that the Indian is incapable both of maxing a paying their own bills. It is a distinctively American principle, that all private individuals, institutions and corporations, shall have a free field and no favor. It is also a distinctively American principle that the church and the state shall be wholly separate. Hence nothing can be more opposed to that principle than that the City and State of New York should be making presents from their treasuries, which are annually recruited by taxation, of tens and hundreds of thousands of dollars to various denominations, without regard to any particular rule in the matter. It is against the very essence of the principles of equality.

It is idle to argue that to exempt these institutions and corporations from taxation is a different thing from actually giving so much cash to them out of the public treasury, raised by taxation. If the city of New York has a right to certain taxes and fails to collect them. it is about as bad as if these institutions paid taxes and then got them back again from the city. But it is a serious fact that the treasury of the City and the State of New York is paying out hundreds of thousands of dollars received, back again into the treasuries of these various institutions. As long as the tenement house in which you are living, said Dr. McGlynn, is taxed, and the landlord collects from you that | They endorse the severalty bill because all detax and interest besides, as well as pay for the pends on the mode of its execution. They are trouble of collecting, for the rooms you occupy | quite willing to take all the risks, provided | office on the 21st inst.

other, or the private school, should be exempt from taxation.

We profess to believe, in this country, in a have this public system, in a free country like this, could only within certain limits get up schools, or by whatever name called. If they | plish what they desire. Very naturally, it reare to be supported by public money, then they ought to be managed by public officers. and they ought also to be for purposes that are | and to their full citizenship under the Governstreets, and gas lighting and parks. Instead of that they have peculiarities of their own. They are owned and controlled by private corporations, and there is little or no responsibility to the public. There is no proper accountability. For all the public knows these institutions may be making vast sums of money in the aggregate as a mere matter of business out of these properties, while they are receiving this enormous present from the State in being exempt from all taxation. They should, asserted the Doctor, be taxed on their buildings as well as on their lands as long as other people are so taxed.

But it is pleaded that this exemption from taxation helps religion, and without religion there would be no morality, and then society would go to pieces. Suppose that were true. The best things are beyond the reach of human society. Has society any business to make matches between men and women, to offer premiums to people to get married, to do anything more than to give some kind of legal sanction to men and women who are supposed to know the nature of the contract they are making? And is not marriage at the very foundation not merely of human society but of the human family and of the existence of men in the world at all? Yet the less society meddles with it the better. And it is the same with religion. The State has no business whatever to interfere with religion, although it be conceded that the State could not get along at all if the people composing it had not a religious sense of justice, a religious, unselfish love of good things. All that religion should ask in this country is to be kept separate from the State, that the State shall keep its hands off entirely. Hence the State has no business to bestow public money for other than public purposes.

It is therefore a simple perversion of public funds either to remit taxes or give public lands or money from the treasury to any of these churches, charities, or schools. Dr. McGlynn concluded his address with the impressive declaration that no land should be given away by the State, and no land shall be tax-free; and that no money shall be given, and no public thing whatsoever shall be given except for absolutely public purposes. And this view is in strict harmony with the truest interests of religion.

The above is beyond successful dispute the plainest statement that can be made of this increasingly important question of the exemption of church and other corporate and private property, on the pretext of religion and charity and education, from the same rule of taxation which is applied so rigidly to every other visible form of real property. It is a question, too, that will not down at the bidding of any class, in a country where all are professedly equal. That which is protected ought to pay, and pay cheerfully, its fair share of the cost of such protection.

## The Sioux Indians Vindicated.

to sign away their lands under compulsionpoint of view in a Sunday discourse, from | for that is what the Government's proffered alternative virtually amounts to-will compel the approval of all fair-minded and justice-loving people. It is to be supposed that the Indians themselves are the best judges of the real working of the land-in-severalty project, and are the most capable of deciding what they need in the present stage of their existence as a race. There are six tribes in the Sioux nation, numbering about thirty thousand souls. They own twenty million acres of land in southwest Dakota, under the laws of the United tribes some four millions of dollars for lands sold to it by them in 1861 and 1876, for school purposes, besides large sums to be paid in annuities, goods, cattle, agricultural implements. and so forth.

It is to be carefully noted, in connection with the current negotiations with the Sioux, that the land in-severalty advocates are beginning to exhibit their real motive, as the Indians show their resolution not to be wheedled into a distasteful argreement, and are openly comtreaty negotiations were ever binding on more than one side, the Indians agreeing and the for the Indians in the expression of their hon-Government holding them, while acting as if, est determination at this critical juncture. scout the idea that Indian treaties are tope mutual pledges and responsibilities. While would not be held themselves. They .nsist treaty and of keeping it. Yet the hisory of the case conclusively shows all through that the Indian is the only one who has inflexibly kept his treaties. The whites are the ones who have broken faith times without number. Another thing to be kept in mind at this time is the fact that those who hold both the character and the rights of the Indians in small regard are, as a body, strongly inclined to the land-in-severalty policy. This is quite enough to show that this policy is not at least put forward in the interest of the Indians, but rather in the interest of land-coveting white men. This is abundantly substantiated also by Senator Dawes, the father of the bill embodying the severalty policy, who said before the conference of the Board of Indian Commissioners in Washington, last winter, that if the bill should become a law, "it would depend entirely on the character of the Government agents who execute its provisions, whether it is a success or a failure. If it be entrusted to men of unflinching honesty and broad views, the Indians will be secure in the possession of homes on the best lands of the reservations; but if it is entrusted to dishonest men, the Indians will be cheated out of their lands." That is just it, and the land-schemers understand it perfectly.

in that house, it is unfair that the building of | they can be allowed free awing with the apsome denomination, whether your own or some | pointing power. It ought to be too plain to require stating that the same powerful land syndicate, or ring, that can carry such a bill through Congress is pretty confident of possesspublic system of education. If so, then we ing influence enough to control the selection ought to declare to a man that people who of the agents who are to practically carry it out.

The Catholic Columbian, published at Columbus, Ohio, has taken occasion to express a fear schools of their own; and they ought to enjoy lest some of its friends who favor the "severthe luxury of paying every penny of the bills alty" settlement may be biased in favor of for those institutions, whether hospitals or the Dawes bill, thinking it is going to accommarks, the true friends of the Indians look forward to their settlement upon their own lands, absolutely public; that is, they should be ment, with all the rights, duties, privileges common to all the people, like the roads and and obligations of citizens, as a final settlement of the Indian question. But, adds the Columbian, "they do not believe in forcing all Indians on to farms before they are prepared for it, and whether they like it or not. Above all, they do not believe in confiscating their land. We are dead against the change of the policy of the Government toward the Indians."

The Columbian goes on to protest against the contemplated injustice of ignoring the rights of the tribes, riding rough-shod over all our treaty obligations, and taking matters, long ago supposed to be settled, again into our own hands; and add; that it is unalterably opposed to the severalty enactment regarding the reservations, because it considers that somewhere about it high a scheme "to rob the Indians of their lands in the interests of the land-sharks and land-grabbers, who are forever hovering around the poor red man with

an inordinate desire for his possessions." We honestly believe that the strictures of The Columbian just referred to are founded in justice, and that however kindly may have been the feeling which in some minds led up to the formulation and enactment of the landin-severalty scheme in its carrying out it is destined to prove all the fears expressed in advance even by its friends to be correct; we see no reason to doubt that it will be made the cover, by designing men, as a more plausible scheme than any of its predecessors to wrest the best lands of the Indians away from them. It proposes to make the Indian a citizen without any practical preparation and even against his will; and second, it haves the whole matter in the control of the very influence whose selfishness it professes to hwart. The National Indian Defense Association procured the amendment, in committee, of the bill, to the effect that its provision should not apply to any Indian tribe until the consent of a major ity of the adult male members of the tribe shall be first obtained. But this most just and reasonable condition of dtizenship was rejected by the House, as reported, at the request of Senator Dawes himsel, who declared that such an amendment would lefeat the object of the bill, thus giving clear e idence that its real purpose is to coerce the Indians into the endorsement of that from which their better judgment recoils.

The Sioux have thus'ar refused to sign away their land, and in suchaction deserve the support and commendation of all true friends of Indian rights in this country. They have, from the history of the white man's conduct in the past, every reaso to fear double dealing. and have therefore ref sed to put their names to any sort of paper, being doubtful of the after-construction which might be put upon such action on their part. It is a singular fact. as stated in the pres dispatches from the Sioux country, that tie United States Commission presented two ppers to the Indians for either, saying significantly: "We think that if and loved his fellow-men. we sign the red paper it would turn black before it got to Washington." Why, we would called upon to offer these Indians two papers one only would have fully sufficed? i. e., the agreement which tongress authorized to be presented to the Soux and which is null and nation sign it! "he matter looks to us a great exercised upon he Indians in days of yore, and

which have sedisgraced our nation. There is eery evidence that, now that the treaty privieges, the usual machinery will be or to falely accuse them of such act, and so let loos upon them the military power of the like () movements on the Tongue River being ever now given currency in the daily press, as if o prepare the public mind for such a step. Ne trust that all friends of common human. iy, to say the least, will demand "fair play"

The agitation of the public school question, based upon the Travis matter, is doing a good deal of good, says the Boston Evening Record, as it brings out the facts of the situation in regard to our public schools. It is doing more than that, as it is determining every friend of the public school system, whatever his religion may be, that not a dollar of the public money should be in any way allowed to be used for sectarian institutions, and that the public schools, by liberal appropriations and by zealous support, should be made the cornerstone of our educational system. Hitherto there has been a strange lack of exact information on this subject and determination to follow these rules; but we take it from this time on the people of this State will see just where their safe path lies and follow it absolutely.

The poet Whittier's Quaker meekness does not evidently extend to far as to allow himself to be misrepresented. A Southerner recently charged him with being an enemy to the South, to which the post replies: "I was never an enemy to the Southor the holders of slaves. I inherited from myQuaker ancestry hatred of slavery, but not of laveholders. To every call of suffering or distags in the South I have promptly responded to he extent of my ability. I was one of the ver first to recognize the rare gift of the Caronian poet Timrod, and I was the intimate frind of the lamented Paul H. Hayne, though bth wrote flery lyrios against the North. I am are no one retoloes more heartily than I do athe prosperity of the Southern States."

Mr. H. C. Strong, an old-the Spiritualist. of Chicago, Ill., made a briefcall at our

#### The Other side.

In the course of a sermon delivered in Grace Church, Elmira, N.Y., recently, the pastor, Rev. Mr. Herrlich, gave utterance (as noted in THE BANNER last week) to many excellent thoughts on the thither side of existence.

Do we come in contact with the spiritual realm? asked this speaker. Man lives to improve and develop as well as to exist, is his answer; in fact his intellectual and spiritual development is his only real and true existence. That which brings home to our consciousness the greatness and vastness of God's realm of life and nature, even though we see it not all with our eyes, nor hear it with our ears, nor touch it with our hands, is something more than impractical theory only. This life is not our true and real abiding place. And though during our tenancy of a few years it behooves us to use our best energies in the cause of our earthly welfare and happiness, and the interest of those near and dear to us, yet if our permanent dwelling-place is soon to be established elsewhere, and if as the years go by our affections are stealing thither before us, if the home circle is gradually dissolving here to be reëstablished in another region—shall we regard it as a matter of mere idle curiosity to endeavor to ascertain whether knowledge of and contact with that spiritual realm is permitted us now before we reach it? With many homes the majority are already on the other side. Is it idle and irreverent to hope and dwell upon its blessed realities and precious inmates? Is it weak and foolish to dwell upon visions and memories of our sainted loved ones? He replies to these questions with an em-

phatic No. Such hopes and thoughts come from our highest and holiest longings and impulses. The word of God, he repeats, teaches and re-teaches the contact and intervention of that spiritual realm with this world. The Bible gives instance after instance that have come to those more preternaturally and spiritually gifted, and nowhere does it say that henceforth they were to cease forever. Why, he reasonably asks, should we suppose there is less interest in heaven for this earth now than in the the inspired record of the return of five perone. In the Old Testament scriptures angelic great poets and writers likewise mention such occurrences. Is not this truth, he asks, an essential element of our religious faith? It is the cold, practical skepticism of those who are unfitted and unable to perceive and grasp spiritual and intellectual things of this higher order, which prompts them to assert that these glorious things, possible to finer and more gifted natures, are incredible and impossible. Ministering spirits are sent forth to do heaven's | says: errands of goodness, love, tenderness, persuasion and influence. They come, they go, we cannot tell whence or whither.

But they enter the silent chamber where some loved one is slowly breathing life away, and await with folded wings the departing spirit, while at times we can almost feel their presence. Nay, may not the fact of their presence, discovered to eyes that begin to see spiritual existences, be the cause of that radiant expression which lights up many a dying face as the curtain of life is falling upon time and rising upon eternity? Careless of the empty events that agitate worldly society, intent on other strifes than money, position, and earthly projects, with thoughts fixed on a kingdom burgh, Pa. Notice of the picture and its sigand existence which must endure forever, the nification has already been made in these colangels rejoice in every accession which that umns. While, as Mr. McE. says, in forwarding kingdom receives and in the rank and condition | it, the photograph can convey but a faint idea their signatures, talling them that if they which a death-born soul will enter upon within of the effects in oil, the face portrayed—that of wanted to sell a par of their reservation they it. They rejoice alike over the cry of the poor a lady, richly arrayed in veil and jewels—is full should sign the paper printed in black, but if wretch who calls out in his regret and sorrow of character, and the details are evidently well they did not wish t sell they should sign the "Lord, be merciful to me a sinner!" and over brought out. The determination of the Sioux Indians not one printed in ed. They refused to sign the prince or leader who has served his Lord

Make all the allowance you can, said the speaker, for figurative language and poetical like to inquire, did the Commission feel itself allegory, and still there remains, vast, calm and unmistakable, the firm faith of thousands for signature, when if justice was its object and thousands, proven by a strange and indefinable experience and by the testimony of the Holy Scriptures, the fact of the reality and influence of the world of spirit and spirits upon noid unless three/ourths of the mea of that our lives and actions, contact with that other realm of existence, and the wonderful and predeal like some o'the artifices which have been | ternatural powers with which some are gifted. We may be unable to explain the modes and processes, but we are left to find our way along that mysterious path by the light of reason and Sioux have pfused like men to give up their analogy, and by the testimony of thousands who have had a deeper knowledge and a higher put in motor by irresponsible parties to force experience. That light may be as yet obscure the tribe nto some overt act against the peace, and dim, but it will come more clearly as we are fitted and prepared to receive it. If the world has arrived at that point where it is cry-Unite States: Reports (unofficial) of war- ing for more light, for higher and clearer disclosures of what the soul is and will be, so that faith and hope may have a more certain and tangible basis to rest on, I believe, said the speaker, that God will bestow it upon us. The light may at present be imperfect, and the disclosures and revelations insufficient to satisfy a doubting and skeptical curiosity, whose very lack of faith and spirituality unfits it for these higher gifts and revelations, but it must shortly come to those more advanced and spiritual thinkers.

In the dimness of this present life we may not have the full light, but there will be flashes and intimations clear and unmistakable. We may have to wait for the clear, glorious sunshine, but that which we now see and meet on this borderland, in this twilight existence, these strange intimations and flashes, they only foreshadow and predict the glories and marvels which await God's children in his kingdom beyond this. We may not be able to see with material eyes these angelic visitants, but there are times when we feel the near presence of our sainted loved ones. Why may they not, he asked, hover near us in our lonely walks and in our meditative and solemn moments? Do we not at times feel them near when the lengthening shadows hallow and sanctify the eventide? Do we not feel them near in moments of impending danger, or when affliction and sorrow, like a dark pall, enshroud us? Who can say at such times that there is not an objective reality to the strange consciousness of some near contact with a living presence? Who can positively say that angelic existences or our departed loved ones cannot revisit this earth and make themselves known to feeling, to instinct, to impression, and in some of our higher and more exalted moods even to an illumined material vision? It has been so in the past; who can say it may not be so in the present and in the future?

This is talk from the modern pulpit, and it has no uncertain sound. It is plain, unqualifled, unmistakable Spiritualism. As such we present it, rejoicing as ever at the spread of truth in the stronghold that cannot always resist its influence.

#### Life Naved through a Trance.

A telegram to the New York Herald states that a daughter of Henry Searfoss, a farmer of Marion township, Ohio, had been dangerously sick for about a month with some unknown disease. On Monday, the 6th inst., she lost consciousness, and remained so for thirty-six hours, at the end of which time she told her parents that while entranced a man appeared to her with a buggy-wheel and showed to her how the injuries that caused her illness came about, recalling to her mind circumstances which she had forgotten, but which were correct. He then brought a sheet, a bucket of water and three bottles, containing wine, whiskey and alcohol, and explained how they might be used to effect her cure. If they were not used, he warned her that at seven o'clock on the morning of the next day she would begin failing, and at four o'clock in the afternoon death's approach would be realized, and that at nine o'clock the next morning the young lady would be dead. The family physician when sent for made light of what he thought was a delusion, and the remedy indicated by the apparition was not applied. The predictions of the vision, however, began to come true, and the girl was getting rapidly worse, when the frightened parents hastened to apply the remedy prescribed. and were rejoiced to find an immediate change for the better, followed by steady improvement. Miss Searfoss was at the date of the dispatch up and around, and nearly as well as ever.

The writer adds that "the affair caused much speculation in the neighborhood regarding the value of the spirit prescription as a means of restoring the young lady to health and natural vigor."

THE FIRST SPIRITUAL UNION OF SAN FRANcisco recently held its annual election, with the following result, as reported in the Golden Gate. With such an efficient presiding officer as Albert Morton, supported by an able board of assistants, as he undoubtedly is, the society cannot fail to be prospered in whatever efforts it may make to extend the knewledge of spiritual truth: Albert Morton, President; C. H. days of the apostles or patriarchs? We have Gilman, Vice President; Mrs. S. Clarke-Cooke, Treasurer; C. H. Wadsworth, Secretary; R. sons from that other realm of existence to this A. Robinson, M. B. Dodge, Mrs. A. F. Michener, Trustees. Building Committee, R. A. visitations were many and frequent. All the Robinson, W. M. Rider, M. B. Dodge. The building fund, which is invested in city lots in Tacoma, W. T., is sharing in the general enhancement of values in the vicinity of Puget

> Spinoza's idea of all human endeavor was union by means of love with an infinite and eternal object. How infinitely noble and great is such an idea! On this subject he

> "Our happiness depends entirely on the quality of the objects to which we are attached by love. For on account of that which is not loved, no strife will ever arise, no sorrow if it periabes, no envy if others possess it, no fear, no hatred, no perturbation of mindall of which come upon us in the love of things which are perishable, as are all those things of which we have spoken. But love to a thing which is eternal and infinite feeds the mind only with joy—a joy that is unmingled with any sorrow; that, therefore, we should eagerly any sorrow; that, therefore, we should eagerly desire and with all our strength seek to fulfill."

> We are in receipt of a photograph of an oil portrait recently obtained on the stage at the Temple at Onset, through the mediumship of Dr. Rogers, by John H. McElroy of Pitts-

> E. W. Capron, one of the earliest among the spiritualistic converts of '48, has on our second page an article in reply to what The American Magazine evidently thought-when it printed the bombastic paper-was the deathblow to Spiritualism! Read Mr. C.'s keen analysis of this exhibit of titled ignorance. The cause they together sought to destroy will live when the magazine which issued and the Doctor who lucubrated shall jointly and severally have perished from the memory of man!

> Dr. T. A. Bland attended the Universal Peace Meeting at Mystic, Conn., on the 15th. 16th and 17th insts., and spoke on the Indian question each day. The attendance was large. From thence he went to the Niantic (Ct.) Camp-Meeting.

> Henry T. Greenwood, Secretary of the Fourth Association of Spiritualists of Philadelphia, Pa., writes us a report of progress which will appear next week.

An interesting letter from our Paris corespondent, Henry Lacroix, will appear next

The fortleth anniversary of the ordination of Rev. J. H. Harter, of Auburn, N. Y., as an evangelist, occurs on Friday of next week, August 31st. Since that event, nearly half a century ago, Mr. Harter has faithfully served as "Minister of the Church of Divine Fragments," located wherever a fragment of humanity can be found, in compliance with the scriptural command which was the text of the sermon at his ordination: "Go preach the gospel to every creature." Mr. Harter has for several weeks been prostrated by severe and painful sickness, and since he has for many years labored for the good of others almost without money and without price, and is now in an impoverished condition, it has been sug gested by his many friends that the anniversary that occurs next Friday be celebrated by them in a practical, substantial manner, and that each send to him or that day a prayer for his happiness and restoration to health in the form of whatever pecuniary aid they may be able to offer; such being in his case "the effectual fervent prayer of the righteous that availeth much Address him (or Mrs. J. H. Harter), Auburn, N. Y.

"GOOD NURSING IS MORE POTENT THAN MEDI-CINE."-This truthful assertion will be found in the course of an article on the treatment of yellow fever, which we clip (see second page) from one of our Floridian contemporaries. The statement is true, not only as to yellow fever but as regards the majority of diseases-however much the youthful diploma bearers of the present time may have to say to the contrary.

Writing from Three Rivers, Mich., a correspondent in the course of a business letter says: We are quite lost unless we have the weekly appearance of the BANNER OF LIGHT, in the effulgence of which we can see how the spiritualistic world is progressing, and so be able to keep pace with our dear Spiritualist brothers and sisters in unity and

Mrs. M. C. Morrell, of 230 West Thirty-Sixth street, New York, writes that she has returned from her visit to Onset, which she enjoyed to the utmost. She has resumed her Thursday evening conferences, to which there is no admission fee, they being sustained by voluntary contributions; and her private sittings daily from 10 A.M. to 4 P.M.

#### ALL SORTS OF PARAGRAPHS.

- All conviction should be valiant;
  Tell thy truth, if truth it be,
  Toughts, like rivers, and the sea;
  It will fit the widening circle
  Of sternal verity. Of eternal verity.
- Speak thy thought if thou believ'st it.
  Let it jostle whom it may,
  B'en aithough the foolieb scorn it,
  Or the obstinate gainsay;
  Rvery seed that grows to-morrow
  Lies beneath the clod to-day.

Blackguards in print are the vilest creatures on the earth-and cowards besides, especially when they fling mud behind an alias. Some correspondents of the latter ilk are occasionally allowed space in that "old and circumspect" paper, the Boston Investigator, we regret to be obliged to say.

A new swindling machine is being developed. Somebody objects to giving a note and having it discounted. "We'll keep the note," says the smooth-tongued sharper "not transferable." In a short time it is found in the hands of a third party with an "e" added to the "not," which makes it read, "note transferable." Look out for them I—Valley Center News.

An exchange remarks truly that the type-writer is creating a revolution in methods of correspondence, and filling the country with active, competent young ladies who are establishing a distinct profession, and bringing into our business offices, lawyers' offices, etc., an element of decency, purity and method which is working a perceptible change.

Every duty we omit obscures some truth we should have known.—Ruskin.

The arrival of the big raft from Joggins, N. S., in the Erie Basin, New York, marks a new departure among the many industries of the present busy age. This raft was 592 feet long, 54 feet wide, 36 feet deep and drew 22 feet of water. It contained 21,300 pilings, or about 900,000 running feet, which is about forty average schooner loads. It was built in a cigar shape, and 100 feet longer than the one lost last winter. It is said that by the success of this experiment the whole coastwise timber trade is threatened with gradual annihilation, as the saving on freight by this novel expedient leaves the small and slow-moving sailing fleet entirely out of the race of compettion.

The harder thy fate, the softer thine heart .- Ivan

A sponge bath of cold or tepid water often rests one when very tired. This can be taken in ten minutes, as it is better, if one has not time to do more, to simply wring the cloth or sponge nearly dry and go over the surface of the body once, rubbing thoroughly afterward with Turkish towels, than to omit daily.

> INCONSISTENCIES OF LANGUAGE. You can't weigh grams with a grammar, Nor sugar-cure hams with a hammer, Do sums with a summer, Stew plumbs with a plumber, Nor shear an old ram with a rammer.
> —Springfield Union.

TREMBLE, BRITTANIA!-All Chinese subjects in Australia are ordered by the Chinese government to wind up their business and return home within three years. China proposes to arm and drill thirteen millions of men and build a great navy, and thus be able

to fight great Britain. "But do you think it consistent in you, as a Christian man, to sell shoddy for all-wool garments?"
"My dear sir, you forget. Consistency, you know, is a jewel, and, as a Christian, I can have no regard for jewelry."—Ex.

A glass of water washes out the stomach, gives tone, and prepares the alimentary canal for the morn

"There is a true glory and a true honor; the glory of duty done—the honor of the integrity of principle."—Gen. R. E. Lee.

The New York Sun of the 7th reports that a person entered the police station, corner of Church and Liberty streets, the night previous, and politely handing a card marked "Charles L. Barrett" to the sergeant, said that his spirit mother appeared to him the night before and warned him to reform. He had therefore come to give himself up for stealing a watch from a lady at Cortlandt and West streets on Aug. 3d. He handed over a pawn ticket on Pawnbroker Henry Moss for three dollars on a silver watch, presumably the one referred to.

"Outside the Gates; and Other Tales and Sketches." Is a new book given through the mediumship of Miss M. T. Shelhamer. It purports to tell the experiences of different spirits, and is a wholesome book, as well as interesting.—Religio Philosophical Journal.

There is a report that Mr. Abbey is going to bring little Josef Hofmann to America in the fall. This medium-planist will probably have a powerful rival in Otto Hegener, who created such a sensation in Berlin this year. Hegener is about the same age as Hofmann, but with more pleasing manners, and the London critics say that he handles the plane better.

> THE BLITHE MOSQUITO "There's a sweet little spirit
> Who comes from the moon,
> And he loves little children so well,
> That he slides down the moonbeams
> Hight into their hearts,"
> Sald auntie to dear little Nell.

" How funny that is !"

Was the cherub's reply;
"I saw him last night near my bed.
But, auntle. I think,
By the lump on my cheek,
That he flew by my heart to my head."

People who desire to attack other people anony mously cannot do it in THE BANNER.

A little pamphlet called "Humor in ye Sixteenth Century," shows that ye joker of that period borrowed a great deal of his wit from ye humorist of ye nineteenth century without giving a particle of credit.

—Norristown Herald.

The talantograph, which it is claimed will record telegraphic messages in the hand-writing of the sender, has been patented at Washington.

"Onions cut in halves will absorb the smell of new paint." Yes, and a cornet will drown out a jews harp. Life is full of queer things.— Detroit Free Press.

The railroad from Joppa to Jerusalem is all ready

for the golden spike. All aboard for Jerusalem It is not yet too late, we trust, to add our congratu-iations to Mrs. Lucy Stone on her attainment of her seventieth birthday. That she may continue to grow old gracefully, with her splendid faculties unimpaired, to do battle for her sex, is the wish of everybody who admires noble womanhood.—Herald, (Boston.)

Before the days of forks the ewer and basin, which have now generally disappeared, were much in request after every course; whereas now the basin, with a little rose water, makes its appearance at civic feasts after dinner, as a matter of fashion rather than necessity. Four out of five fine old basins have no doubt been melted to supply the very forks whose invention rendered the washing of the fingers super-

THE PRESS

The Pittes.

God greet the Art!

Thus spoke the primal printers of the past;
Their words are ours—we anchor on them fast,
Immortal trio-golden age,
That issued first the printed page
In Time's great tome, year-bound. The Sage
Lays by the blunted stylus used so long—
Justice and Peace clasp hands in joyful song.

The Danish steamer, Thingvalla, for New York

collided off the Nova Scotian coast at 4 A. M., Aug. 14th, with the Geiser of the same line, for Copenhagen The Gelser sank in about five minutes. Eighty pas sengers and thirty-five of the crew were lost in the

If the Encyclopædia Brittanica should walk into or the Encyclopedia Brittanica should wark into newspaper office on two sticks and secure a job, it would be discharged the next day for incompetency. A newspaper deals with life, and not with learnin'—this is the sum and substance of the whole business.—Wheeling (West Va.) Register.

London, which has in common with all England a savagely vindictive "Doctors' plot law" against all irregulars, still finds itself unable to support the horde of "regular" physicians launched upon her by the schools. She has at present, it is averred, so many | cents per copy.

doctors in excess of her physical requirements that in the poorer parts some of them will see a patient, prescribe and supply medicine at sixpence (twelve and a half cents) a visit. "Calomel and the Thames river," says a wicked Boston daily, "probably enter most numerously into their prescriptions."

Doubtless all souls have a surviving thought; Therefore of death we think with quiet mind; But if we think of being turn'd to haught, A trembling horror in our souls we find.

The yellow fever is still at work in Jacksonville, Florida.

Emma—That's a pretty new "Olivia" chair you've got there, Mary. Mary—Why do you call it "Olivia"? I thought it was Wakefield rattan. Emma—80 it is; wicker of Wakefield. They call it "Olivia" now, you know—Lamacon.

A thunder storm passed over eastern Ontario and the whole of Quebec Aug. 16th and 17th, and was the most terrific ever known there. Hundreds of bouses and barns were burned or blown down. Crops in many places were entirely destroyed. Horses and cattle by the hundred were also destroyed, and many people were killed or injured.

BAR HARBOR. Lines to the girls at Rodick's. In fiannel garments dressing.
From every State they come,
The fond idea caressing
Of a busband and a home.

They paddle round the waters blue, If he can't be caught in a bark canoe
He may in a buckboard ride.

Isaac Lawrence.

Gen. Von Moltke has been placed on the retired list of the German army.

Truth is the most powerful thing in the world, since flotion only pleases us by its resemblance to it.—Shaftesbury.

["IRFRESHING THE SAINTS."]—One hundred years ago the town of Wilton, N. H., passed the following vote: "That the town provide one barrel West India rum, five barrels New England rum, one barrel good brown sugar, half a box good lemons, two loaves of loaf sugar, for framing and raising said meeting-house."—Rutland Herald.

"THE SOUL."-The latest issue of this periodical, No. 6, contains accounts of interesting phenomena that have taken place at Onset this summer, through the medial agency of Mr. W. S. Rowley, Dr. D. J. Stansbury, Mrs. J. J. Whitney, H. G. Eddy and others, illustrated with two engravings of slate-writings and drawings, and a portrait of Dr. Stansbury.

Dr. W. E. Clayton of Malden, Mass., recently had some interesting experiences in independent slate-writing, etc., Dr. Stansbury of California being the medium, and Lake Pleasant Camp-ground the locality where they were encountered. A correspondent refers to some of them in another column.

The well known and successful healer, Dr. lumont C. Dake, of 304 Fifth Avenue, New York City, with his highly accomplished wife, is now at the hotel, Queen City Park, Vt., where he will remain for

Monday, Aug. 20th, Charles W. Sullivan made a visit to this office while on his way to the Queen City Park Camp, (Burlington, Vt.) where he will probably remain till the latter part of September.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

W. J. Colville is now at Cassadaga Lake, where his W. J. Colvine is now at Cassadaga. Lake, where his lectures daily, at 4 P. M., have been 'largely attended. He speaks in Martine's Hall, 55 South Ada street, Chicago, Ill., Sundays, Sept. 24, 9th, 16th, 23 I and 30th, at 10:45 A. M. and 7:45 P. M. Special courses of lectures on spiritual science will be given on other days. A birthday reception will be tendered him Tuesday evening, Sept. 4th. Letters, etc., should be addressed to him at 247 Ogden Avenue, Chicago.

Mrs. H. S. Lake speaks at Parkland (Pa.) Camp-Meeting, next Sunday, Aug. 26th; in Philadelphia the Sundays of September; in Boston and Cambridge the Sundays of October and November; in Paterson, N. J., the Sundays of December. Her address for September will be 2139 Uper Place, Philadelphia, Pa.

Mrs. T. J. Lewis of Brooklyn, N. Y., Just from On-set Camp, is now in Boston, and may be seen at No. 16 Bennet street, this city, where she is located. She will receive calls to give platform tests throughout the Eastern States.

Dr. Dean Clarke's labors at Lake Pleasant are appreciatively referred to elsewhere. Another corre-spondent writes us that a former Methodist minister on hearing one of his recent addresses at the camp pronounced it "one of the ablest, most logical and scholarly discourses to which he had ever listened;" his opinion being endorsed by many others. Dr. Clarke may be addressed for engagements in care of

Dr. W. L. Jack has closed his cottage at Lake Pleasant. He can be addressed at his home, Haverhill. Mass., bu letter.

W. S. Rowley, the occult telegraphic medium, was at last accounts at Cassadaga Camp, New York.

Spiritualistic Meetings in Boston. College Hall, 84 Easex Street.—Sundays, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown,— Mediums meeting every Sunday at 2½ and 7½ r.m. Dr. Mark Smith, Chairman. Engle Hall, 616 Washington Street. - Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Pariors, 1031 Washington Street.— Sundays at 2½ and 7½ r. M. F. W. Mathews, Conductor.

Eagle Hall, 616 Washington Street .- The afternoon exercises were opened by the Chairman, followed by tests from Mrs. Lewis and Mrs. Litch : intowed by tosus from Ars. Lewis and Mrs. Litten; interesting remarks by Mrs. Lesile and Mr. Corthell. In the evening Mrs. Abbie N. Burnham gave a fine lecture filled with progressive thought, which was attentively listened to by an appreciative audience. At the close of her lecture Mrs. B. gave tests, which were readily recognized. An interesting speech by Mrs. Lesile and satisfactory tests by Mr. Toothaker closed the evening exercises. F. W. MATHEWS.

Ladies' Aid Parlors, 1031 Washington street. -These meetings are still increasing in interest and numbers. Mrs. Townsend and Mrs. Forrester gave excellent readings last Eunday, all of which were appreciated. Mrs. White displayed some of her musical powers. Mr. Toothaker also gave tests. F. W. M.

Mrs. Whitney and Dr. Stansbury. the Editor of the Banner of Light:

Aug. 17th these California mediums started for their nome on the Pacific coast, anticipating a stay of one month in Nevada, also a month in Salt Lake City, before reaching their destination.

Mrs. Whitney exercised her gift of test mediumship on several public occasions at Lake Pleasant and gave some private séances. She seemed to have all she could do, but refused to give sittings the last few days she remained. Her tests of identity, also names.

sne could do, but refused to give sittings the last few days she remained. Her tests of identity, also names, were remarkable; her guides have an interesting way of presenting them to the people. She gives general satisfaction in her public entertainments.

Dr. W. E. Clayton, of Maiden, Mass., was quite fortunate in what he received in the presence of Dr. Stansbury in the way of independent slate-writing. On the 17th he had four slates written upon in ten minutes, while Dr. Stansbury and himself had their feet upon the slates in broad daylight. There were two colored drawings of faces upon the slates, one representing his brother, the other an Indian, the latter in colors. Dr. Clayton had eight slates written all over—four of them in ten minutes—at one and the same visit. Other individuals received equally satisfactory results at sittings, especially Dr. Gould of California, and Prof. Cadwell.

I have not had any personal sittings with these mediums, but have endeavored to give the views of those who have, in a fair manner.

A. S. Havward.



Log Cabins oan hardly be considered handsome or elegant, but they were fit habitations for the rugged pioneers of America. Our rugged pioneers of America. Our ancestors were rugged specimens of noble manhood, complete in health, strength and endurance. Their wholesome remedies are reproduced to this latter age, in Warner's Log Cabin Sarsaparilla and Warner's "Tippecanoe."

Back numbers of The Bannen for no special date will be supplied at four cents per copy: But parties ordering papers for any spe-cial date will be charged the usual price—eight

Spiritualist Camp-Meetings for 1888. TO the believers in the New Dispensation is drawing night and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where

such convocations are to be held. OMEXTHAY, MASS.—The Twelfth Annual Camp-Meeting closes Bept, ist. Trains from Boston, 8:15, 0 A.M., 1.00, 2:30, 4:05, 4:15 F.M., on Old Colony R. R.: Bundays, 7:30, 8:15 from Boston.

Sils from Boston.

LARE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route) closing Sept. 3. Trains '94,' '100,'' '46' and '42,' will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, '64' and '100,'' leave Boston at 6130 A. M. and 3105 F. M., arriving at Lake Pleasant at 10140 A. M. and 6145 P. M. The trains No. '45' and '143'' leave Lake Pleasant at 6140 A. M. and 2145 F. M. PARKLAND, PA.—Meetings close Sept. 5th.

BINAPRE LAKE N. H.—The session of the Fleventh

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting will close Aug. 29th. QUEEN CITY PARK, VT. - Meeting commenced Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PAIR, MICH.—Meeting commenced July 28th and continues five Bundays. VERONA PARK, ME. -- Meeting closes Aug. 27th. CASSADAGA LAKE, N. Y.-The Ninth Annual Meeting

Mississippi Valley Spiritualist Association. — The Sixth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, July 20th, to continue flow weeks. NIANTIC, CT .- Meeting closes Sept. 9th.

ETNA, ME. - Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

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Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenu

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#### THE NEXT WORLD INTERVIEWED.

BY MRS. S. Q. HORN. Author of "Btrange Visitors."

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## Message Department.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-file to that beyond—whether for good or evil; that those who pass from the cartily sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to roceive no deetrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

#### Letters of inquiry in regard to this Department of Till Banner must not be addressed to the mediums in any Lewis II. WILSON, Chairman.

#### The Free-Circle Meetings

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

#### QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held June 12th, 1888-Continued from last issue.

Questions and Answers. Ques.-[By N. M. Smith, Protem, Mo.] Does

QUES.—[By N. M. Smith, Protem, Mo.] Does the use of ardent spirits, or tobacco, retard the development of mediumistic qualities?

ANS.—That depends on the character of the mediumistic qualities. We have seen individuals on earth who were frequently under the influence of ardent spirits, and who made a free use of tobacco, in various forms, and we have seen those individuals acted much by under the parameters. have seen those individuals acted upon by un-seen spirits, those who live near to the physi-cal life, and found that the same individuals manifested and unfolded strong mediumistic powers. It did not appear to us that the use of ardent spirits or of tobacco retarded in any way the development of these particular mediumistic gifts, but that the manifestation of diumstic gitts, but that the manifestation of these powers was strong and vigorous through years of time. Well, what class of spirits are attracted to the mediumistic person who uses strong drink or tobacco, and who must, of necessity, then, live clovely in contact with the lower forms of physical life?—for they are creatures of habit, slaves of appetite, morally and put free and excited in chartures of habit, slaves of appetite, morally and spiritually bound, not free and exalted in character or thought. They cannot be, since to be a slave to any debasing habit or appetite links the human being in contact with earth, and does not elevate him to a high standard of moral purity or truth. Then we must be obliged to answer our own questions, that the character of those spirits who are attracted to the medium developed under these derivations. the medium developed under these darkening conditions must be of a low order, it must of necessity be of the earth earthly, partaking of physical life and its elements, and not calculated to teach manking of that which is highest and best in life, not adapted to the unfolding of the spiritual nature and the stimulation of the highest qualities of the soul.

But you may say these people are useful in their way, since if they are strong mediums, and exercise that power brought to them by the unseen world, in whatever form or direction it may take, they are convincing skeptics, and those who do not understand anything of the future life, that there is an intelligent force at work outside of this mortal form of ours. Undoubtedly everything has its uses in life, and this very mediumship of which we speak may, under the direction of a higher law, be utilized to such a degree as to become beneficial to some one in mortal life; we cannot say. We are not criticising or commending, but are merely stating plain facts.

merely stating plain facts.

We have seen other persons on earth possessing mediumistic qualities of a finer nature, and their brains were of such a degree and formation as to generate a certain quality of magnetic power, which, under careful conditions, might be exercised and utilized by attendant spirits for tine spiritual work; an inspiration grand and uplifting might have been poured through those avenues of communication were they surrounded by more refined conditions. they surrounded by more refined conditions in earth-life; but these people have become the slaves of appetite, bound down by habit, and consequently that finer force which might have been generated and set free for the use of high spiri's takes within itself elements of or night spiri's takes within itself elements of a coarser character, and mingles with that which is more of the earth and becomes dissipated in the atmosphere. Such persons, not possessing the power of mediumship which belonged to the first of whom we spoke, cannot unfold that which they might possess were longed to the first of whom we spoke, cannot unfold that which they might possess were they living other lives; and so the development ones spiritually. I read and understand them. of mediumship will never go on in their organ-

isms because of their earthly conditions. Q.--(By J. B. Garvey, Spokane Falls, W. T.)
Is healing mediumship an acquired gift or an

is hearing mediumship an acquired gift of an inherited one?

A.—Healing mediumship belongs to the individual who possesses it in a large measure, for unless one's organism is finely stocked with magnetic qualities, unless he is so constituted. that he can generate a larger amount of vital magnetism and nerve aura than is necessary for the supply of his own physical body, he cannot possibly be a successful healing medium. But if one has these qualities, and generates larger rolays of magnetic force than he requires for his own healthful use, then he may become a healing medium, although he may not understand his power or how to apply it for beneficial results. Therefore if a man lives in harmony with himself, is healthful in a particular and its consential with the forces in physique, and is congenial with the forces in the atmosphere, he may perhaps generate this vital magnetism of which we speak. If he does, and this passes out easily from contact with his own organism, it may be imparted to others, and those others who are assimilative with him and who come into sympathy with life and atmosphere may receive and be henefited by those emanations.

These healing mediums, however, or persons possessing this for e, generally—or perhaps always—attract to their atmospheres attendant spirits; those who perceive the emanations of appries; those who perceive the emanations of magnetism, and desire to utilize and apply them for good work. These attendant spirits may not be recognized by man on earth, and may not be understood as being present; it matters not; they set themselves to work to collect and conserve this surplus magnetism, so that it may be utilized; they also direct upon his organism magnetic qualities of their own, exercising their will power upon him, and thus conveying these vital forces through nat-ural channels, by and through which they may reach the weak and suffering.

On the other hand, there are persons on earth, as in the spirit-life, whose magnetic emanations and generations are large, and pass out from contact with them to others; but these persons are not spiritual in character; these persons are not spiritual in character; they are not aspirational by nature; they live largely to the physical life, spend more time and thought upon carnal things than is good for any life. What is the result? Perhaps they are selfish and exacting in disposition, perhaps envious and crude, and altogether unlovely in their influence. These surplus magnetisms and exacting go forth just the same as they do emanations go forth just the same as they do from the other brother of whom we speak they reach some life that may be affected by them, and that life is affected adversely, and made to cringe and cower beneath this strange, subtle influence. The magnetism of such self-ish, exacting natures is depressing, unwholesome, and altogether of a vicious character. It behooves one, then, to look to himself, to see what life he shall lead, so that he may cheerfally and beneficially affect his kind, bring to them a precious influence, that may uplift and strengthen in the hour of suffering or the time

Q.—[By the same.] Can the power to heal be imparted by one who has it to one who has it

A .- No; the power to heal cannot be im A.—No; the power to heal cannot be imparted by one who possess it to one who does not, any more than the power of physical sight can be imparted from one who sees clearly to one who has been born blind; but the power to heal may be stimulated, developed and brought forth from one individual by the influence and action of some other, who is qualified and endowed to do this especial work.

skillfully to so direct and operate upon the system of the patient as to bring forth that latent quality—to develop his sight. And so with one who is a healing medium. Possibly he has powers which may affect beneficially another who has mediumship latent, but yet existent within his organism; possibly this healing medium may possess a band of attendant spirits who are able also to operate upon the other mortal, and to assist in developing his hidden powers. In this case, then, the second person may be developed or unfolded in that quality of healing which we mention; and thus he may be brought within the field of mediumship and assisted in a good work by these other forces assisted in a good work by these other forces and intelligences which recognize his power

and desire to bring it forth.
Q.-[By L. Bush, Eagle Point, Ill.] What course of medical treatment and dieting can course of medical treatment and dieting can you recommend in a case of cancer?

A.—Cancer manifests the existence of unequal circulation, and a vitiated state of the vital fluid. The only proper means of eradication of the cancerous tendency in the physical system is that of purifying the blood, enriching and making it over. Cancer, we understand, partially owes its existence to an unequal distribution of the nervous force; this creates irritation, produces inflammation in connection with the debilitated state of the blood and thus with the debilitated state of the blood, and thus we find the cancerous growth so afflicting to the human system. One should study his own sys-tem as thoroughly as possible so as to under-stand how it may be affected; he should live in stand how it may be affected; he should live in accordance with natural law, partaking only of that which is clean and wholesome, with pure water, clear fruits and fresh grains. One who has a tendency to cancerous growth should by no means include in fleshly food; animal food, we understand, being detrimental to the system in such a state. Ripe fruits that assimilate with the body, and are easily digested, are perhaps the best blood purifiers which one can find, and if one would make up his diet partially of this kind of food he would find it certainly of great benefit, not only in this condition of cancer but in many other abnormal states of the body.

We believe that a cancer may in many cases be treated and overcome by the application of

be treated and overcome by the application of vital magnetism, since vital magnetism assists nature in restoring the equilibrium of her forces, bringing the nervous system into a negative state, allowing its aura to freely and naturally distribute itself throughout the various portions of the body. Magnetic applications, if properly made use of, and by those adapted to the work, will equalize the circulation, and thus assist the vital fluid in performing its work.

work.

We do not believe in the use of the knife, or in surgical operations, in this or other diseases, unless it be an extreme case.

We think all who have a tendency to this form of disease, if they try to understand themselves, not ignoring the subject until too late to treat it and overcome the difficulty, might be restored to a natural state of health and ease.

By the Controlling Spirit.

We wish to remark that a spirit stands before us who claims that he has manifested before, and now wishes to express a few words. He brings a degree of magnetic force from the spirit-world which he intends to apply to external work, in connection with other spirits who are seeking to make themselves manifest to friends at a distance, and it appears to us that this spirit will, in a very little while, show his power more fully than heretofore, show his power more fully than heretofore. It appears also that there are to be new manifestations of spirit force among those with lave you not made yourself known in all these who are seeking to make themselves manifest to friends at a distance, and it appears to us that this spirit will, in a very little while, show his power more fully than heretofore. It appears also that there are to be new manifestations of spirit force among those with whom he is associated or related, which will surprise, and in some instances confound, for it will prove that the spiritual power is at it will prove that the spiritual power is at

Work.

This spirit desires to send word to one in the far West, a brother, perhaps, a message of love and greeting, with the assurance that he lives and has the power at times to visit the friends whom he has left there. Never before has he felt so vitally exercised with energy and potent force as at the present time. When he laid down the mortal it was with regret, for after he stood outside the form and viewed what had been left undone, the years he might have had if the physical had sustained the spirit, he felt regretful, because he wished the opportunity for doing more, not only for himself and his career but for those whom he

best to reveal to them truths and lines of in-formation which they desire to seek, and which may be adapted to their understanding.

And to one particular dear one he brings his love and says: "I will assuredly, so it seems to me, give you the word and thought that you long for, so that you may know positively, in the stillness and depths of your own heart, that

I live, and am very near to you."

We get the name, Mr. Chairman, of Monroe E. Merrill. And we wish to say to the friend present that the spirit is thankful he came to day, because he has asked the assistance of certain intelligences to aid him in his work. You undoubtedly know what that is, but not to the extent that it is unfolding under spiritual direction.

We return thanks for the flowers to all

## SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held May 18th, 1888, Bartlett Ellis.

My home was in Plymouth, Mass. My name is Bartlett Ellis. I have often been here in spirit, when not able to make my voice heard. George is with me. The dear boy almost gave his life for me; many hours he watched beside me until the angel usher came to bear me safely across, and in a little less than one week he followed me into the spirit life. I thank God for the good children he gave us; and I would say to those who yet dwell in the mor-tal, go on and learn all you can, for this life is but a shadow.

The dear BANNER! I looked forward to its coming; it was meat and drink to me. What little I learned here was of great help to me when I entered the spirit life; and beautiful was the vision that came to me before I left

the old tenement of clay.

Dear ones, I would not return to stay. Father, mother and George are with me to day, and all are happy in our spirit home—satisfied with the new home—but we may progress from one grade of happiness to another.

## Dorinda Horton.

I lived, Mr. Chairman, in Fowler, Ohio, and my name is Dorinda Horton. Three different times I have thought I would get power enough

things I have thought I would get power enough to speak, but we often fail when we think we shall be able to tell what we wish to.

How many times have I spoken with my dear daughters, and Samuel, my husband, of the return of the spirit to earth; but how faintly can we know, while in the mortal, what it is. You may think, dear friends, it is very easy to just come in and tell our story; but that is not all. First, we must get control of the instrument; next, we have to ask permission of the guides, and then, if given that, we make the attempt, thinking we will say a great deal, but always, as we leave, we think of many things we wish we had spoken; therefore, you will understand that, as we come to earth, we par-

take of earthly conditions.

Dear children, dear Gracie, how beautiful I find the spirit-world! For all sufferings endured I am repaid in my home above. Mother — dearest name on earth—came and beckoned me up higher. Many angel forms I saw around me, and friends I used to know. How delight ful it was to feel at home again, as they came around me and greeted me with smiles.

For a long time I was not afraid to go. Oh, no! I firmly believed in the guardianship of the angels, and also that the dear loving ones The physician who perceives the latent quali-ices of, vision existing within his patient who appears blind, goes to work scientifically and did come to us often. I was not disappointed.

Frankie P. Avery.

[To the Chairman:] Do you let little boys speak? Grandma said if I wanted to tell my story I must come quick, and the gentleman over here said I could come. I lived in Portland, Maine. My name is Frankie P. Avery. My papa is with me, and grandma and grandpa. My mamma's name is Jane, and she'll be glad to know her little boy didn't die, but only went where the pretty ladies are, where they sing so sweet, and where they love little children. When I passed away I was only about five or six years of age, but I've grown in spirit-life, and a gentleman here said I might try to tell my mamma a story. Tell her not to cry for Frankie, for I come to her every day, and papa, too, and grandma. and papa, too, and grandma.
[To the Chairman:] I hope you'll put this letter in your paper, that has the picture on ton, just the same as you do the others. Frankie P.

#### Righard Bartlett.

As I looked upon that child, I felt that if a child could make himself known to the dear As I looked upon that child, I left that I a child could make himself known to the dear ones in the mortal, surely we who are grown to manhood may get power enough to do the same. Richard Bartlett, of Kingston, N. H., was my name, and there was my home when in the mortal, and I feel it is the same to day.

I would like my boys, George and Morton, and also Dora, to know that father lives, although many years have passed on since they said that I was dead. False! Never yet have I met a dead person! All are alive, in every sense. I feel that if they see this letter they will understand very well who sent it. With the help of the angel world, I am able to make myself known. I have tried through this organism, and at your last meeting I tried to speak through another. Also have I tried through a medium formerly here, who has now passed on higher. I have met her there.

Dora, go on; I feel you will succeed in the undertaking you have commenced. You will understand my meaning; I do not wish to make it rubble. Your mether also will understand

undertaking you have commenced. You will understand my meaning; I do not wish to make it public. Your mother also will understand. The child Bernie is with me, and is so afraid grandpa will forget to speak of it that she comes up pretty close to me. We well understand, dear daughter, the sad hours you have been called to pass through, in consequence of the wrong doings of mortals. A day will come when they will look back with regret, for I know you have tried to make it right. Trust in us; we are working with you, dear child. I think you had better make the change as soon as you can bring things to bear, in the direcas you can bring things to bear, in the direc-tion that George spoke to you about, in the home surroundings. When you get the letter,

Morton, I know you will say: "Father, why have you not made yourself known in all these years?" Dear boys, I have tried, but you on earth can understand nothing of spirit law, by which we are governed, held and led more perfectly than you can be by earthly law.

Dora, I would like you to carry the letter to mother, and then I want you to send it to the boys, for I hold an interest in you all, and I know if they could but give a little more thought.

I know their thought is turned toward the hidden things of the other life. I am doing my am with you so often, that I give you some Jackson. I know you miss the interviews; but in heaven we will meet and hold sweet converse

together. You may think that we often wish we could return to earth and talk with some dear ones.
Oh, yes! for all spirits wish to return and communicate. I am satisfied with the home I now have, but I feel I can make it more beautiful as I progress on from one state of happiness to another. Dawson is here, also Margaret.

Jackson, the time is not far distant when I shall have an interview with you. There will be a channel opened for us to converse together. Dawson is learning, although it seems allow to him because he had lather according slow to him, because he has lately passed the portal called death. He finds the spirit-life more beautiful, he tells me, than he could have imagined when here. He would like to send a message to the dear ones in Marlboro, but not father's, Luther J. Fletcher.

I am glad I have been able to speak to-day and I thank you very kindly, Mr. Chairman, for taking down these few broken sentences.

## Gracie Maria George.

The gentleman over here said I might tell my story in a few words. I passed away in Washington, D. C. My parents had only been there a little while. We lived in Groveland, Mass., before that. My name is Gracie Maria George. They used to tell me that when I went to heaven Jesus would take me in his arms. I've not seen him yet. The angels came to us, and I've learned to know the beautiful ladies and children, but I haven't seen any-it was when we dail to make and to worth make, and how many disappointments come to us when we fail to make our words heard, so that they may appear in your paper.

Jack, go on. You are learning pretty fast, boy, and I think it is worth more to you than it was when we drove the team together, even ladies and children, but I have n't seen any-body they called by that name. There are bright, beautiful angel spirits, such as my with the Captain, and he thanks God and the mamma used to tell me a great deal about. She used to speak of brother Willie, and of grandma, whom I never saw in this life, because they were called up higher before I can remember. Grandma put out her hands to me and said: "Come, darling, I will care for you now"; and just in a few moments I saw Willie coming, smiling sweetly as he drew near me and said: "Come, darling, I will care for you now": and just in a few moments I saw Willie coming, smiling sweetly as he drew near me. He knew I was his darling sister, for he had been taught that in spirit-life.

In a little while I saw beautiful children coming around me with their hands full of lovely flowers. Most all the flowers are white in the splitt-life, because white is an emblem of purity and heaven.

I have been gone somewhere from three to five years in the mortal life. I suffered a great deal, I know. I heard dear mamma say she would not call her darling back to suffer, for I could hear them talking after I was "dead."

But papa and dear mother knew when they carried that little body, but seven years old, away, that I was not dead. They missed me, oh I so much. Sometimes I would see the tears drop from dear mamma's eyes, but then, in a moment she would look up and say: "A n.

I passed out in Boston. My name is Adelaide in a moment, she would look up and say: "Angels, take care of my darling." Grandma says that while the sickness was upon me, dear mother asked the dear ones in spirit life to make me comfortable, and also that grandma might come and take me, when they knew I could not stay longer. It was a beautiful sight, they said, when the little spirit was taking its flight. I saw them coming; many I didn't know, but Auntie Mary came and was glad to see me.

enough to an instrument to hold sweet convergid of its know, but Auntie Mary came and was glad to see me.

I thank you, Mr. Chairman, for letting the children speak. In heaven they allow them to talk, and, more than that, they do n't tell them to keep still.

Narah A. Otis.

I lived in Lowell, Mass. My name is Sarah

I lived in Lowell, Mass. My name is Sarah I thank you, Mr. Chairman, for letting the children speak. In heaven they allow them to talk, and, more than that, they do n't tell them to keep still.

A. Otis; my husband's name, James Otis. I think I shall not be forgotten by many in Lowell, or in Concord, N. II., where my husband has been a part of the time. Many dear ones had crossed the portal before I was called up higher. I did not fear the change. I passed out silently and quietly, and found them coming on each side to welcome me to the blossed home beyond.

How beautiful the thought that just over the river the loved ones stand, waiting and watching for us to cross, and that only a crystal river runs between the mortal and the immortal life, with a group of friends on either side!

It is but a little while since, in speaking with a dear spirit from my own home, we both expressed the same feeling: Oh! why will not the dear ones open a door of communication with us? Do not say it is because you have not the privilege, for I know opportunities are given, if you will accept them. It will not do to say that there are no channels open, for many instruments are available, and if you do not choose to do your part now, by-and-by e you will look back with regret.

I would not return to stay. I am happy. Alice Chiids stands beside me, but is not strong enough to communicate to-day. I think it will be understood who she is. Do, dear ones, learn a little of the future while you are here. We all speak thus to you, because we see that on entering spirit-life this knowledge becomes of

a little of the future while you are noted.

all speak thus to you, because we see that on entering spirit-life this knowledge becomes of speaking a few world for giving us the privilege of speaking a few words.

#### Oscar Plummer.

I would like to send a letter to my father and mother. I was but a child when I left the mortal form, but have grown to manhood in spirit-life. My home was in Newburyport, Mass.

life. My home was in Newburyport, Mass. My name is Oscar Plummer.

Father, I understand the trouble that has come of late, and I feel assured if you had taken no notice of what that minister said you would not have had the sickness. Father, let me give you this advice: I would not spend my breath over anything that looks so inconsistent, because the minister (not yours, by any means,) said "the Bible says the dead do not return." That's all correct. But the living do.

Now, father, do n't worry over it. We do n't expect those old dead bodies to come to earth, and I would not even think of it. Throw it off as chaff, father, and do n't get excited over it.

and I would not even think of it. Throw it off as chaff, father, and don't get excited over it. My father believes firmly in spirit-return, and he will not countenance anything else.

Mother, Frankie is here with me; not your "little boys," for we have grown in spirit-life to manhood. Aunt Mary and grandma Plummer say the same. Father, I am your own dear child theory.

child Oscar.

Aunt Mary—for I have one on both sides, on father's and mother's—Aunt Mary Plummer says do n't trouble about it any more. Rachel is here. Mother, I come not to you as a child, for I am grown and educated, in spirit, and feel that I should have been a poor scholar if in all these many years I had not learned some-thing spiritually.

Let me again urge you, dear father, to throw off the chaff, but hold the wheat, for you'll find there's a great deal yet, and I know you will be there is a great deal yet, and I know you will be happier, and feel better, even if you do trouble yourself about things that are spoken, partly through ignorance, and partly from obstinacy, as I see it spiritually. My father is Moses Plummer; my mother's name is Elizabeth. We were both little boys when we passed away.

#### Rosie Fletcher.

My home, when I passed away, was in Lowell, Mass. My name is Rosie Fletcher. I have found, many times, as I have entered this room, that I could not control so as to be able to send a message. Father and mother are with me in spirit, and so is grandfather and grand-mother. To dear grandma, who walks on earth, (for there were two grandmas in one Dora, I would like you to carry the letter to mother, and then I want you to send it to the boys, for I hold an interest in you all, and I know if they could but give a little more thought to the subject of spirit return you would all be happier. I thank the angels every day that there is spirit communion, and that only a veil, a thin veil, hangs between us.

\*\*Darius Stickney.\*\*

\*\*Darius Stickney.\*\*

My name is Darius Stickney.\*\* I lived in Pelham, N. II. I have tried to leave my name at this office before, as I know some dear ones who would like to hear a word from me.

Achsa, I know you don't understand as much as it is your privilege to learn.

Mary, Alice and all, are in'Lowell, and I know, through kind friends, this letter will reach them. I often feel, as I come near them, that they must know I am not a great way from them.

Achsa, dear wife, there have been many dark days for you. I know of the physical trouble that has come upon you, but I feel also, as I am with you so often, that I give you some strength to bear the burdens of the day. Go and see Jeanette when you can, for I know you will feel happier to sit and chat together; also Jackson. I know you miss the interviews; but said, we are all anxious to give a word.

I know, grandma, you often say: "Rosle, if

you are with me so much, why do you not tell me all I do?" Why, grandma, how could I make you hear me? If you'll give me an in-strument, I'll tell you all I see. Now, grandma, do n't ever think we are far away, because we are not. I know you sense our presence at times a great deal stronger than at others. Father says he thanks the higher intelligences that we are able to come into communication with you in the mortal, and as soon as the privilege is granted him, he will speak for him-self. Grandfather says you have all been looking the paper over, and have turned many times to see if there were not a few words of cheer and comfort from some one of the many friends who have crossed the portal termed death. My mother's name is Amanda; my

## John T. Colter.

I passed away in Clinton, Mass. My name is John T. Colter. I have tried before to control the medium, as the young lady of sixteen summers has just said, and I am well pleased to be able to speak at this time. We of the

angels that there are some who will listen to us as we come to earth. Aunt Jeannette, mother is here; aunt Isabel and father are coming up slowly.

I have felt, many times, when I have seen

granted that I appreciate the privilege and the kindness of you all, spirit and mortal, who help us to open a channel through which we

may reach our loved ones.

I promised you, Jack, whenever an opportunity offered I should surely grasp it, but I could not tell you when that was to be. To-day I found the door ajar, and on asking permission of the guardian spirit I received it.

I have some friends in Worcester and I have

## I passed out in Boston. My name is Adelaide

Wright Tufts.
I am glad to speak in this meeting, for dear

ones are watching and waiting for the coming of the paper, thinking rerhaps the name of some friend may be printed there.

Mother is with me to-day. Zed is here also. Sister Lizzie at one particular time, when she had a lady friend with her, tried to come near enough to an instrument to hold sweet convergation with us but she failed to obtain the

ly from you, although to outward appearance she may not believe her mother is able to come and speak to her through another organism. Lizzle, when you know you have so much power yourself, and fully believe we live and are able to come and talk with you, provided you do your part, learn all you can this side, and when it is possible give out a little gently to Hattle. Dear child, mother watches over you, and asks the angels to keep their silent watch around the angels to keep their silent watch around

the angels to keep their silent watch around you.

Nancy is here, and would gladly send a few crumbs of comfort to Henry, who is starving for a little spiritual food. I know he misses the privileges you have had in weeks back.

Beulah and little 'Beth are watched over tenderly with a mother's gentle care. Henry, we all love to speak to you; we all send greetings from the pirit side. Flavie has said, at three different times, she thought Nancy would be able to send a message, but she has failed in power as yet. Henry, do not give up the little you have learned this side, for in heaven it will be worth a great deal to you.

Yes, dear sister, I do go to Dannie's and May's, and I see they are very happy away in the country; they are happy together; they know very little of our coming, but are taken up with worldly affairs. We ought to have power enough by this time to speak to you all, but we are doing as fast as we can. I thank the angel-world for giving us the privilege of speaking.

#### John Burt.

My home was in Walpole, N. H., and my name is John Burt. I want you to know, Mr. Chalrman, that this was no new thing to me. I felt that I came fully into communication with my spirit-friends while I dwelt among mortals. Now it is not a thought with me, it is a knowledge, and what I learned here has been of great

edge, and what I learned here has been of great service since I crossed the crystal river.

For many years before I let go the mortal I felt that I held sweet communion with the dear ones of earth, as well as with those who had gone I igher. I mean with those who were not present I held spiritual communion, and since passing out I find it was no myth; it was a truth, and I was happier for so doing. It was spiritually that I caught a glimpse beyond the veil. the veil.

I would say to Joseph and William that we are making some progress in spirit. As my angel mother used to say: "We throw our influence for good or evil while here," and I find it the same spiritually; we do throw our influ-ence for good or evil. Open your spirit doors, ye mortals, and let the loved ones come in and make themselves known. Rapping at your door every day, yes, every hour of the day, some dear one comes and asks permission to

enter.

Now, let me add one more word. This earth-Now, let me add one more word. This earth-life is but a shadow compared with the life beyond. I have felt so happy when here on earth in coming into communication with the dear ones. It has been often said: "You supposed you did." I knew it; there was no suppose about it; and I find now there was no fraud. I was not deceived; we did hold sweet communicant or content. ion together.

#### Dr. John Scobey.

My home, Mr. Chairman, was in Shell Rock, Iowa. You may call me Dr. John Scobey. My friends have been looking eagerly in the good BANNER OF LIGHT to see if Father Scobey had not sent them a word. Oh! how Scobey had not sent them a word. Oh! how many times, when I was too feeble physically to hold the paper, have I asked my dear ones to read to me, and to see first if there was anything from Father Hazard. Not but what I loved every word of the paper; and the messages—how I did love to read them over and over while I was able to do it.

I had reached four score years in the mortal. I was looking forward to the day, when they

I was looking forward to the day when they would say come up higher, and I promised my dear daughter that whenever the privilege of control was granted me in this circle-room, I would surely grasp it. The channel is now open for me, and I bless God for the means so wisely provided for spirits to commune with mortals. mortals

Many times have I lain upon the bed, during sickness, and held sweet converse with the loved friends who had crossed the river- and I felt it was real.

felt it was real.

My dear wife and angel-child, my darling daughter, would ask me if I suffered. I replied, "Not much." I did not like to complain. The spirit-world appeared so near to me that I almost lived with its inhabitants for weeks and months before I realized they said, "Dr. John is dead." We find no dead people in spirit life. I do think the word death should be blotted out and life substituted for it. To throw aside the mortal form is to begin to live. Little can we convey to you mortals a sense of the beauties. convey to you mortals a sense of the beauties of spirit-life. One after another tells you of faint outline at best; when you leave the earthly condition then will you test it for your-

selves. I thank you, Mr. Chairman. For years I loved to read your paper, and watched for the hour of its coming, and was deeply disappointed if it were delayed even but a day.

## Lucinda Brown Chickering.

I passed away in old Andover. My name is Lucinda Brown Chickering. I would like very much to reach Milton. I had heard a great deal of spirits coming to earth, and I laughed a little at the idea of dead people talking through others. I find now I was the one in the dark, and I feel like asking permission to speak here. But am I any more to blame for speak here. But am I any more to blame for my ignorance than many others? It makes us feel a little better if somebody else is in the same situation. I did n't mean wrong. It was through ignorance. I did n't understand, or try to understand, that we could commune with the dear ones who had passed from our sight. Mother had often spoken in this way: "Tinnie the angels come to earth." But I Tinnie, the angels come to earth." didn't realize what angels were; I had been taught to believe they had wings. Now, I have n't seen any such people; and I find also, by the spirit teachings, that angels are the by the spirit teachings, that angels are the good, the pure, the blessed ones, who were mortals once as much as you or I, only they have progressed on to purity, and that is why they apply to them the term "angels."

William is here, and Jacob Chickering—also Sarah. They did n't know very much about the spirits coming to earth; or, if they did, they kept still about it, thinking I did.

I am thankful I have left that old, distressed body. I am glad that I didn't die, and that I

body. I am glad that I did n't die, and that I am able to make myself known. I thought at first I would not tell my name, but the guide said, "Then you must stay out"; so I thought it would be better to give it.

I thank you, Mr. Chairman, for listening to me. I never controlled before.

# Alice Ladd.

My name is Alice Ladd, and my home was in

My name is Alice Ladd, and my home was in Groveland, Mass.
Father, do n't say you had rather hear from Aunt Sophia, for I know you love me; and if you could only believe a little stronger, you'd feel happy to know that Alice does come home. Mother, if little Annie can come in a meeting, I think I ought to in one no larger than this. The gaptleans over hore said I could tall my story. gentleman over here said I could tell my story, hoping it might be of benefit to father and mother yet here in the mortal. I often come home. Dear father, I am not gone far away, and sometimes you will learn a good deal more of our coming than you know to day. I am happy with grandma.

#### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

May 25.—Thomas D. Morse; Elizabeth F. Lindsay; Os-ar Lane; Mary Mich; Ruth Hamlet; Sophia A. Chad-ourne; Maria A. Falls; Joseph Morriam; Frank Griffith; ohn Neal; Della Pensley Crockett; Charles Woodwelt; amuel Hidden; Carrie Hodgkins Condeil; Isaac Proctor treenlant.

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

#### Verilleations of Spirit-Messages. HANNAIL HULBE.

The marvelous message from my dear mother, HANNAH HULSE, in the BANNER OF LIGHT June 10th, is true in every particular. She passed to higher life at 4 P. M., Jan. 4th, 1880; yet the same night she called me'by my home-name-Addison. Although over one thousand miles away, her call informed me in advance what was verified the following day by telegraph. I being alone in the "Rast," who but she could have told my thoughts and feelings, which had never been made known to mortal? Boon I was impressed by her to thank the lady in person for being the instrument for the communication; and, would you believe it, instantly I was again called (by name), and she bade me write my brother William, (a clergyman,) and tell him that church creeds or disbelief formed no barrier to our mother's spirit returning to her children; and to tell him that she is near us, that she is countrant of the wonderment at horse shout her return; that all are still watched over by a loving

Such a tender and hallowed influence came over me, that nothing can disprove the fact that she dictated the message (for neither myself nor any one who knew me was present) and spoke the cheering words that she still lives; and what may seem strange to some, I have never realized that she has passed on, for I have known her living presence daily-have seen her and have heard her speak. My father wrote me that she called his name while he was traveling in Kansas. She never did a wicked act in her life, and she is incapable of deception, therefore none but she could have given us such a truthful message. Lowell, Mass.

L. A. HULSE.

#### JOHN B. MORRISON.

In the Banner of Aug. 4th a spirit message appeared, purporting to have been delivered by John B. MORRISON, late of this town. The style of the message was characteristic of Mr. Morrison, and the names and other incidents given were all absolutely correct. I was well and intimately acquainted with him in life, and I fully I tentify the message as coming from him. I have also submitted it to other of his friends and neighbors, all of whom say it must have been be who spoke. There can be no doubt but that John B. Morrison, though dead, yet speaketh. He passed to spirit-life two years ago last June.

Farmington, Maine, Aug. 10th, 1888. CHARLES EMERSON-WILLARD GALE-ALICE HILLS

-L. MERRILL.

I have been a reader of the BANNER OF LIGHT from the appearance of its first number, and from its perusal have with much satisfaction become gradually led from a natural skepticism to a recognition of an immortal existence for all mankind. The spirits whose names I give. CHARLES EMERSON, WILLARD GALE, ALICE HILLS and L. MERRILL-were well known to myself and others in Ayer's Viliage, in which place I resided more than twenty-seven years. The incidents they mention I also know to be true. EDMOND B. SARGENT.

Haverhill, Mass , Aug. 2d, 1888.

#### RAYMOND DODGE.

Never have I taken a pen with more pleasure than I now do to acknowledge the receipt of THE BANNER containing a communication from my son, RAYMOND Dong F, who passed away in Southern California two years since.

It is correct in every particular. The allusion to "duck hunting" is especially characteristic, for, during a brave struggle of two and a half years with his disease, it cost him many a bitter pang to give up, one after another, the excursions into the mountains on horseback, the hunding, and all the active out door pleasures so dear to the heart of a boy of twelve or fourteen.

I shall look anxiously for the promised letter from my brother, and others, I trust.

Mrs. Marcus Dodge. Northbridge Centre, Mass., July 30th, 1888.

#### In BANNER OF I IGHT of July 28 h I noticed a com munication from NANCY B. DeoLittle, of South Boston, I knew the lidy well, having an acquaint thirty years' standard, and I find that what she says there is very characteristic of her, so much so that her friends, on reading it, cannot doubt it came from Let. She was a gentle, lovable woman, quiet aird unassunding in manner, and loved by all who knew ber. May THE BANNER long wave over all the Lind, bring consolation to many serrowing hearts, and

convince them of the truths of Immortality MRS D R. STOCKWELL. 10 Bolton Place, Charlestown, Mass.

ABBLE A. SPINNEY.

I wish to say that the message of Anble A. Spin NEY given at the BANNER circle May 11th, 18 fully recognized by her filends, and they thank the Infinite Selrit that the way is open through which our loved ones can identify themselves to us. Union, N. H. CHARLES C. HAYES.

## August Magazines.

THE COSMOPOLITAN. - A profusion of excellent wood engravings and four full page colored illustrations, one being "A Rose Vender of Pompell," accompany Sophie B. Herrick's interesting contribution to this number, "The Romance of Roses," Part IV is given of "Miss Lou," a Southern story, the last published one of E. P. Roe, a favorite writer who has recently passed on. Leroy Beaulieu writes of "The Black and White Priests of Russia," and a very read able and fully illustrated account of " The Chinese in New York" is given by Wong Chin Foo. "The Ladies of the American Court" consists of brief sketches and twenty portraits of Mrs. Cleveland and the wives of Cabinet officers and others. A number of poems and a Russian story by Ivan Tourgueneff are among the remaining contents. New York: The Cosmopolitan Publishing Co.

CASSELL'S FAMILY MAGAZINE .- "The Triumphs of Trade" has for its special topic those that have made a highway of the seas. "Scientific Temperance" is treated upon in an article reporting an interview with Dr. B. W. Richardson. Finely illustrated articles this month are "Boating at Cambridge," " Glasgow and Its Exhibition," and " What to Wear in July. In fiction, new portlons of "Monica," and " For the Good of the Family," " Our Duplicate Story," and "Her Term," a story in one chapter. New York : Cassell & Co.

THE QUIVER .- A new serial story, "The Beauforts of Beatrice Gardens," is commenced; "The Childhood of a Chinese Boy" described, and the author of "Joshua Padgetts" writes" On Minding One's P's and O's." Fine, spirited engravings, and a thoroughly in. teresting letter-press, render this issue one of the best New York : Cassell & Co.

THE INDEPENDENT PULPIT.-The editor, who was still in New Mexico, continues his narrative of experiences on his mission as a torch-bearer of liber alism. Some of the articles treat upon "Prayer in the Public Schools," " Money and Its Mission," and 'The Principles of Jesus Not the Doctrines of Christianity." Waco, Texas : J. D. Shaw.

THE SIDEREAL MESSENGER gives its usual extended variety of articles upon astronomical science. Northfield, Minn.: W. W. Payne.

"THE GROWING YOUTH" contains two prize sto ries, ' How John was Cured' and "The Old Bell,' and a prize sonnet, "Work." Mt. Vernon, N. Y.: F

B. Hawkins. "OUR LITTLE ONES."—The youngest of the household will find many incidents of their summer day rollickings in "Haying Time," "All About a Big Wave," "Oit in a Wind," "August," and "After the Shower." Boston: Russell Publishing Co.

HERALD OF HEALTH gives "Some Good Advice for August Weather," and a variety of hygienic instruction for all weathers. New York: Box 2141.

THE ESCUENCE Continues "Roads to Immortality," gives "Practical Instruction for Reaching the Highest Goal of Human Attainment," and in its other contents treats upon "The Electricities and Harmonies of the Soul," "Twelve Manner of Genii," etc. Boston: 478 Shawmut Avenue. THE PATH resumes its analysis of the Bhagavad-

(lita, and presents a resumé of theosophical teach-ings. New York: W. Q. Judge. THE MANUFACTURER AND BUILDER Illustrates current industrial progress. New York: 83 Nassau

## Adbertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for Itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of The Blannen have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

cence:

Dr. Thachkut

Dear Sir-Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep slirring them nottl they enter upon a war of ext-rmination, or commit suicide to escape; put neuralgla and rheumatism hors du combat, make a weak man vigorous and saucy, and cure family quarrels where they originate in bad blood or depraved nerves; but they don't mend colk legs nor glass eyes, nor cure warts on an evil temper. They should be a specific for total depravity, accololism, and especially for debilitated packetbooks. Here is where they fall. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your less advertising card, I would advise you to cover the Brooklyn tabernacle and its pastor, and if you cure him you need waste no more printer's link. Yours for health.

Lyman C. Howe.

Fredonia, N. Y.

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# Banner of **Bight**.

BOSTON, SATURDAY, AUGUST 25, 1888.

Lake Pleasant.

(Mn. J. Milton Young is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the Bannen or Light. Mr. Young also has a full line of eur publications for rate at his bookstore. He will conduct the correspondence for The Bannen from this Camp-

The week closes with a large attendance, and the best of interest. People are here from all parts of the States, and several from across the water. The the States, and several from across the water. The time is occupied with the regular card of exercises, added to which are conference meetings, and any number of impromptu sessions. Mediumship of every phase is hourly exemplified, and the interest in the phenomena, instead of being upon the decline, is increasing. Association Hall is utilized nearly every evening for concerts and entertainments of various kinds. The illumination of the grounds each Saturday evening is being made a special matter this year, and has had the effect of largely increasing the attendance. Lake Pleasant is now at its prettiest and is duly appreciated.

and is duly appreciated.

The following has been the intellectual feast during Monday and Tuesday, conferences, with speaking

by various parties.
Wednesday, address by Dr. Dean Clarke, of Boston. Piatform descriptions were given by Mrs. E. Clark Kimball, of Lawrence. [This lady has created a marked impression here, and has added largely to the

interest of the meetings.]
Thursday, conferences; Hon. A. H. Dalley, of Brooklyn, read a poem entiled "The Visitation," which is a remarkable production. Sunday convened an old time audience of some six

thousand.
Service opened with concert by the Worcester Cadet Band. Address by Charles Dawbarn; subject, "Footprints of To-day." Afternoon address by Dr Dean Clarke, of Boston, and platform descriptions were given by Mrs. E. Clark Kimball, of Lawrence, some forty-eight being announced as correct.

Saturday evening, a reception, complimentary to the correspondent of The Banner, was held at Headquarters. A serenade was rendered by the Worcester Cadet Band, after which order was called by President Beals, who made a brief address and introduced Miss Lengie Rilling who spoke guite eliquiently under

dent Beals, who made a brief address and introduced Miss Jennie Rhind, who spoke quite eloquently under inspiration. Dr. C. E. Carradice, of Jacksonville, Fla., then stepped forward, and, with appropriate remarks, presented a valuable gold watch, of the American Watch Company, Waitham, make. The inscription is as follows: "Presented by the Lake Pleasant Campers to J. Milton Young, August, 1888." The watch is heavy cased, and of a beautiful beveled pattern. Other speakers on this occasion were Mrs. Clara A. Field, Mrs. J. F. Dillingham, Mrs. E. Clark Kimball, Miss Emma J. Nickerson, Dr. I. M. Andrus, Mrs. J. J. Clarke, Mrs. Carrie E. S. Twing, Mrs. Sue B. Fales, Mrs. M. V. Lincoln, John F. Whitney, Chas. E. Watkins.

B. Fales, Mrs. M. V. Lincoln, John F. Whitney, Chas. E. Watkins.
The conferences, as a rule, are as largely attended as the regular sessions, and the speaking includes a great variety of talent.
The speakers for Sunday, Aug. 26th, are J. Frank Baxter and Charles Dawbarn. Both of these gentlemen are favorites here.
Fair and Festival.—The Ladles' Lake Pleasant Improvement Society has been holding a fair at Association Hall for the sale of useful and fancy articles, during the week. The opening address was by President Beals, and the usual attractions were offered. The attendance has been large, and an unusual degree of interest has been developed. Financially and otherwise it has been a success.

SPECIAL NOTES.

SPECIAL NOTES.

Charlie Buffum is at his old place at Eagle Cottage. David Jones, and A. T. Whiring of Utica, N. Y., are enlarging and improving their cottages. The vera das of the Lake Pleasant Hotel present a

the audience at the conference on Thursday.

The annual meeting of the Lake Pleasant Association was held on Monday. The old board of officers was reflected—consisting of A. T. Pierce, President; Lewis Bartholomew, Treasurer, and A. T. Whiting, Secretary; the whole to constitute a board of trustees

S. Hayward of Boston has arrived, and we trust colone to stay.

Colonel and Mrs. John C. Bundy are sojourning

here.
Efforts are being made to have the next retinion of

he has come to stay.
Colord and Mrs. John C. Bundy are sojourning here.
Colord and Mrs. John C. Bundy are sojourning here.
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Mass.; Newman Weeks, Rutland, Vt.; Mrs. E. C. Howe, Montague.

At the Hotel.—if. R. Moore and wife, Warren, Mass.;
J. C. Lawrence, Mr. Monegal, B. M. Hastings, New York; Mrs. Fred Haslam, Brooklyn; E. W. Bond and wife, Willoughby, O.; Emma Nickerson, Boston; A. B. Gardner, Providence; J. H. Chassaing, St. Louis, Mo.; Mrs. G. B. Butters, Concord; Mrs. M. C. Chase and daughter, Mrs. F. E. Richardson, Boston; Dr. Priest, wife and daughter, Cleveland, O.; Mr. and Mrs. Danville Cole, Lowell; Mrs. George Woodruff, Brooklyn; G. F. Van Deussen, Westfield; Chas. Dawbarn, New York; Dr. Dean Clarke, Boston.

A grand balloon ascension by Ned Hathaway and John Gillock will take place here on the atternoon of Saturday, Aug. 25th. There will also be an illumination of the grounds. Extra trains will be run from all points.

The fair of the Ladies' Lake Pleasant Improvement

The fair of the Ladies' Lake Pleasant Improvement Society netted about four hundred dollars. An oil painting was presented to Miss Carrie L. Brown by the employés at the Lake Pleasant Hotel. Considerable interest is manifested among the Spiritualists here regarding the announcement of Mr. John F. Whitney, and his movements relative to the work of the spirits at the South during the coming winter. Mr. Whitney is, and has been for nearly forty years, an earnest investigator and searcher after the truth which the spiritualistic phenomena from their coman earnest investigator and searcher after the truth which the spiritualistic phenomena from their commencement have presented. The engagement made by Mr. Whitney with A. E. Tisdale and other mediums, to spend the winter in St. Augustine, Fla., demonstrates his desire to continue the work which was last season so auspiciously begun there. A number of Spiritualists here have signified their intention of going to St. Augustine to spend the winter; and as there undoubtedly are others outside of Lake Pleasant Camp who would like to avail themselves of the opportunity of trying at one and the same time the delightful winter climate of Florida, and the society of congenial spirits, both in and out of the body, it is well to state that Mr. Whitney will be most happy to impart to them any information regarding Florida, and especially his winter home at St. Augustine. Such parties can address until Nov. 1st, John F. Whitney, Pine Cliff, East Alstead, N. H.

The closing week will be a session of interest.

week will be a session of interest. The closing week will be a bossion of all Come to Lake Pleasant.

Lake Pleasant, Mass., Aug. 19!h, 1888.

iThe annual meeting of the New England Spiritualists' Camping Association was held Aug. 20th, and the following officers chosen: President. Dr. Juseph Beals, of Greenfield; vice-presidents, Newman Weeks, of Rutland, Vt., Dr. E. A. Bmith, of Brandon, Vt., Noble Hopkins, of Utica, N. V.; secretary, J. Millon Young, of Haverbill, Mass.; treasurer, William R. Tice, of Hrooktyn, N. Y.' directors, Dr. Joseph Heals, of Greenfield, A. T. Peirce, of Hurrowsville, Mass., James Wilson, of Bridgeport, Ct., Lewis Bartholomew, of Philadelphia, Pa., A. H. Dailey, of Hrooklyn, N. Y., E. Terry, of Alhambra, Cal., W. H. Rynus, of Brooklyn, N. Y., David Jones, of Utica, N. Y.; collector, J. Milton Young. Among the improvements announced to be made in the near future are a new auditorium, bridge from Lyman street to the Highland water system, a new hotel and a dopôt. The reports of the officers were very satisfactory.] "A. S. H." sends us the following additional par-

ticulars:

Most of the officers of the camp-meetings and the Lake Pleasant syndicate are upon the grounds, enjoying themselves intellectually and otherwise.

Mrs. E. Terry, of California, has given to Mrs. Cushman, the musical medium, a life lease of a cottage opposite the hotel. This is a noble and generous act on her part. Mrs. Terry is the wife of Mr. E. Terry, one of the original owners in the syndicate.

Last Wednesday Dr. Dean Clarke gave a grand lecture, which I wish could have been reported in full. I will not attempt to speak of it, as I could not in a few words do justice to it or to Dr. Clarke.

Thursday, Judge A. H. Dalley repeated his poem of

words do justice to it or to Dr. Clarke.

Thursday, Judge A. H. Dailey repeated his poem of thirty-eight verses to a highly interested audience.

The poem is—to my mind—one of great merit.

Mr. Charles Dawbarn's intended lecture on Friday was postponed, on account of the storm, until Tuesday next.

I notice that Col. J. C. Bundy and wife also Judge.

I notice that Col. J. C. Bundy and wife, also Judge . H. Dalley and wife, are spending some time at the A. H. Dalley and wife, are spensing.

Lake this year.

While I will not mention all the officers by name. I
While I will not mention all the officers by name. I will not the meetings

will say that Dr. Beals presides over the meetings with his usual dignity and skill. He read the medical petition last Thursday, and asked those in favor of equality and medical freedom to call at the Head-quarters and sign their names to it.

Mr. Young, Secretary, needs several assistants, as bits duffer are many.

his duties are many.

Mr. Wilson, Mr. Tice, Mr. Jones, and several other officers and directors, have made and are making improvements in their cottages, thus showing that they are confident of a future of growth and prosperity for the Pleasant camp.

Lake Pleasant camp.

The storm prevented the meetings being held at the The storm prevented the meetings being held at the speakers' stand, and the pavilion was not large enough to hold those who desired to attend. I understand that it is seriously meditated to take some steps toward having a covered auditorium to meet just such freaks on the part of the weather.

Mr. John Lamont, of Liverpool, spoke Thursday at the conference. He is recently from England, and his remarks were very fine and to the point. He spoke of the American Spiritualists and his visit in America in a very flattering manner.

Mr. Johas Tremblie, a Frenchman by birth, from Wichita, Kan., spoke at one of the conferences, stating that he had been a Roman Catholic for thirty years, but had now renounced that belief and em

Wichita, Kan., spoke at one of the conferences, stating that he had been a Roman Catholic for thirty years, but had now renounced that belief and embraced Spiritualism. He was controlled for the first time to speak in public, and his guides intend that he shall devote the rest of his earth life to the advocacy of the New Dispensation.

Mr. Charles Wing and daughter of Amesbury, Mass., have been staying at Lake Pleasant for some days. Mr. Wing declares that he has had independent slate-writing messages through the mediumship of Mr. Watkins, which were preminently satisfactory to him. They were from his spirit wife, daughter, brother, and his friend, a doctor, and the writing was like theirs in style, etc. He took the slates to the presence of Mr. W. himself, and they were never out of his hands. Mr. Wing is a competent witness, possessed of much natural ability and good judgment, which he has successfully applied to the investigation of spiritualistic phenomena. His wife and grandson, he states, have both seen materialized spirits at his home in the past; his grandson, a boy of twelve years of age, saw and de-cribed the spirit that appeared, also that which his wife saw; and he is satished of the fact of the materialization of spirits long ago in his own family, where there could be no inducement for deception.

Mr. J. W. Kenyon of Maquoketa, Ia., lecturer,

The verardas of the Lake Pleasant Hotel present a very attractive appearance each evening.

The sanitary arrangements are good.
Capt. John Rounsevell, of Charlestown District, an old camper here, passed from hope to fruition on the morning of Aug. 17th, aged 67 years. During the war Capt. Rounsevell was connected with the Navy Yard, in which he held the offices of Ensign, Mate and Watch in which he held the offices of Ensign, Mate and Watch in which he held the offices of Ensign, Mate and Watch in Wilder and August and August and Charles Wing and daughter, of Amesbury, are enjoying the meetings.

Mr. John Lamont, of Liverpool, Eng., interested the audience of the audience of the sand through Mrs. Rimball, the test medium, on the public rostrum. He returned before the audience of make known his identity, and thack Mr. Cottrell for what he (C.) did for him in his distress during a portion of his life on earth.

Prof. J. W. Kenyon of Maquoketa, Ia., lecturer, has been stopping at Lake Pleasant for some time. Mr. J. W. Kenyon of Maquoketa, Ia., lecturer, has been stopping at Lake Pleasant for some time. Mr. J. W. Cottrell, of Maryayille, Kan., received a lime and the audience. He advances many new thoughts on the healing forces, also the laws of life and health. Mr. J. H. Cottrell, of Maryayille, Kan., received a lime and the conference on Thursday.

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Mr. J. H. Cottrell for Mackell, formerly of Newburyport, Mass., silven by and through Mrs. Kimball, the test medium, on the public rostrum. He returned before a public audience to make known his identity, and thack Mr. Cottrell for what he (C.) did for him in his distress during a portion of his life on earth.

Prof. J. W. Cadwell is still holding classes in psy-

Prof. J. W. Cadwell is still holding classes in psychology.

Mr. J. B. Dean and daughter, of Cheshire, are at the hotel. Mr. Dean is a man of intelligence and thought, and receives satisfaction in his spiritual experiences with mediums.

Mr. McCleary, of Watervilet, N. Y., is at Lake Pleasant; he recently displayed on the rostrum a cane which he had made from a portion of the Fox house in Hydesville, where the first raps occurred. He attended a scance at the DeWitt Hough and Stoddard-Gray Cottage, and a form purporting to be that of his

midst.
Copious showers of rain fell on Monday, deluging the streets and gutters. In the afternoon it cleared away, and a conference meeting was held in the Pavilion, presided over by Mr. Fairchild. The subject for exchange of thought was "Organization." Interesting remarks were made by Mr. N. Lyon, of Fall River, Mr. Frank W. Jones, of the People's Meeting, New York, Mrs. 8. Dick, a medium and lecturer of some note, from Boston, Meredith B. Little, of Giens Falls, and others.

Monday evening a grand concert and mesmeric en tertainment was given at the Rink, consisting of sing-ing by Miss Lillian Cushing, cornet solo by Master Will Cushing, selections by the Boston Orchestra, etc., concluding with Prof. Cadwell's mesmeric enter-

etc., concluding with Frof. Cadwell's mesmeric entertainment.

Mr. Joseph D. Stiles concluded his engagement
here and left for Weymouth on Tuesday. He will go
to Sunapee in a few days. He gave 180 names at one
sitting, on Sunday.

Mrs. Nellie Whitney, one of our best materializing
mediums, passed to spirit-life, Friday, Aug. 10th, and
her remains were buried the 12th. She was a great sufferer at times, but always patient and uncomplaining,
was conscious to the last moment, and welcomed the
end cheerfully and with perfect trust and resignation.
We were pleased to welcome Dr. M. L. Julian of
Washington, D. C., among the arrivals of the week.
Col. and Mrs. Kase, the mediums' stauch friends,
from Philadelphia, are enjoying the scenery and beauties of Onset. This is Mrs. Kase's first visit, and she
is highly pleased with the surroundings.

Tuesday morning a circie was held at the Gien Cove
House at 9 o'clock, and at 10 a mediums' meeting at
the auditorium. At 2:30 a lecture was given from the
electory by Mrs. K. A. Wells of New York her sub-

those who remain at Onset through the winter, there being eighty cottages occupied last winter.

Mr. and Mrs. Ross are very pleasantly located at Capt. Nash's cottage, also Mr. and Mrs. C. G. Elliott of Lowella N. V. if Lowville, N. Y. Lindall's lirass Band give a concert each morning

Lindall's Brass Band give a concert each morning and evening in Bay View Grove.

We were sorry to learn of Louis Poole's indisposition at Sunapee, where he had gone to conduct the missic at the camp. His envagement ceases the 27th, when he will return to Unset.

Friday evening there was a concert and dance in the Casino, under the supervision of Mrs. M. F. Butler and Mrs. Hadaway, for the benefit of the Business Club.

Mr. Joseph Kingsbury, of Waltham, left Onset Thursday in answer to a dispatch, which stated that fire had destroyed one of his houses valued at \$3500. Insured for \$2500.

Wednesday evening a large party assembled at

Ansured for \$2500.

Wednesday evening a large party assembled at Ruggles Cottage to listen to tests from Mrs. S. Dick.

Thursday afternoon an interesting fact meeting was held at the auditorium, closing with a song by Mr. Tisday. Mr. Tiadale

Mr. Tisdale.

On account of not being sufficiently advertised the excursion train from Onset to Provincetown took but one passenger. Mrs. Roberts, of Haverhill, has the honor of being the one favored by special train. It is not often one has the privilege of being so select on an excursion train. Many were disappointed who were waiting the opportunity of visiting the "city in the sand." We hope the Old Colony will see to it that proper notice may be given in the future of excursions to different points.

Mrs. E. A. Wells held a private réance Thursday evening at the house of Mr. Applin, when two spirits

Mrs. E. A. Wells held a private séance Thursday evening at the house of Mr. Applin, when two spirits materialized at the same time, with the medium in full view in the cabinet.

Mrs. M. S. Wood and family, of Stoneham, left Onset Friday for home, with Mrs. Carrie Grimes Forster and sister accompanying them.

Dr. and Mrs. Rogers are still with us, and will remain through the early fail—the most enjoyable season of all the year at Onset.

Friday afternoon a conference meeting was held at the Auditorium. the Auditorium.

We had the pleasure of taking by the hand Dr. Josephine Webster, of Chelses, Mass., on Thursday.

Mrs. T. J. Lewis, business and test medium, of Brooklyn, N. Y., left Onset Thursday to locate in Reston.

Brooklyn, N. Y., left Onset Thursday to locate in Boston.

A very satisfactory materializing scance was given at the house of Mrs. Butterfield, Friday evening, with Mrs. Bliss as medium.

An entertainment was also given in the Temple the approximation of the house of the Onset Bustness.

same evening for the benefit of the Onset Business Club, under the management of Mrs. Maggle F. But-ler. A large number attended. Receipts above expenses amounted to \$125.00

penses amounted to \$125,00.

Our genial and good natured President, Col. Crockett, comes to us every Saturday to look matters over and preside Sundays.

Saturday was the warmest day of the season at On set. The thermometer registered ninety degrees in the shade at the Temple at 10:30 A M. Mrs. S. Dick, of Boston, lectured in the afternoon on "Mediumship," and psychometrized afterward very correctly. Saturday evening a "Poverty Dancing Party" was held in the Temple, with some of the most grotesque costumes in attendance. A large number were present, and pronounced it a very enjoyable entertainment.

ment.

Later, at 12 midnight, the hour when churchyards are supposed to "yawn and graves give up their dead," a circle for manifestations was held in the big tent at the corner of Twelfth street and Pearl Avenue. The number of The Soul containing an account of the picture and slate writing at Onset given through the mediumship of Dr. Stansbury, is for sale at head-markers. quarters.
Mr. Isaac Rider of Fall River, editor of *The Prog-*

quarters.

Mr. Isaac Rider of Fall River, editor of The Progress, was with us again last Sunday.

The last of a series of Temple dances will take place next Saturday evening, and steps will be taken to make it the most brilliant affair of the season.

Sunday, Aug. 19th, there was an excursion from Providence, and one from Pymouth and way stations, also from New Bedford by steamer "Island Home." The exercises of the day commenced with a concert by the Middleboro' Band. On account of the filness of Mrs. Stevens, who was advertised to speak in the morning, Miss A. Josephine Webster, of Cheisea, delivered the morning discourse, her subject being: "The Kingdom of Heaven is within you"; closing with an inspirational improvised song, "Safe in our home over there." Lindah's Band gave a concert anoon. The afternoon exercises opened with a concert anoon. The afternoon exercises opened with a concert by the Middleboro' Band. Mr. E. B. Fairchild followed with a lecture on "Knowledge and Belief," which was very fine; at its close Mrs. S. Dick improvised a poem. After the meeting the Middleboro' Band gave a concert at the Onset Station. In the evening Mrs. Dick gave an entertainment in the Pavillon, consisting of tests, psychometrizations, etc., and Mrs. Wells a materializing and test séance in the

the evening Mrs. Dick gave an entertainment in the Pavilion, consisting of tests, psychometrizations, etc., and Mrs. Wells a materializing and test scance in the Temple which was largely attended.

The Children's Progressive Lyceum met as usual in the Temple at 3 o'clock, Mr. Besse acting Director. Remarks were made by Mr. Fairchild and by the conductor of the Lyceum at South Scituate, whose name we did not learn. Recitations were given by Violet Manzer, Herbert White, Dalsy Robinson, Ernie Bullock, Carrie Williams, Aitee Cummings, Lula Putnam, Lulu Morse, Leo Cayvan, Eloise Wendermouth, Mabel Bullock, Loitte Giles and Ethel Wendermouth. Song by Carrie Rothermel. Banjo medley by Lulu Morse.

It is estimated that four thousand people were on the grounds to day, Sunday, 19th.

It is estimated that four thousand people were on the grounds to day, Sunday, 19th.

The city of Providence was well represented here on Sunday; among the rest we had the pleasure of welcoming Mr. William Poster, Jr., of that city.

There will be the usual conference and fact meetings through the week, and it is expected that several lectures will be given.

Next Bunday, the 26th, being the last Sunday of the camp-meeting, it it expected a great many people will be present. Mrs. Sarah A. Byrnes will deliver the morning lecture and Mr. Fairchild the afternoon's discourse. An excursion will be expected from Prov-

discourse. An excursion will be expected from Prov Incetown and way stations, also from Plymouth, Providence and New Bedford. Gustie F. Howe. GUSTIE F. HOWE. ileadquarters Office, Onset, Aug. 19th, 1888.

[At a meeting of the Onset Business Club, on the evening of the 18th Inst., it was voted to hold the annual illumination on Sept. 1st.]

Verona Park, Me.

Again the week onened with rain, which confined the campers to their cottages. Little circles were held during the forenoon of Monday. At two o'clock. as the weather continued bad, a meeting was held at the hall. Dr. C. F. Ware presided; Mrs. Wentworth offered an invocation; Miss M. T. Shelhamer then stated that she was ready to answer all questions which the audience might propound in relation to Spiritualism. Mrs. Hildreth, of Worcester, offered the following: "Do we make our own conditions in life, or are we creatures of destiny?" to which Miss Shelhamer gave an interesting and instructive reply. At the conclusion of Miss 8.'s address, Mrs. Wentworth rendered a beautiful poem in harmony with the discourse.

The evening was made interesting by séances at dif

worn renuered a beautiful poem in harmony with the discourse.

The evening was made interesting by séances at different cottages.

Tuesday came, and with it a strong north wind and the long-looked-for sunshine, and "Lotela" was happy. The fine weather drew all from their cottages, and the forenoon was devoted to social visits.

At the usual hour movements toward the auditorium gave warning that services were about to open. Mrs. Wentworth opened with an invocation, followed by Miss Shelhamer, who invited the audience to propose a subject. "The Law of Recompense" was given, and was exhaustively treated, to the great satisfaction of her hearers. Vocal music closed the exercises.

At seven o'clock the campers convened at the Hall, where an improvised stage had been erected, and were entertained with an entertainment given under the direction of Miss Shelhamer, Mrs. Wentworth, and Mrs. Hatch, Jr. It consisted of instrumental music by Mr. and Mrs. Robinson; vocal selections by Masters Eddie and Charlie; readings by Mr. Francis, Gracle Pishon, and Master Charlie; tableaux also were given, which closed the evening's exercises—when we all emerged to enjoy the first moonlight view of the Park.

Wednesday was set apart, at the suggestion of the writer, as "Grand Army Day." The local Post at Bucksport was invited, together with the Woman's Reilef Corps. A beautiful morning greeted us. The forenoon was devoted by the campers to calling upon each other and exchanging thoughts. As the afternoon lecture was to be the last delivered by Miss Shelhamer at the camp, a large audience was in attendance. Promptly at the hour, Dr. O. F. Ware called the meeting to order, and after a few remarks introduced Miss Alice Ware, who read with fine effect a poem given by inspiration of Capt. Robert Anderson through the mediumship of Miss Shelhamer.

At the conclusion of the reading, J. B. Hatch, of the Shawmut Lyceum, of Boston, was for the first time introduced. After returning many thanks for the effect and the admission of the shawmar in ge

the Shawmut Lyceum, of Boston, was for the first time introduced. After returning many thanks for the hearty reception the Boston contingent had received from the hands of the campers in general, he called upon his daughter, who favored the audience with that beautiful vocal selection entitled: "Come, speak to me once more." Mr. Hatch again came to the front and related a little of his experience while in the army, speaking in fond terms of the departed soldiers who gave their lives to make this country what it is to day.

In concluding his remarks Mr. Hatch presented Miss Shelhamer, who in ardent words commemorated the memory of our fallen herces from the time of the Revolution up to that of our own Civil War. She spoke of the great work performed by the Grand

offered them, with the hope that next season would bring them again to Verona to remain the entire time. (Our correspondent's account of Mrs. Gray's recepion in the afternoon is necessarily deferred till next

week.] In the evening Mrs. Wentworth held a seance at In the evening Mrs. Wentworth held a séance at her cottage, which was well attended. At the close the Bostonians were invited to partake of the hospitalities of Mrs. Ware, and thus closed another happy day. Friday came, and with it more rain for a change. However, many gathered both morning and afternoon to listen to Mrs. Wentworth.

Saturday another of our party, C. Frank Rand, left the camp—his vacation having expired. Atthough his health prevented him from taking any active part in the exercises, he has enjoyed his visit, and returns to his home much improved physically.

Mrs. Wentworth favored the campers with two very fine lectures. The evening was devoted to a concert that was well attended.

The second Sunday opened very auspiciously, the

Mrs. Wentworth favored the campers with two very fine lectures. The evening was devoted to a concert that was well attended.

The second Bunday opened very auspiciously, the bright sunshine adding much glory to the occasion. At an early hour boats and carriages began to arrive, and when it was time to open the exercises of the day a large concourse of people had gathered around the platform. Dr. Ware presided, and after singling by the choir, under the direction of Col. La Gros, Mrs. A. M. Glading offered an invocation; J. B. Hatch read a poem pertaining to the Lyceum work, speaking, in connection, of the duties of parents in educating their children in the truths of Spiritualism.

Mrs. Glading lectured both morning and afternoon: in the first instance on "The Law of Compensation;" the subject for the afternoon was "The New Religion, and How We Shall Find It." Mrs. Glading is a great favorite at this place, and the manner in which she treated these themes gave general satisfaction. She will remain during the balance of the camp-meeting, and speak daily during the week.

At the afternoon service Mr. George Francis assisted by the reading of a poem; Captain Thomas P. Beals, of Portland, Me., was introduced and spoke very enthusiastically of the growth of Spiritualism. The captain is an earnest and able worker, being formerly connected with the Portland Lyceum in the position of Conductor. We were heartily pleased when he made a call at our cottage.

Numerous séances were held during the evening.

Among the many who have visited the grove during the week were Mr. James Emery and Mr. Rufus H. Emery; these gentlemen have been indefatigable in their endeavors to make all happy. Hon. S. T. Hinks, G. W. McAllister, (of the Custom House at Bucksport,) Capt. S. B. Gray, (of Brooksville,) Wm. Hagan and Arthur Hagan, (of Prospect,) have also visited the camp.

the camp.

Sunapee Lake, N. H.

Tuesday, Aug. 14th, J. W. Fletcher in the chair. Ex ercises commenced with a selection by the quartette, and an invocation by Jennie B. Hagan, who, after another song, gave a fine lecture and improvised a poem on subjects presented by the audience. The session closed with singing by the quartette.

sion closed with singing by the quartette.

The floral decorations by Dr. J. C. Prentice of Boston are much admired; he has spent much time in procuring and arranging the flowers, and has the thanks of the speakers and the people generally.

Wednesday, Aug. 15th, the forenoon was occupied in conference, participated in by J. W. Fletcher, Dr. Richardson and Mrs. Chandler. At 2 o'clock a public test séance was opened with a song by the quartette and poems by Miss Jennie B. Hagan, improvised on subjects presented by the audience. J. W. Fletcher gave names and descriptions of fourteen spirits who presented themselves, and Mrs. Chapman closed with remarks under control of her guide, the little Scotch Boy.

Boy.
Wednesday Evening. — Test séance. After vocal Wednesday Evening. — Test séance. After vocal selections by the quariette, Mrs. Chandler, under control, gave the names of eight spirits, most of which were recognized. Miss Jennie B. Hagan improvised poems on an interesting variety of subjects. "Shall we meet beyond the river?" was then finely rendered by the quariette, after which J. W. Fletcher yave the names of several spirits; among them George Codman, of Washington, N. II., who was murdered at Cambridge, Mass. He said he wanted to thank the lady who attended his funeral, she being upon the lady who attended his funeral, she being upon the grounds. The lady alluded to was Mrs. Addle M.

grounds. The lady alluded to was Mrs. Addle M. Stevens, who was present.

Thursday, Aug. 16th.— Conference this morning. J. W. Fletcher presided and made remarks, followed by Mrs. Chapman, Mrs. Wells, Mrs. Dr. Prentice, Mrs. Walte, and Mrs. Bishop, under control, all speaking with great acceptance.

At 2 o'clock, selections by the quartette and an invocation opened the exercises. Miss Jennie B. Hagan gave a fine lecture on subjects presented by the audience, supplemented with a poem. Singing by the quartette closed the session.

quartette closed the session In the evening the usual weekly dance was well

In the evening the usual weekly dance was well patronized and greatly enjoyed. Friday, Aug. 17th, the morning hour was spent in conference, opened by Dr. A. H. Richardson, followed by Mrs. Chandler and Miss. Jennie B. Hagan, who, after making very interesting remarks, improvised a poem of much merit. Remarks by Mrs. Waite, and the Scotah Boy, through Mrs. Eliza A. Chapman, closed the session.

At 2 P. M., J. W. Fletcher in the chair, the exercises commenced with a song by the quartette. Mr. Fletcher recited the poem, "Creeds of the Bells," and after a solo by Mr. Johnston, gave a fine lecture, that was exceedingly entertaining and instructive. At its close he described twelve spirits, most of whom were recog-

he described twelve spirits, most of whom were recog nized.
Friday evening the entertainment usually held Saturday night was held, followed by a sociable and ice-cream party, the proceeds of which and the sale of various articles contributed by members of the Association amounted to over \$50.

Subgriday Aug. 19th black. lay, Aug. 18th, Dr. A. H. Richardson in the

chair, the service commenced with a song by quartette, an invocation by Jennie B. Hagan, and further singing. Miss H. then gave an eloquent lecture upon a number of subjects, and accepted as subjects of an improvised poem. "To the Fifth Sphere," "What is Life and Spirit," "The Moral Influence of Modern Spiritualism," and "The Use of Thorns Among

is Life and Spirit," "The Moral Influence of Modern Spiritualism," and "The Use of Thorns Among the Roses."

A Saturday evening conference was participated in by Dr. Richardson, Joseph D. Stiles, Mrs. E. B. Craddock and Mrs. Weeks. Mrs. Craddock, under control, described a number of spirits.

Sunday, Aug. 19th, the services consisted of vocal selections by the quartette, a solo by Mrs. Osborne, and a lecture and poem by Miss Hagan. At 1 o'clock Mr. Joseph D. Stiles held a réance, at which he reported the names of fifty-six spirits present. In the afternoon Mr. Stiles delivered a lecture and gave over fifty names of spirits, the usual singing, including a solo by Mrs. Wentworth, being interspersed. The day was fine, and the attendance estimated to be five thousand. Mr. and Mrs. J. W. Fletcher, and other of their friends, left for Lake Pleasant Saturday morning, and Dr. Richardson, Aaron Bradshaw and Jenie B. Hagan left Monday morning for Queen City Park: Mr. and Mrs. Ferrin, of Plymouth, N. H., left for their home Monday.

N. A. Lull, Seo'y.

Cassadaga Lake, N. Y. The season at Cassadaga Lake is now at its height, and the woods are full of people. The hotel is crowded to its utmost capacity, and new comers are obliged

to seek rooms at containes. The present season is thus far the most prosperous the camp has experienced, and the future is bright with promise of large success. We have had some highly interesting lectures since my last letter, large audiences having been audiressed by J. Frank Baxter, W. F. Peck, Mrs. Colby-Luther, Mrs. R. S. Lillie and the venerable Samuel Watson. Mrs. R. S. Lillie and the venerable Samuel Watson. These speakers represent various phases of thought, from radical to conservative, some of them being religious in their expression and others extremely iconoclastic. But as a Spiritualist audience is made up of many kinds of people, each speaker finds a greater or less number in sympathy with the views presented. We cannot but observe, however, that a tone of sympathy and a method of charity, love and tolerance wins more souls to truth and right than a method of harsh criticism and condemnation. The Spiritualist can afford to treat his opponent with kindness, since his position is sustained by the omnipotent power of truth.

There has never been a season so marked by marvelous phenomena as the present one at Cassadaga.

There has bever been a season so marked by marvelous phenomena as the present one at Cassadaga. Slate-writing has been the most popular, and some of the most remarkable tests have been given through this phase. Your correspondent has seen slates bearing messages in German, in Latin, in shorthand, and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed together.

Library Hall is a highly valuable adjunct to the grounds. It is in constant use, the small rooms being utilized for scances and the lower hall for lectures on special subjects, and for classes in various branches of instruction.

of instruction The Children's Lyceum is getting along nicely, and has given some very creditable entertainments.

W. J. Colville is conducting a class in practical

the hearty recipit on the Boston contingent had was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last moment, and welcomed heart was conscious to the last metally and vigorously presented.

W. J. Colville is conducting a class in practical was metally and vigorously presented. W. J. Colville is consciously and vigorously presented. W. W. J. Colville is consciously presented. W. W. J. Colville is conscious

value of the press as a means of disseminating information concerning Spiritualism and its teachings, and of bringing Cassadaga Camp to public notice. Spiritualists should make greater efforts to utilize this immense influence of the secular press by furnishing home papers with suitable matter, either original or clipped, for publication. While a speaker may address five thousand people, the printed word may be read by 150,000, most of whom are unacquainted with the claims of Spiritualism.

Additional to what we have placed before our read-

Additional to what we have placed before our readers of Hon. A. B. Richmond's remarks in defense and elucidation of the truth of Spiritualism at Cassadaga, a correspondent of the Meadville (Pa.) Tribune-Republican says:

publican says:

"He referred to the numerous explanations of slate-writing, as given by professional jugglers. He showed that the conditions required by the magician are different from those required by the mediums, and declared that no magician could produce writing upon slates in the way it had been done for him. He took a pair of slates and exhibited the method employed by the magician, and showed wherein it differed from the methods of the mediums. He also illustrated 'trick' clairvoyance, and showed how it differed from the clairvoyance of the mediums. His address was very interesting, and with legal precision he made out a strong case for Spiritualism."

(Dr. J. C. Street, Chairman at Cassadaga, writes us that "owing to the great success of the present season, and the request of a large number of cottagers, this camp meeting will continue one week longer than advertised, and will not close until September 2d."]

Mantic, Ct.

A week of quiet enjoyment to some, but a busy one for the ladies who were interested in the fair. Mr. G. W. Burnham of Willimantic, and wife and daughter, are at the R. M. Lyman Cottage, and we are glad to see its hospitable doors respensed, for we like the cheerful atmosphere of social neighbors.
Mr. G. Brees and wife of Hartford, Ct., are at Mrs.
Mills's "Campers' Home."

A party from Andover have been at the Pavillon for the week.

A party from Andover have been at the Pavillon for the week.
Miss Nettle A. Fogg of Southington Is taking a vacation, and is with us for a few days.
On Saturday, 18th, the annual meeting for the election of charter officers for the coming year took place—the old board being unanimously reflected, to wit:
E. R. Whitney, New Haven, President; S. C. Harrington, Bridgeport, Vice-President; Robert Stanton, Windham, Secretary; James E. Hayden, Willimantic, Treasurer. Board of management: E. R. Whiting, Charles Belknap, E. M. Lyman, Jonathan Hatch, Orrin Morse, M. G. Puffer, N. H. Rogg, N. Smith; Auditors: E. R. Whiting, D. A. Lyman.
A tax of one dollar was thought best, payable on or before Sept. 5th, 1888—the time extended to Aug. 1st, 1889, with addition of ten per cent. Interest. The unpaid taxes were reported, and decision rendered to the best judgment of those present. We were never in better condition to work in harmony for our cause and each other than at present. The town has laid upon us an extra tax to help pay its indebtedness in the way of school taxes, which will be cheerfully met, as we are always glad to help in the interest of education.

In the afternoon the Ladles' Fair continued, followed by a dance in the evening. The Pavillon was crowded with friends and visitors.

Mr. Moore, Mrs. Sylvester and her niece, Mrs. Page, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake, we are pleased to meet on the ground from the Lake,

Mr. Moore, Mrs. Sylvester and her niece, Mrs. Page, we are pleased to meet on the ground from the Lake, with hosts of others whose names I have been too bluer to secretary.

with hosts of others whose names I have been too busy to ascertain.

Mrs. Seymour of Hartford is here again.

Every cottage is spoken for, as the military is just at hand.

Sunday, 19th, was a lovely day, and a crowd assembled to hear J. Frank Baxter. Everything conspired to make the occasion a memorable one with us. The tests that were given were all recognized.

to make the occasion a memorable one with us. The tests that were given were all recognized.

In the evening Dr. T. A. Bland, the Indians' friend, gave us a very interesting and instructive account of the doings of our government in their behalf, and showed up the injustice frequently practiced upon them. We are glad to welcome all such liberal minds to our camp, and hear the sentiments of the day and the necessities of the hour discussed.

Aug. 26th Lyman C. Howe is to be our speaker.

Mrs. N. H. FOGG.

Mount Pleasant Park, Ia. By reference to the "Correspondence" department on our third page, the report of the camp meeting now

in progress at Mt. Pleasant will be found. Basket Meeting. There will be a Basket Meeting Sunday, Aug. 26th, at Dean's Grove, one half mile north of Georgetown, Defiance Co., O.
Discourse at 10 A.M. and 2 P.M. F. D. Dunakin, of Cecil, O, will be the speaker.

J. P. MOTHERSBAUGH.



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