

# BANNER OF LIGHT.



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## TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: Between Two Mountains. Poem by Father McGlynn. Original Essay: What are the Greatest Needs of the Spiritual Movement To-day?  
SECOND PAGE.—The Cause of Suicide. Poetry: Swear by the Flag. A Spirit's Prediction Fulfilled. Banner Correspondence: Letters from New York, Massachusetts, Pennsylvania, and Connecticut. September Magazines. Free Thought: "Hindus in the United States."  
THIRD PAGE.—Pearls. The Fate of Mabel March. The Correspondence of a Dream Verified. An Impression Heeded. Passed to Spirit-Life, etc.  
FOURTH PAGE.—Creed and Character. A Rabbi's Estimate of Jesus. Dreams and Dreaming. Tribute to American Womanhood. Our Message Department. Taking Alarm! etc.  
FIFTH PAGE.—Newly Notes and Pithy Points. Cassadaga Lake, N. Y. Movements of Platform Lecturers. New Advertisements, etc.  
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.  
SEVENTH PAGE.—Spirit Communion Verified: Corroboration of Spirit Messages. Mediums in Boston. Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—The Camp Meetings: Reports of Camp Meetings: Lake Pleasant, Onset Bay, Temple Heights, Lookout Mountain, Vicksburg, Mich., Sunapee Lake, and N. Atlantic, Ct. Marriage in Greenwich. Mrs. Foye in Denver, Col., etc.

## The Spiritual Rostrum.

### BETWEEN TWO MOUNTAINS.

An Address Delivered in the Banner of Light Free Circle-Room, June 10th, 1889, by  
SPIRIT HENRY CLAY,  
Through the Trance-Mediumship of  
MRS. M. T. LONCLEY.

(Reported for the Banner of Light.)

Friends—The season has again arrived when we are accustomed to meet in annual conference upon the things that have been, and upon those events in human affairs of interest to ourselves individually and collectively that are to come. Once more we stand upon this platform, happy to greet you with words of welcome and with smiles of cheer, for we recognize the work that you have performed, and we realize also, good friends, that you would have been glad indeed to do even more than you have achieved in the interests of truth and humanity.

In spiritual life we record motives and aspirations and desires side by side with the deeds accomplished, and therefore when we look into the heart of a human being and see there aspirations for high living, good motives for action, the desire to do and to be something of importance in the world, we gather up these as records, as significant of the life that is within, and judge of that heart accordingly.

We come to you this morning, friends, with courage and hope for the future, as well as with a retrospect in our hearts for the past.

We know that changes have taken place within your ranks, and among the advocates of the cause generally, during the past year. We know that some have been removed from this mortal plane and that others are coming forward to take part in the active battles of life. We know that there are great purposes on every hand that must be carried on by earnest souls if we would see the fulfillment of our high hopes and ends established upon the earth, and we know that there is yet much to be done, much earnest and hard labor, from which we—spirits and mortals—must not shrink. We shall very frequently in pursuance of that labor be met with scorn and contumely; we shall sometimes find disappointments and rugged places, where perhaps we anticipated only that which was pleasant and bright to see; but in view of all this let us unitedly, whether denizens of spirit or earth-life, be ready to gird on our armor and to declare, though the battle is raging strong and the race is a long one, that we are ready to do our best in all that is to come.

Friends, as we stand here this morning, we gaze before us into the spiritual atmosphere and behold many intelligences gathered, wise and good spirits, some of them unknown to mortal fame, but whose souls have been bright, and whose purposes high, and they are not unrecognized in the spirit-world; and others are with us at this time who have been known, who have done their part, sent out their influence and stamped their individuality upon the ages and upon the world itself.

Their influence is not lost; their lives have not been in vain, though sometimes it may seem to you that these have all been for naught; that the world has not gained so much as we might have hoped from the lives that have gone out. These spirits have done their work in contact with physical events, and they are still sending back their powers and their influences from the eternal world. They are not idle; their hearts are earnest; their minds are strong; and although they cannot move a mountain in a moment, or by one stroke of the hand, nor can they affect the affairs of a nation in a year or perhaps in a generation of time to such an extent as to revolutionize things that need to be overturned, yet, step by step, day by day and atom by atom the work is going on—the change is gradually making itself felt, and shall be by-and-by understood.

We look forward to the interests and to the

future of this nation as a nation, and we find there shall yet appear that which will prove to the worlds beyond, it is a broad and fair and free country indeed. There is much that needs to be brightened, it is true; tarnish has gathered upon the shield of liberty and of progress, so that it requires to be polished; but this necessary work is going on, and will reach in time a successful conclusion.

Through the years to come we behold the spiritual world sending out its forces, its influence and its intelligence toward this and toward other lands; and we behold one after another of the minds of earth becoming receptive to these higher inspirations, and throwing open their souls to receive from beyond those impressions and ministrations that shall prove of service to mankind. As the years go by we find there are coming forward more and more of those who are thus susceptible, and so shall we bring forward instrumentalities to do that higher work which needs to be performed.

The slow growth of a world may teach us a lesson, that a nation cannot be founded and perfected in a year or in a century. The slow development of a planet proves to us that through its processes it must throw off and eliminate those forces that are unrefined; it must discharge, when they have been utilized to their fullest extent, those conditions and forms of life and growth that are gross and crude. And so with the development of a nation: it may be necessary, at times, to utilize those forces and forms of importance to individual lives that are in a measure gross and crude; but as the development goes on, these shall be eliminated—that which is good shall be extracted and used, and that which is useless or evil shall be cast aside. We are therefore hopeful, we are full of courage, in looking abroad over the affairs of this country; we know that its people shall have their times of depression, that they shall have their seasons of discouragement; but on the other hand there shall come hours and times of prosperity, seasons when the soul may feel encouraged that this republic, the hope of the world, is pressing surely on to the fulfillment of a mission truly divine!

Turning from the thought of the nation, or from the thought of large bodies of people, we fix our eyes upon the BANNER OF LIGHT establishment, and find there are lines going out from it in all directions; lines of power and of usefulness, extending to the utmost borders of this fair land and even beyond the ocean waves; they are fastened in human hearts that are drawing spiritual nourishment, through those same lines of magnetic usefulness and strength, from this place, as being the fountain-head of spiritual knowledge and inspiration in this country. These lines of nutriment are fed by springs from above. There are associated with you in your work intelligent spirits who do not look to the results of a day or a week, but they sum these all up together. They look forth into the many homes that have been gladdened by the spiritual messages—into the many hearts that have been instructed by the teachings of a high order, that have come from this establishment, or by way of this establishment, from minds gifted and inspired on earth or from intelligences imbued with the word of truth who come from on high. We gaze abroad and number these hearts and homes by the thousands, and realize that an educational influence has gone forth from this establishment on earth, which has been a strong factor in the progress of the human race during this last quarter of a century—a strong factor in the progress of civilization in this country, and has extended its influence even into other countries beyond the seas, but which is a work that the spirit-world has inaugurated with the assistance and hearty cooperation of our friends of the BANNER OF LIGHT.

Why should we not feel at ease and happy, to-day, when we realize what is done in this line by your ministrations! You are doing a missionary work—are sending out an educational influence that appeals to the spiritual nature of man, and instructs the inner consciousness concerning life and its duties, here and hereafter.

Therefore, friends, we are encouraged. So much is done, so many hearts are blessed and consoled, so many minds instructed and opened to the light through this labor of ours, that we feel to rejoice, to-day, that for many years we have been able to pursue this labor, and to know that it is done well. When we think, friends, that not a word goes into the pages of THE BANNER that we could blush for any eye to scan; when we realize that not a sentence is imprinted therein which we are not willing the whole world should read and ponder upon, we may well feel that this is a work worthy our attention, and we may well be glad to afford one day in the year, or a portion of a day, to meeting in council together, for reuniting our magnetic forces and for again recognizing the chains of fraternal love and feeling—those golden links within our hearts stretching out to other lives in worlds beyond.

We gaze over the events of the past year, and we find much of turmoil and conflict and depression. There have been abroad throughout the land—and even been felt in other lands—much of conflict, much of disappointment in the various departments of life; and certainly they have been felt in the spiritual ranks and among our own people. There has been less of consolidation, more of distribution of forces, and therefore we may not seem to be as united in thought and principle and expression as a body of Spiritualists, at this time, as we were a few years ago. This is true; but it seems to be the inevitable result of all these conflicting elements that have been abroad in the world;

therefore we must take it philosophically, and work in accordance with that which comes.

During the year that has passed, we find that there has been an apparent indifference manifested by its adherents in the mortal toward the progress of the spiritual cause, and especially toward the interests and prosperity of the spiritual press. We find an almost unaccountable apathy concerning these aids to growth and education in the minds of those who should certainly be on the alert to support all those means of human advancement such as the spiritual press affords; but it seems to be a time of apathy, a time of indifference in various departments; as it were, the depression that comes before the general uprising of a new power. It seems to us that we are now in the valley between two mountains, one of which we have scaled, the other of which rises before us yet to be scaled. It seems to us that we stand here in the depression, gazing backward at that which has been and looking forward to that which is to come.

We do not find those broad views of life, of progress, and of human thought, which in times past, when we stood upon the mountain top behind us, spread out before our view—those beautiful prospects of hope, of aspiration, of anticipation and desire! But it does not follow that they are swallowed up, or shall never appear again. We have only descended the other side of the mountain, in order to cross the valley, to reach that height which we have yet to climb.

To our minds this is a time of depression, this is the interim between two great forces and two great periods in the world's history of progressive thought and understanding.

Forty-one years ago there came a general overflow of spiritual power to this land, an overflow that spread far and wide. It did not confine itself to any one section, it appeared in various quarters, giving the same intelligent message, the same intelligent force to human hearts; and from that time to the present this spiritual light has been moving on, entering homes and lives, and making itself understood. During the last two or three years it has not seemed to concentrate itself so powerfully in organizations and in localities as it has been diffusive, making its way irrespective of organization or of class.

Human thought, human advancement and human intellectual power itself seem to come in waves; and where there is a tidal wave of accession there also is a backward recession, which for the time leaves the sand strewn only with drift-wood and weeds.

To-day we stand between the mountains, in the valley, where we may gaze back and realize what has been accomplished in forty years of spiritual communication. We, as members of the BANNER OF LIGHT establishment, may look back over its thirty years of active labor and recognize what wonderful strides have been made in the progress of humanity toward a higher and a better state of civilization, of conquest and of spiritual power, than it ever knew before; so we may glance back in retrospect and be grateful for what has been done, while we also look forward with hope to that which rises before.

As we climb the next ascent we shall take with us all the best thought of the world, all the grandest purposes and principles and all the loftiest sentiments that belong to the human race. We are not alone to-day when we stand to proclaim for the cause of truth, not alone even as Spiritualists, for there are pressing on with us high minds and noble intelligences. We move on with the ranks of Spiritualism as standard-bearers, as we have a right to do; we may scale the mountain heights in advance of those who are to come after, because we have broken the way over other mountains, and will now lead, and proceed onward. But what do we find coming up to follow, some of them timidly and with uncertain steps, and others boldly, as if they wished to know what this good thing is we have found? Why, the best thought, the most earnest minds, the sincerest power, purpose and intelligence of the world at large: in the religious world those who are in advance of the masses, those who must think for those who will not think for themselves. These advanced ones see the signs of the times; they know that they must step forward; they realize that unless they do study and investigate and try to learn of the spiritual forces and powers in the world they will be left far behind and lose their place, and so they are stepping forward, eager to snatch from Spiritualism its very best and brightest teachings and inspirations—not always ready to accord credit to spiritual powers, but anxious to make use of them for their own work.

Do we object to this? No, not essentially. We do claim that all that has been given in the name of the spirit-world belongs to its workers and its platform on both sides of life; but if others come up and crave this which has been given, and believe earnestly that they can dispense it in practical ways to other lives, we do not object to their sharing of our bounty; they may take it in if they will, and if it stimulates their own souls to make new effort, to generate higher ideas, so much the more glory for the powers of light beyond, so much the more triumph for humanity at large. They may take it into their lives, into their churches, into their strongholds, and feed their people upon it. We know it will prove to be the bread of life.

We of the spirit-world shall in the future continue with our work; we shall not pause, nor withdraw our efforts from mortal life; even though we find recreants on every side, even though we find discouragements and disappointments in our path, we shall continue and move along our way, finding such instrumentalities for our work as we can, doing the best

we can as opportunities open before us, and waiting for the future which shall bring greater power and fuller opportunity to mortals and spirits alike.

Here we stand, in the interim, between two great periods of human progress. For the balance of this century you may not behold much that is of startling importance to the world, for we are now as a people trying to take up and incorporate into our systems of socialism, of religion, of politics and of life generally, those ideas and theories and elements that have been strewn lavishly abroad, that may be useful if you give them their proper significance and place.

As this century closes upon you you will find that higher thought, grander discovery and greater achievement are coming to the world than ever before. You are standing upon the threshold of a new age; you are stepping forward into the vestibule of a temple of power and of beauty of which you do not dream; when the new century arrives, and humanity opens its eyes upon it and understands that era and its significance, it will exclaim with one voice: "The world has never known such a wondrous age!"

The present confusion, the conflict of ideas and opinions, are only that which comes before the adjudication of all points and issues and questions that belong to human life. After a time we shall find the pace of the New Dispensation accelerated and its strength renewed; new vitality will spring forth and infuse new life into the veins of this work and into the hearts of the people, and we shall understand and realize that we are not cast down, but that we have been upheld until such time as a new impetus could come from within and from without to assist the forward movement in its work.

There have gone out from us, as mortals, friends long tried and true workers in the spiritual vineyard, and they are missed from the mortal side. On the spiritual plane they work and seek to do their part still. By-and-bye, when they understand more thoroughly the conditions of that higher life, they will do still better and understand more fully those laws which are operating between spirit and matter, and under whose guidance they must come in, working with mortals on this plane. You have parted with friends, but let it be only to say "Good-night" here, anticipating the glad "Good-morning, hail!" when they shall meet you as spirits and shall bring to you that rich encouragement and good cheer which will be as sweet refreshment to your souls.

We meet to-day, friends, in the opening season, when the beauties of nature are full of promise, when there is a prophecy of the abundance and fruition that shall come in the future. We come from the spirit-land as the flowers come, full of happiness that life is ours; and it rejoices us to behold these bright blossoms that you have brought in such abundance, for they are symbolical of life, of harmony and sweetness for humanity. The opening rose tells its tale of love, and bears its fragrance to the human heart, and other blossoms smile in sweetness and whisper of that which will not fade. The mountain laurel has its deep significance, for it tells of the struggle that is made, amidst the thicket upon the rocky heights, to gain the flower and bear it to those who are loved; so the laurel has been adopted as a wreath for the brave, for those who have scaled the rugged heights, surmounted difficulties by the way, and gained the summit at last. The laurel as a token of victory is brought to humanity, and it fills its place well. So with the flowers and sunshine of early summer, with all the revelations that the season has to give, we approach you on this occasion to once more confer with your spirits, bring our magnetic forces, our spiritual influences, and again to renew our vows of fealty to the spiritual cause as we have done in the past. May we as individuals here assembled—may Spiritualists generally, and the great body of universal humanity—gain new strength as the years proceed, to rise from the valley, scale the mountain of upward unfolding development, and clasp with grateful hearts the grander glories which await on its upper heights the fearless hand of earnest and soulful endeavor!

## POEM BY FATHER MCGLYNN.

The following lines were written Aug. 22d by Father Edward McGlynn, at Queen City Park, Vt., for the album of Charles W. Sullivan:

I fain would be a poet and sing songs  
So full of hope and love and grace to men,  
That they should have the charm and potency  
To lure them from ignoble thoughts and cares  
To love of the ideal, infinite  
Truth, Goodness, Beauty, Light, Life, Holiness,  
Which men call God, but whom the Man of men  
Taught us, as man had never taught before,  
To call by more endearing human name  
"Our Father," and by this sweet parable  
Taught that the potent law of God is love,  
And that who best would show his love for God  
Must give best loving service unto men.  
This, Father, would I sing with trumpet tongue,  
In notes so sweet and clear and strong, that men  
Touched, softened, ravished by the strain, should turn  
From selfish thoughts to love of all in Thee.  
Father, if Thou give not the gift of song,  
One boon I crave Thou wilt not, sure, deny:  
Let me my life a poem make, compact  
In sweet accord of harmony divine  
Of thought and will and deed with Thy sweet will.  
Then may my life some light and leading be  
To wayward brothers while I tarry here;  
And, when I go, some word or deed of mine  
May still lure erring brothers back to God.  
EDWARD MCGLYNN.

The anniversary of the battle of Sedan was celebrated at Berlin Sept. 1st, and the German papers, noting it, complain that while the peace then assured has continued beyond expectation, "the cost of an armed peace is enormous." An industrial and financial panic is said to be hanging over the great Empire of the Kaiser—being officially recognized by Emperor William as far as the workers are concerned, in a State paper in which he declares that something must be done to protect the working-men from the extortions of the capitalists.

## Original Essays.

### WHAT ARE THE GREATEST NEEDS OF THE SPIRITUAL MOVEMENT TO-DAY?

BY WILLIAM HENRY.

First, I will suggest as a primary need, unity of action. The question immediately arises: What cardinal principles shall form the basis of such union? First, all should unite and make their best efforts to convince the world that spirit-communion is a fact. For myself, to establish so grand a truth, and one that evidently may become so valuable in every department of life, I would make available all the testimony that could be gathered from all sources, without special regard to the intellectual powers or moral standing of witnesses or mediums. The world has never rejected a discovery in astronomy, the mechanic arts, or anywhere else, because the discoverer or inventor was ignorant, untruthful or immoral. We never make inquiries as to abilities or character. The first question asked is, is it true? The next, will it be of any use to the world? I see no reason why the same rule should not be proper in the investigation of Spiritualism, the grandest of all discoveries, and one that promises more to man than all the discoveries and inventions of the past.

Some may say the fact of spirit-communion is already established, and may be confirmed by any sincere investigator as readily as any fact in chemistry, or any of the sciences. Undoubtedly such persons are claiming too much. There is yet too much of contradiction, too much that is vague, too much inexplicable to expect all who are busy in other pursuits to stop to investigate. I think we have pursued our investigations and made sufficient discoveries, so we may reasonably invite and challenge investigation from all classes; but so long as the facts continue as at present, Spiritualists are bound, and it remains their primary duty, to multiply proofs, and overcome objections, some of which I have referred to.

As helps to extend and cultivate a deeper interest in so sublime and what must become so beneficent a discovery, every Spiritualist should cultivate simplicity and sincerity, avoiding dogmatism and exaggeration, assuming the position of an unprejudiced witness only anxious that the truth may be made plain. "In union there is strength"; "United we stand, divided we fall," are maxims that always have been and always will be true. If Spiritualists cannot unite in an undivided line, first to establish the primary fact of spirit-communion, and be guided in their investigations by duty, reason, charity and a supreme love of our fellows, and a deep reverence for truth and justice, they cannot hope for success or happiness. If many or few unite with a view of learning the full meaning of the words I have mentioned, they will call to their aid the great and good of all worlds and all spheres. In other words, Spiritualism will not become a power for good until its believers are baptized with the highest aspirations for truth and goodness; a supreme love to God and "all things, both great and small." The only basis for a spiritual temple to rest upon are facts. While faith and hope may stimulate investigation and study, nothing but facts can be of any permanent value. Readers need not infer that I think spiritual societies must be formed, churches or halls built, and Spiritualists commence a rivalry and warfare with those already in existence. In my opinion, neither the growth in numbers nor prestige, nor the general good-will, often require such a course. From past experience, from the highest and broadest view we can get of the future, from the spirits of brotherhood within and the teachings of the denizens of the higher life, such a course would foster sectarianism, hinder a broad and generous progress and keep alive petty rivalries, which always have been and always will be curses to the world.

Modern Spiritualism is undoubtedly the revival of the phenomena and experiences that inaugurated the Christian era. The leader, Jesus of Nazareth, spoke of it as the heaven that would leaven the whole lump. I think Spiritualists of largest growth and spiritual insight regard the revelations of the present as an answer to the prayer so often repeated: "Thy kingdom come; Thy will be done on earth as it is in Heaven." As in the first century it was a leavening influence, so in the nineteenth it has come to fulfill its mission.

It has already accomplished much in that direction. The olden religious systems have been modified in letter and more yet in spirit. They have outgrown many superstitions. The terrors of an endless hell of fire and brimstone are being gradually assigned their place among other by-past blasphemous ideas of God. The absurd and untenable doctrines of the plenary inspiration of the Bible, the fall of man, a future resurrection of the body, and that crowning and most tenacious dogma, vicarious atonement, are on their last trial. And an innumerable multitude of the wisest and best men of all countries are writing: "Tried in the balance of reason, truth and justice, and found false." Besides, invisible hands are writing the same over the heads of the preachers in the pulpits, and, best of all, upon the hearts and in the heads of their most thoughtful hearers.

The voices of millions from the life beyond, expressed through their mediums and prophets of to-day, are proclaiming the glad evangel that the kingdom of heaven is now, and here! That all hearts and all institutions of men are to be molded and leavened into the state of



peace, love and wisdom which prevails in the heavenly spheres.

Perhaps one of the principal causes of contention and inharmoniousness among us is the question of mediumship. There are among honest Spiritualists, no doubt, those who are too credulous, and are doing themselves and the Cause much harm by patronizing and countenancing undeveloped mediums, and sometimes, perhaps, mistakenly upholding dishonest pretenders. I think when fully understood it will be seen that there are broad distinctions and plenty of grounds for discriminating between mediums who seldom or never give any proofs of being genuine mediums, and those whose mediumship is undoubtedly of a very high order, though the medium, individually, may prove to be lacking sometimes in truthfulness and other virtues. If treated with candor, and their real gifts appreciated, the temptations to use deception would be removed from such media, and they be ultimately saved from their vices. If Spiritualism is of the same spirit that animated Jesus, who cast out seven devils from Mary Magdalen, it seems to me there should be a spirit among us that could in charity do a like service for some of our mediums, by removing temptations from their life-path. It is not the mediums who have unmistakable spiritual gifts, but are sometimes untruthful and dishonest, who are the barometers on the Cause; it is rather the great army of superficially developed mediums who advertise bombastically that they will perform services which they really cannot fulfill once in a hundred times, that brings contempt upon our holy cause, disgusts honest investigators, and keeps back others from investigating.

The other extreme is constituted of those who have become disgusted with the above classes, and have assumed the rôle of spiritual detective, and—seemingly forgetful of the dangers of disturbing or pulling the grain with the tares—have commenced a vigorous weeding out which has terrorized, disheartened and driven from the field many honest mediums partially developed, and alarmed the genuine and reliable.

It seems to me I have made a fair statement of the situation, and it seems equally plain that both extremes should at once start out in the direction of the golden mean, in the spirit of "Charity for all and malice toward none." It seems to me Spiritualists above all other people should often reflect upon the old maxim: "A little learning is a dangerous thing." In my judgment there is no subject that demands more cautious investigation or more study, patient waiting and candid reason and judgment than that grandest of all subjects—the spiritual dispensation. Until the soul and spirit of man are revealed to us, our learning will only serve to make the darkness visible. Let us "seek first the kingdom of heaven," and when that becomes ours in answer to sincere prayer and earnest effort, we are prepared for all duties, for all studies and all acquisitions. As Paul has said: "All things are ours." Not ours to hold as a miser holds his gold, but ours to use and enjoy as equal partners in the universe—joint possessors of all that the senses can reveal aided by the telescope and microscope, and joint-heirs of those grander glories yet to be revealed, which Paul has said: "Eye hath not seen nor ear heard."

To sum up, let us keep constantly in view the grandeur and the possibilities which this revelation has brought to us; the obligations we owe our fellow-men, who have not received this light; the obligations we owe coming generations.

Thanks unmeasured do we owe the spirit-world for the light it has flashed across our ways; for strong faith, and buoyant hope, strengthened and confirmed by knowledge; for making us instruments and pioneers, in a dispensation which is to be an answer to the hopes and prayers of the good and noble of all ages: The coming of the kingdom of Heaven on earth! In view of the high calling which has come to us, how can we be diverted by petty differences and strifes? Should any hardships discourage us?

The work for us to do is mostly right at hand. It is a personal work. Spiritualists, if faithful to the work always at hand, will soon become a power everywhere. If we hold anything as a personal possession, it will irradiate from the eye, glow in the face, and tell in every word and movement. When we know "the letter killeth, but the spirit giveth life," we shall awake from the state of stupefaction in which most of the men and women are dozing away life's great boon and opportunities for doing good, to what an old apostle called "Newness of Life." When we attain to an inward possession of spiritual gifts—"Charity" being the greatest of all—we will discover how little need be said, when that little is confirmed by experience, and consecrated by the heart.

Such words will be more than "apples of gold in pictures of silver"; they will be as convincing as illuminated truth, and as irresistible as the drawings of Love.

The greatest need of Spiritualism to-day is Spiritualists, according to the model I have feebly indicated above. As worthy patterns to encourage and inspire us I will point to Jesus of Nazareth and his early apostles in the first century; and to Florence Nightingale, Dorothy Dix, Achsa W. Sprague, John Pierpont, Victor Hugo and many more in our century. What they accomplished is only a tithe of what we may hope to accomplish. For Jesus said, and all the rest said, that greater works should follow. We need to feel and know that no benevolent thought or deed is in vain. There are seeds sown which if need be will be nurtured by kindly hands and watered with tears.

It may not be critically true that all things are possible even to God; but all things necessary for the growth and happiness of man are possible to all who seek them.

Farmersville Station, N. Y.

#### THE CAUSE OF SUICIDE.

BY JOHN WILLIAM FLETCHER.

I read your able editorial upon the above theme in reply to the insinuation that a belief in Spiritualism was to be accepted as a cause, and I should like to add a word to what has already been said.

The question of a man's right to take his own life must be, I think, conceded, just as he has a right to destroy his own property. If he can do so without imperiling that of others, but the consequences to himself afterward are what Spiritualists are prone to emphasize to such a degree that he must be bold indeed to take a step that is sure to bring such terrible consequences upon the spirit. The great philosophers of the past have taught that man has a right to take his own life. Epictetus, Pliny, Seneca, and others, advocated it. Hume says: "It would be no crime for me to divert the

Danube or the Nile from its course if I could; where then is the crime of turning a few ounces of blood out of their natural channels?" Rousseau, Montaigne, and Budget have taught about the same thing, the idea being with them that to die was to leave behind all that had made life hard and miserable, and to take up a life of joy and peace, if perchance death should not end all."

Dr. Pilgrim, in his exhaustive article in the "Popular Science Monthly," deals with this question at length, and instead of saying that religion has anything in particular to do with the matter furnishes the following table of statistics of those who have resorted to suicide:

Married men with children..... 205  
Married men without children..... 470  
Widowers with children..... 528  
Widowers without children..... 1,094  
Married women with children..... 45  
Married women without children..... 158  
Widows with children..... 153  
Widows without children..... 238

We here learn the interesting facts that, when marriage is childless, the number of suicides is doubled in men and trebled in women; and also that maternal love diminishes the number of suicides among widows with children by one-third over those of childless unions.

He adds that while he considers that the suicidal tendencies are about equally divided among men and women, as seen in the insane, yet the latter have, as a rule, a larger degree of hope and more religious fervor. This, however, does not hold true in Japan or India, where the suicides among women are twice as great as among men, seemingly caused by the terrible hardships endured among women in nations removed from the more refining influences of civilization.

Again Dr. Pilgrim cites that "in 1,983 cases of suicides examined in Paris, the maximum number occurred between six A. M. and noon, and thereafter regularly declined, reaching the minimum at the hour before sunrise," which would go to show, through knowledge of mental science, that the morning hours are the ones most impregnated by positive and conflicting thoughts which the sensitive feels, and he longs to get away from himself. A comprehension of spiritual law will be the only way out of this terrible state of things. When man understands his duty to himself, that "death" is the open door to a fuller consciousness rather than to an oblivious sleep; that every duty left undone on earth must be faithfully performed, then, and not till then, will man see the wisdom, for his own sake, of bearing "those ills we have," rather than flying "to others that we know not of."

Spiritualism has taught distinctly that the aftermath of a suicide is one of untold suffering and misery; that he must, in a more difficult way, perform his earth-work, and be held here until it is done, while by enduring with courage life's trials, bearing the burdens of each day with patience, the soul grows brighter, nobler, and at last attains the Nirvana of Peace. The wise teachers from the unseen world have ever sought to impress upon mankind the fearful consequences resulting from snapping the cord of life.

Let the world-weary children of the earth understand that their redemption from sorrow alone can come from duties fulfilled, and soon this "wild feeling" from life will cease.

142 West 16th street, New York City.

#### SWEAR BY THE FLAG.

(The following verses were composed by JUDITH A. H. DAILEY, a short time since, while that gentleman was en route on the train for Canada, N. J., and recently printed in the *Citizen*, Brooklyn, N. Y.)

See'st thou that Flag? Press thou its waving folds  
Close to thy heart, and in thy soul of souls  
Write there thy vow; and let thy purpose be  
To keep it stainless, emblem of the free.

See'st thou that Flag? the red, the white and blue?  
Swear by each emblem in thy purpose true,  
Whether on air or on thy native land,  
Firm by that flag thou wilt forever stand.

See'st thou that Flag? the red, the blue and white?  
Swear by these emblems that each sacred right,  
Vouchsafed by it upon thy native land,  
Are free to all who 'neath its folds shall stand.

See'st thou that Flag? the white, the blue and red?  
Swear thou allegiance to the souls that shed  
The crimson current of their lives to give  
A nation birth; Freedom, the right to live.

See'st thou that Flag, in star-lit glory risen?  
Symbol to earth, and canonized in heaven?  
Eternal as you twinkle on the Divine  
So fadeless may our starry banner shine.

#### A Spirit's Prediction Fulfilled.

The *Washington (D. C.) Post* of Aug. 15th reported that Mrs. Willie Bittling, residing on the Conduit road, one mile and a half beyond Georgetown, had her sight restored in a singular manner, the particulars relating to which, as given by the father-in-law of Mrs. B., are as follows. Mr. J. D. Bittling said:

"Several weeks ago my son's wife was taken sick, and for days her life was despaired of, though she received the best of medical attention, and was carefully and tenderly nursed by Mrs. Bittling and other members of the family. A little more than two weeks ago, after having several severe convulsions, her sight was entirely lost, as the attending physician and others will state. I think it was the next day after the loss of sight there began a series of strange manifestations in her room. Distinct knocks or rappings could be heard coming from the bed upon which she lay, and chairs would move from one side of the room to the other. Now I want to say that this sounds funny, but I witnessed the manifestations, and when I see or hear a thing I know it. But to proceed: A few days after my daughter-in-law went blind, she told us that on Sunday, Aug. 11th, she awoke to go to sleep at 7 o'clock, and when she awoke at about 9 o'clock her sight would be restored.

"Last Sunday evening myself and family were in the sick-room, and I must confess I put no confidence in what she had said as to the return of her sight, but I determined to be a very close observer. At about 10 o'clock my daughter fell asleep and slept soundly until 8:45 o'clock, at which time she awoke, and speaking to those around her, said: 'I shall soon be out of this darkness. My sight will be restored at nine o'clock. The spirit has told me so, and I have confidence.' We talked to her and hoped that her belief might prove true. Just as the clock was striking the hour of nine, she reached out her hands and said: 'I see! I see!'

"I glanced at her eyes and discovered that the film which had been over them had disappeared, and they danced and sparkled as they did before she was taken sick. That is all I know, and I know it to be true. That people will doubt it I am well aware, but am satisfied with the return of her sight."

Since Saturday night there have been no rappings and moving of chairs, the lady stating that the spirit had told her that they would cease with the return of sight at nine o'clock Sunday night.

The following from an exchange contains excellent advice, which the girls of the present day may well heed: "Educate the girls, and the boys will soon be there. So long as the girls are willing to associate with tobacco and whiskey, with low aspirations and evil practices, just so will boys gravitate to that level. But when the girls demand fewer cigarettes and more brains, when they ask honor for honor, purity for purity, when they will have the steady nerve and strong muscles of total abstinence, the boys will soon see things as they are and begin to climb to a higher plane."

## Banner Correspondence.

### New York.

WAYLAND.—Frank A. Howland writes: "I herewith hand you an item which may not only be of interest to your thousands of readers, but is still another proof (so far as earthly proof can be given) that

"There is no death—  
What seems so is transition."

I sacredly affirm that what follows is strictly true in every particular, as I was present during the last few weeks of the lady's illness. Her name was Mrs. M. Doughty, of Wayland, N. Y., had been afflicted with that dread disease, consumption, for more than a year past, though confined to her bed only about one week before her departure. I saw the lady daily, and often many times a day; conversed with her on ordinary subjects, am positive that her mind was in a normal condition, and that she retained all her faculties until the last moment. She was sketched on all religious subjects to a remarkable degree, and I am told did not desire to converse upon any theories of a future life.

During the forenoon of Aug. 14th Miss D. appeared to be sinking rapidly, and her devoted mother was constantly at her bedside. Toward noon she seemed to be dying, and friends gathered around to witness the final dissolution. A profuse clammy perspiration issued from every pore; the bright eyes were sunken and lids closed; the lips and tips of the fingers were a livid hue, and a state of general collapse prevailed. For some time after this neither breathing nor pulse were perceptible. Owing to the grief and anguish of those present no exact note of the time she lay in this condition can be given; but suddenly and without warning Miss D. opened her eyes, passed a hand over her forehead a few times, partially raised up in bed, and with a startled, anxious look at her mother, said, in a clear voice: "Where have I been? explain to me; I don't understand this. Oh! what am I back here for? I did not want to come."

Her sister was first to ask: "What did you see, Hattie?"

"I have been far away, and saw a great many people, and shook hands with so many strangers; and they were so pleased to see me. And they took my skin off from me without any pain, and then I felt so much better. But, mamma, I shall return to you again."

Her mother replied: "Oh! Hattie, how can I spare you?"

"Why, mamma, my spirit will be with you, and I shall know all you are doing." She then asked for food and drink, of which she partook in small quantity. Many other questions were asked her, which, owing to great physical weakness, she could not reply to audibly.

Some time after this her physician came into the room, when she spoke to him pleasantly and said:

"What do you think now, Doctor?"

"Well," he replied, "I think it is nearly over."

"But see! Doctor; I am perspiring so freely, and yet I am so cold—so cold!"

Soon after she raised a finger of each hand to her ears with the remark, "I cannot hear all you say, Doctor," and in a moment more added, "I am losing my sight, also, for I cannot see you." The physician seeing the end so near, stepped from the room to summon a member of the family, when she moved her eyes in the direction of her mother, and with a pleased, affectionate expression, said: "I must go now; goodbye, mamma," and with a last gasp instantly expired.

Query: Dare the Christian world say this lady dreamed, or will it admit that the silver cord was yet hardly broken, and that she was permitted not only to have a glimpse of the fair beyond, but to bear a portion of the glorious tidings to her loved parent, that the anguish of parting might be lessened? And to say that mother admits that no number of prayers over her child, no quotations from Holy Writ, no arguments nor proffered consolations from any or all religions, could by any possibility give her the satisfaction and sweet peace of mind which the angelic birth of her child has done.

Permit me to add that Mr. A. Osborn, a merchant of Boston, was in Wayland during the last week of this lady's illness, and will add his testimony to the truth of this article.

### Massachusetts.

LAKE PLEASANT.—Frank B. Woodbury writes: "On the evening of Aug. 10th occurred at Lake Pleasant one of the most enjoyable social gatherings of the season, the anniversary reception of Mr. and Mrs. Barnes, who one year ago were united in marriage. Their cottage was handsomely decorated upon the outside with a large number of lanterns, while the interior was made doubly attractive by floral decorations. F. B. Woodbury acted as master of ceremonies, and introduced the following array of talent: Song, by Mrs. Mason; address, by Mrs. Sarah Byrnes. Presentation of two handsome hand-painted banners in behalf of the friends present to Mrs. Barnes, by Mrs. Alice Waterhouse. Song, guitar accompaniment, by Dr. Buffum; remarks, by Edgar W. Emerson; duet, by Mr. Bacon and son; remarks, by Mrs. W. S. Butler; song, by Mr. Boutelle; remarks and tests, by Dr. Arthur Bridges. Remarks and tests by the family. The evening was also made by Mrs. Carrie E. S. Towing, Miss Jennie Rhind, Mrs. Clara Field-Cornwall, Mrs. Loring and Mr. Haskell, at the close of which the host and hostess invited the company to partake of a bountiful collation, served in a large dining-room near the cottage. About one hundred invitations were issued, nearly seventy of these being to members of the Boston Ladies' Aid Society, of which Mrs. Barnes is President, who were at the Lake at the time of the reception. At a late hour the happy company dispersed, heartily wishing Mr. and Mrs. Barnes many happy returns of the day.

Among those who have recently passed to spirit-life who deserve to be mentioned is Mr. Jacob Jewell, of North Cornwall, Me. The funeral services were conducted by Mr. Woodman, a friend, seventy years old. One after another the brave pioneers of the cause of Truth are being translated to spirit-life. Shall we not hold it sacred to cherish and protect the religious liberty they have labored to sustain?

ONSET.—A correspondent writes: "A lady of my acquaintance (not a Spiritualist) had a sitting with Maggie Gaulle, of Baltimore, Md., when she was at this camp. During the sitting she was informed that some relative of hers had gone out of the form by railroad accident, or would do so within three days. In two days from the date of this statement she received the intelligence that a near relative had been killed by the cars, thus fulfilling the sorrowful prophecy and giving another evidence of the value of the gifts of this noted Southern medium."

LAKE PLEASANT.—M. A. Parsons of West Winsted, Ct., writes that the meetings at this place have been addressed by able speakers. She says many of the attendants are from the churches. Though evidently not a Spiritualist, our correspondent appears to greatly enjoy spiritual meetings, and earnestly recommends Lake Pleasant for its sociability and warm-hearted, genial hospitality.

BOSTON.—The following admissions of the rapid decadence of Congregationalism made by clergymen of that denomination, sent us by a correspondent, do not indicate a very near approach of the fulfillment of the prediction we have often heard that that form of religion will "cover the earth as waters cover the sea." The eighty-ninth annual meeting of the General Association of the Congregational churches of Massachusetts but recently occurred at Newburyport. Among the resolutions adopted thereat was the following: "The Association supports the petition for the passage of the so-called *Blair Sunday-School* bill or similar law." Comments are unnecessary, as that fact speaks more potently than words, and clearly shows the signs of West Medford, spoke on "The Relations of Young Men to the Cur-

rent Religious Movements in Our Churches." He admitted the following: "They had the enthusiasm of young men, and those enthusiasts had not been stamped out of them by reading Carlyle and Arnold, the greatest enemies of the church to-day, [applauded] the latter of whom was stamping out young men's enthusiasms with his pessimism."

Seventy-five young men out of every hundred did not attend church; ninety-five did not belong to any church; ninety-seven out of every one hundred had no cross and carried no burden in connection with the work of the kingdom of God. Out of the 7,000,000 young men in our midst 500,000 were never found inside of any church, so the young men of to-day presented a great problem to the church. The church needed to adapt itself to the new situation. Mr. Hill then suggested many improvements to which or her the young men for the church, as this was the correct solution, as the young men must be brought out by one into the kingdom of heaven. Here is a worse condition of things, from direct ministerial admission, than Spiritualists had even dared to claim."

### Pennsylvania.

ERIE.—Irvin Camp writes: "I wish to verify the message of WILLIE CAMP, through the mediumship of Mrs. Smith, as published in your paper for Aug. 3d, 1880."

This is the same spirit who, at Cassadaga Camp, through the mediumship of C. E. Watkins, achieved the marvelous phenomenon of instantaneous slate-writing, and without the aid of a medium's hand or a pencil for either mortal or angel's use, wrote in pencil-powered words this message: "Now, dear father, whenever you doubt that we still live, remember I wrote this quick as a flash."

A detailed account of this séance was published in THE BANNER soon after.

This same spirit at Mantua Station, O., in November following used this incident, with a most significant gesture, in a materialization séance with Mrs. Newton Cobb, as one of the proofs of his identity with the dear boy who left this life at eleven, to reappear to his aged father, as he in his message correctly estimates, "over thirty years" thereafter. An account of the interesting séance was also sent to THE BANNER by your Erie correspondent, Sidney Kelsey, and published in due time therein.

I need only add that in many ways and at other times than those above instanced, I have been undoubtedly assured that "my Willie," though dead, has never died. Many, many thanks for THE BANNER Message Circle and its gifted mediums.

### Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "The enactment of any law affecting the religious belief or worship of the people by any State is prohibited by the Constitution of the United States so plainly that its absolute prohibition cannot fail to be understood. 'Congress,' it says, 'shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or the press.' Notwithstanding this, spirit mediums have been and are being imprisoned and fined for exercising what to them are religious duties. The framers of the Constitution readily foresaw that a class of men would if not prevented by law, have the rights of the people and destroy their liberty of choosing a religion of their own—each individual learning the truth in his own way and worshipping God as his own conscience dictated. Congress may be flooded with petitions to grant to the States power to enact laws that shall oblige people to profess a certain form of religion and no other, and prohibit the doing of certain acts because contrary to that religion, but it can never constitutionally grant that demand. Let but one infringement of that charter of our liberties be made and its day of destruction will be near at hand, and the people of the United States be ruled by a religious despotism, than which none is more exacting or more cruel."

### September Magazines.

THE ATLANTIC MONTHLY has as its opening number an article on "The Isthmus Canal and American Control," by Stuart F. Weld; Henry P. Robinson contributes in "The Gold Heart" a stirring sketch; "Phryne's Triumph," by Margaret J. Preston, poetically depicts a test of female intuition over masculine reticence; Frank Gaylord Cook writes biographically of "James Wilson"; "The Begum's Daughter" and "The Tragic Muse" lend interesting continuation; in "The Day of Rest" Charles Worcester Clark enters the lists as an advocate for less work on Sunday, and has his shot at Sunday newspapers, certain railroad practices, etc., etc.; much other matter—quite a moiety of it being of a rather "classical" order—is to be found within the covers of the *Atlantic* for the present month, together with the usual departments. Houghton, Mifflin & Co., publishers, Boston.

THE MAGAZINE OF ART.—In the Chimney Corner is the subject of an etching given as the frontispiece of this number, by M. Le Rat, of a painting by the great German artist, Adolph Menzel. Though not designed to be, this is quite in keeping with a paper Mortimer Menpes contributes "On the Printing of Etchings," accompanied by a chalk drawing of himself. An historical sketch of "The High Street of Oxford and Brasenose College," by T. G. Jackson, F.S.G., with its seven illustrations, will prove interesting reading regarding that famous college town of England. The remaining articles include, "Humorists in Art," four illustrations; "George Fuller, Painter," an American artist, with portrait of reproductions of two of his works. New York: Cassell & Co., 104 and 106 Fourth Avenue.

MAGAZINE OF AMERICAN HISTORY.—The editor, Mrs. Martha J. Lamb, gives the third chapter of "Historical Homes and Landmarks; Their Significance and Present Condition," with many illustrations, including a Map of Early Farms and Estates of New York in 1644-1665, during which time it was a walled city, with two great gates opening into the outer world. In the first named year a brush fence was built on the present line of Wall street to prevent domestic animals straying into the woods and wild ones into the town. Robt. Stiles contributes a paper upon "Lincoln's Restoration Policy for Virginia." In "Growth of a Great National Library," an account is given of the U. S. Congressional Library from its inception in 1800, the collection now numbering nearly a million works. An interesting miscellany is given as "Original Documents," "Notes," "Queries," etc. New York: 743 Broadway.

THE COSMOPOLITAN.—"The Opening of Oklahoma" is the subject of a lengthy descriptive article and a dozen engravings showing events connected with the creation of a city in half a day. Some account is given of "The New England Conservatory of Music," by E. D. Walker, accompanied by portraits and interior and exterior views to the number of twenty-two. Portraits of Lucretia Mott and L. Maria Child are given in connection with an article by Abby Morton Diaz upon "Conventions During the Anti-Slavery Agitation." The present is one of the best issues of this enterprising monthly, the frontispiece of which is a two-thirds length picture of "Carmen Sylva," Queen of Rumania, a story from whose pen is also given. The opening article treats of Japan, and includes in its illustrations pictures of the Mikado and Empress. New York: 303 Fifth Avenue.

CASSILL'S FAMILY MAGAZINE.—The present number commences a new serial story, entitled "Engaged to be Married." New chapters of two other serials are given, and the department of fiction is completed with "Mr. Simpson's Story." The reader is given a glimpse of "French Character as Seen Through English Spectacles." In Miscellany we have a leaf for young mothers, "Volante's Life," "How to Keep Children Well and Happy," "Hints on Arranging Flowers," etc. New York: Cassell & Co.

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

## Free Thought.

### "HINDUISM IN THE UNITED STATES."

To the Editor of the Banner of Light.

I have been favored with a copy of your issue of May 11th by your very able and energetic English agent; and in it I read with much interest, under "Free Thought," the communication: "Hinduism in the United States," signed J. R. Buchanan.

The Society in India mentioned is far from being in a "flourishing" state; and its condition is not at all likely to improve under the control of the present management, which is doing its best to be "all things to all men," as it is a fiasco. The pandering to Mussulman, Brahman, Parsi and Buddhist is resented by the hostile sects and castes.

Hinduism is not homogenous, and each of those above named, and the many others, are split up into numerous sections, disputing and quarreling amongst themselves, if possible, quite as bitterly as sectarian Christians and Spiritualists.

The various ancient philosophies and religions of India undoubtedly contain in their modern survivals great admixture of local and indigenous cults; but the fundamental principles are alien, undoubtedly introduced at an early period by the superior races of immigrants, and more or less affected by later graftings of ideas from afar East and West, perhaps from Egypt and China, and the intervening countries, and later from Greece, etc.

We must therefore take into consideration, as probably important factors, the philosophies and religions of the other ancient civilizations of Asia, etc., and bear in mind the complications involved.

To the folk-lore student there is much that is curiously interesting in the inner-life of the peoples of the Far East, as of all other lands, especially those civilizations that have produced in the past the great thinkers, whose ideals are even yet the classic standard.

Systematic, scientific investigation of religious questions is yet too young amongst the Occidentals. Orthodoxy has been the terror, theological and social, for those who presumed to think independently, far more so for those who dared to promulgate their heterodoxy; but now we have broken down the barriers, and seeking far and wide—impartial investigation into the depths of Oriental metaphysics and philosophies, materialism and spiritualism—will be an imperative duty for those to pursue who can bring to light the treasures buried beneath the superimposed accumulation of selfish and sacerdotal castes and ambitious theologians.

We have for choice many vast fields, impossible for any one individual to follow up; division of labor alone can achieve success, and the Theosophist may select Sanskrit, Chinese, Pali or those others more familiar, and carry on investigation to practical advantage.

The half-dozen systems of Aryan (Indian) philosophy and metaphysics cannot be all designated Hindu, Brahmanism: the contemporary rise of Buddhism, Jainism, the monotheism of the Parsis, and the schools of Nyaya, Jaina, Gotama, Vaishnava, Kanada, Sankhya, Kapila, Yoga-Patanjali, Mimamsa, Jainism, Vedanta, Vyasa, etc.

In China there is what we still call Confucianism, notwithstanding his grandson having recorded that "the master" only claimed to be a collector of what was most authentic and best of the ancient classics of his time. There is the Taoist school, not the mass of gross superstition it now represents. In Eastern Asia, has its basis, Buddhism, in Eastern Asia, has its basis, in older Brahmin, or Enlightenment, which has very materially leavened Brahmanism and other creeds and philosophies with which it has come in contact.

Having briefly alluded to some few of the salient grooves of work for the earnest student of Theosophy, permit me to add that there is much reason to lead, your learned contributor puts forward; in what, personally, after some years' residence in the far East, amongst highly intelligent and very learned natives, the personages named in the letter now under remark do not appear as capable leaders. Those others who have their teaching (?) at second hand, far away less, appear competent exponents of the higher, purer ethics, the nobler teachings of the archaic wisdom that underlie all the Eastern Doctrines.

For example, the Buddhism of the Catechism of the President (under 11) may be very well for Sunday-schools, but it is not the Buddhism, the views of the more highly intellectual Chinese and Japanese, though perhaps finding some parallel in the sects most affected by the illiterate and consequently superstitious section of natives.

It is not from such dogma we of the Occident, of the latter years of the Nineteenth Century, will learn aught; nor is it through the mediation of such self-appointed leaders and teachers that we will be benefited in our search after enlightenment.

On the higher plane of development, the vast bulk of what has been and is being given forth is worse than worthless; the few grains of real seed are not original, and are but the ancient gems that have been abstracted from their proper position, and set in a meretricious mounting of tawdry base metal.

The true secret doctrine of the Orient is not in the practices of the Yogi. The Tantra are not the highest teachings. There are no rituals to solve, no puzzles to join together; the path to its knowledge lies in its true, no royal road, and it is secret, or rather we should say "unrevealed," only in the sense that it is incomprehensible to the undeveloped, untrained intellect. No asceticism or monothemism or quietism is demanded of the vast multitude. It is of those who would be "teachers" of whom tests of capacity alone are demanded, and rightly so. Had we competent instructors, all might reach to the utmost limit of individual capacity and attain to "enlightenment."

C. PROUDEN.

7 Artillery Buildings, Victoria street,

London, S. W., Eng.

By prayer I mean a certain spiritual attitude, a spiritual communion with whatever is elevating and harmonizing in the universe. I don't mean the kind of prayer that asks God for money to build a house, while the petitioner sits and waits for the postman to bring a check; not the parrot-like recital of "Our Father who art in Heaven." I mean prayer which is a fervent desire for more strength, courage, hope, unselfishness and charity. There are no words which will describe the joy which follows such uplifting of the spirit. My prayers are answered when I experience this renewal of hope, this sublime, delightful all-satisfying feeling. Col. Ingersoll may call it nervous excitation, hysteria, or whatever he pleases. It is life and health and peace to me, and all the arguments that were ever aired to the contrary could not move me a hair's breadth.—Eleanor Kirk.

Some shocking violation of the proprieties asserts that the letters W. C. T. U. mean: "Women constantly torment us."

### The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adipsia, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism, neuralgia, sciatica, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent aperient and laxative and Diuretic. It clears the complexion, purifies the blood, it is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature "Eugene & Mendelsohn Co., sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of one Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.







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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of independent free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of 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 not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

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

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

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We shall print next week the *verbatim* report, prepared specially for our columns, of a lecture delivered before The First Society, Buffalo, N. Y., by WILLARD J. HULL, (its President) on "THEOLOGY AND SCIENCE, IN THEIR RELATION TO SPIRITUALISM."

## Creed and Character.

The primary object of life, remarks Rev. Dr. Lyman Abbott, in the *Christian Union*, editorially, is not a knowledge of the truth, but development of character. Dr. Abbott, as our readers know, is the successor of Henry Ward Beecher as pastor of Plymouth Church. He is making answer to an inquirer who would know what security there is that one will arrive at the truth of the teachings of the Bible, in view of the fact that different conclusions as to these teachings have been reached at different times and by different men during the same as well as at different periods of the world's history.

Dr. Abbott admits that while truth is instrumental to the development of character, so are errors also. We acquire wisdom, he says, by our mistakes as well as by our successes. Wisdom is better than learning, and the wisest man is not the man who has made no mistakes and fallen into no errors. He further admits that the theological problem is not to have correct ideas about God, but to come into personal acquaintance and familiar fellowship with him, which we do by seeking. We learn—he proceeds—by our questioning: that is, the plowing; and the soil must be furrowed before the seed can be sown. The prize consists in working out the problem. It is exercise that makes muscle, and it is exercise that makes faculty. While it is not very important that we know whether there is a future probation or not, he says it is very important that we possess the spiritual sympathy that shall prevent our being indifferent to the spiritual future of our fellow-men.

Summing up, Dr. Abbott unhesitatingly affirms that "nothing is infallible," meaning nothing that we know; "neither church, nor Bible, nor the individual conscience." He does not consider that a "misfortune, but a blessing." "If," he explains, "we had an infallible teacher, we should all be lazy. We might have more, but we should be less. We should possess information, but not wisdom; we should have correct creeds, but no faith; we should possess right opinions, but not character. Indiscriminate charity impoverishes the soul, whether it be leaves and fishes or truths that are given. The wise father makes his children answer their own questions, if they can, and often requires them to wait for the answer till they can. He lets them err and learn by their errors. This is God's method of dealing with his children."

This is a candid and able admission, coming from the quarter it does, and defines the changing relations of that orthodoxy which has been wont to boast its infallibility of creed and conduct to the absolute truth, which has never yet been found. The iron-bound creeds do not contain it, and never will. It cannot be put into a creed, since it is as large as God's inconceivable universe.

In a succeeding article on divine discontent, in the same issue of the *Christian Union*, Dr. Abbott says no one is at rest, and no one ever has been at rest. "All the sign-boards of life point onward. If men look backward it is only

that from the past they may derive some wisdom that shall aid them in the victories of the future. This restless impulse is no thoughtless discontent with present conditions; involves no revolt against the facts of life; it simply means that in every soul there is an impulse which impels onward, which makes one conscious that the greatness of life is still in advance, and that there is nothing here adequate to one's need or capacity. This restlessness which pervades all society, which gives birth to all progress, is an evidence of the presence of God in the soul of man—is a clear and impressive prophecy of the larger life into which the faithful souls are to come."

This is stating the problem of progress and development fairly and well. Its corollary, however, is by no means to be omitted, nor does Dr. Abbott omit it, which is this: that "this nobler discontent never means detachment from life, separation from the common work of common men; it means rather deeper sympathies, more unrelenting activity, a greater desire for service. . . . The restlessness which indispenses men to work, which takes them out of common life, is not the divine discontent, but that human discontent which earnest men and women are above all things to avoid. The divine discontent anchors men in the world, while it keeps them from being out of the world." And it is this so-called discontent which is the sign and token of unceasing progress. The one simply stands for the other.

The same issue of the *Christian Union* contains a sermon on Ideals by Rev. Alfred Williams Monerie, who is accounted one of the few orators in the English church, the broadest of broad churchmen, and a very advanced thinker. He is a morning preacher at the London Foundling Hospital, and a successor there of the well-known Sydney Smith. He is, says Dr. Abbott, esteemed by many the most eloquent of London preachers. The sermon begins with this sentence: "There is no necessary connection between creed and conduct." A man's creed, says the preacher, may be good, and his conduct bad. He may have no creed at all, and yet his conduct may be sublime. People who hold the same creed often act in different ways, and people who hold different creeds often act in the same way. Men's actions are determined, not by what they believe, but by what they love. What we care for supremely determines the quality of our conduct upon the whole, makes it in the man either good or bad; and that which a man supremely cares for may be called his ideal.

One kind of ideal may be summed up in the word Pleasure, the other in the word Character. The one consists in getting good things, the other in becoming good. The one is self-aggrandizement, the other is self-development. Every one lives for one or the other of these ideals. Everybody gives the preference either to pleasure or to character. Only such parts of a creed, therefore, affect a man's conduct as he cares about; such parts as are capable of exciting his emotion and enthusiasm. The man with a high ideal knows that he might escape what is popularly called hell, or any other place of torment, and still be lost; for the only salvation he cares about supremely is a salvation from sin, a salvation of character.

A man's creed affects his conduct, not directly, but indirectly through his ideal. To some extent, his ideal may be modified by his creed; but no creed will change it altogether. Belief alone will never make a man prefer goodness to pleasure. Likes and dislikes are not determined by the intellect. A man does love either enjoyment or goodness supremely, and no mere belief will lead him to transfer his affection. His creed will not make him love pleasure, nor will it make him love goodness; but it may raise or lower his standard in either case. The diametrically opposite influences of their creed on the conduct of the Scottish Covenanters and the Spanish Inquisitors are cited in illustration. Still, the connection between creed and conduct, however close, is not a necessary one. As time goes on, men learn to pay more respect to the teaching of their own moral instincts, and less to the verbal authority of creeds. So far from allowing their ideal to be modified by their creed, it is the creed which they try to bring into harmony with their ideal. And in spite of all creeds, they refuse to believe in the wickedness of God.

## A Rabbi's Estimate of Jesus.

Rabbi Joseph Kranskopf appears in *Frank Leslie's Illustrated Newspaper* with a full-page article on Jesus, which is most readable from many points of view. He begins by sketching the appearance of the Roman armies under Titus before the gates of Jerusalem, and shows that from that date Israel ceased to be a nation of the earth. The fall of the Holy City sounded the knell of its destruction. Such carnage as was enacted inside the walls of Jerusalem the bloody legions of Rome had never witnessed before. The sword consumed what the famine had left, and what had escaped the sword fell a prey to the flames. More than a million of Jews perished during the siege, and nearly a hundred thousand were sold into slavery. Many hundred thousands became fugitives. But Israel survived even this catastrophe. She endured what no other people has withstood. The Jew alone outlived the cruel mistress of the world. Death had no power over him. He is the immortal of history.

How account for a fact that stands without a precedent in the records of the human race? To explain it by urging miraculous Divine intervention does not satisfy. The miracles of history are outgrown. Mankind has learned to trace effects to their natural causes, and to deduce from causes their natural effects. The cause, in the case of Israel, is the Messianic hope which has controlled Israel from the Babylonian captivity till now. There is another cause, and that is the rise and growth of Christianity. Thus the false and the hostile prove the saviors of Israel—a false, unfounded hope, on the one side, and an enemy seeking to crush the source from which it sprang, on the other. The Messianic hope began to manifest itself a little while before the Babylonian captivity; the patriotic prophets (in the Hebrew, orators) were alarmed by the dangers that beset disrupted Israel; they longed for the coming of a leader of the people, a savior of the nation, for one who combined military prowess and moral rectitude, and who would restore the lost tribes of Israel, unite the two kingdoms, rid the country forever of its enemies, and return triumphantly to Jerusalem, cleanse it from its idolatries and sin, rededicate it to the people to the service of the one God, and inaugurate the millennium with Jerusalem for its capital, and Israel for its priest-people.

The Israelites pored and brooded over these passages. They longed for and dreamed of that Savior. Although restored from captivity,

Judas was still tributary to foreign power, and her enemies continued to afflict her. What did the prophetic amount to? Sacred Writ they did not believe to be fancy, therefore they believed the Savior would come, and come any day. They went to their sacred writings to find the exact time and manner of his coming. They twisted and turned and interpreted their meaning in every way, and gave Messianic colorings to whole chapters. Dreams were turned into dogmas. And by degrees there arose a Messianic theology, which professed an accurate knowledge of everything that related to the coming of the Messiah. From that time forth their existing political degradation and suffering had a meaning. At last the deliverer would come and complete the work begun by Elijah. He will rout the enemy and destroy the ungodly. He will take the government of Israel into his own hand, and make all the nations of the earth tributary to him. He will crown Jerusalem with a celestial glory, and all nations will worship at its sanctuary, and acknowledge the God of Israel as the one and only God.

Up to this time only a descendant of David, a great warrior and patriot, a deliverer, was looked for. But soon the Messianic dreams of the prophets are recast in heathen molds, from which comes forth a Messianic conception bearing small resemblance to the original Jewish belief. The deliverer and Savior becomes the central figure in an angelology. Heaven is opened to the view, and he is to be seen seated on a throne of glory and worshiped by the hosts of heaven. He is said to have been created before earth and sun and stars were made. Strange portents announce his coming. He is spoken of as the suffering Messiah, and a miracle-working Messiah. The time was ripe for his coming, and the people prayed without ceasing for his appearance. Messiahs accordingly began to appear. One came from Samaria. Another, an Egyptian Jew, came. Pilate ended their careers with the cross.

Others followed, only to meet with a similar fate. At length one came from Nazareth, Joshua by name, rendered Jesus in the foreign tongue. He labored among the poor; healed the sick; preached; exhorted them to forsake their evil ways, to think more of the religion of the heart and less of the dead letter and meaningless forms. He advised them to look for no millennium in this life, but to live here so as to partake of it in the life to come. A number of faithful and zealous disciples gathered about him, and, helped by a multitude of enthusiastic followers, succeeded in either forcing upon him or strengthening in him the belief that he was Israel's long-expected Messiah. Thus deluded, and impelled by his impetuous followers, he permitted himself to make a reasonable entrance into Jerusalem, for which he was speedily punished by Pilate on the cross, thus sharing both the delusion and the fate of the Messiahs that preceded and followed him, but unlike them, not doomed to oblivion. And although he fulfilled none of the Messianic expectations from his birth to his death, he alone has succeeded in maintaining till this day his position in history as the Messiah of Israel.

After years of silence, caused by the fierce but fruitless struggles of Judea with Rome for liberty, his followers and disciples organized themselves into a sect, and began to spread the doctrines of their martyred master. They invented a biography for him, a list of miracles, and a series of portents, to answer the objection that he whom they proclaimed as the Messiah had failed to satisfy the requisite conditions. Bible verses were distorted and mis-translated to reconcile one delusion with another. Moral maxims and parables were put into his mouth which were the literary property of older Jewish teachers. All nations were impressed into contributing their quota to metamorphose the historical Joshua of Nazareth into the mythical Christ—into a savior who never saved Israel, a deliverer who did not deliver them to their Holy Land, a restorer who never restored their ancient glory.

Yet he was a savior of Israel, for if it had not been for him and for the Messianic hope the Jews would not have existed to-day. These were the two factors that played such important parts during this critical epoch. Israel never would otherwise have survived the catastrophe brought down on its head by Rome. The more bitterly the enemy persecuted them; the more the enemy tortured and burned, the more the Jews were convinced that he in whose name these atrocities were committed and who tolerated them could not have been their expected Messiah—the more firmly they clung to the belief that their true deliverer would come. That belief inspired them with hope and courage; enabled them to endure heroically ignominy, degradation, loss of human rights, death. They never surrendered nor despaired.

And Israel maintains to-day much the same attitude toward these Messianic factors. The greater part of Israel, called orthodox, still believes in the coming of the Messiah. They reject the Christian Christ as completely as they did before. But the rationalists in Israel discard a belief in the coming of a personal Messiah. They believe in the ultimate dawn of a Messianic age, such as the idealistic prophets dreamed of. They concede to the followers of Jesus credit for their labors for the highest civilization; but they reject as completely as their orthodox brethren, Jesus as the Messiah. They admire his life and teachings, but his divinity they reject.

## The Harvest Moon Festival

At Onset Bay will take place, we are informed, on Sept. 28th, 29th and 30th. Details concerning the excursion trip, etc., will be given next week.

We recently had a very pleasant interview, through the mediumship of Mr. Arthur Hodges, with our old friend, Col. Fred Pope, formerly of the Custom House, this city. He was a dear friend of our former medium, Mrs. J. H. Conant, through whom he received many spirit messages, from time to time, from friends of his who had passed on. During our interview he remarked that he was very happy in the society of his old friend Fanny, as he always familiarly designated her. He also sent loving regards to his family, who still reside in this city.

Charles E. Watkins called at our office on Saturday, August 31st, and desired us to correct the report that is current in various quarters to the effect that he had abandoned his mediumship. He asseverated that he was as firm in his convictions as to the truth of Spiritualism and its phenomena as ever; but that he had temporarily abandoned the exercise of his mediumship in order to benefit his health, and that he might enter into another form of employment for the fuller support of his family.

## Dreams and Dreaming.

In a recent discourse on this engaging subject, a clergyman of this city asserted that the descriptions of the visits to the heroes of antiquity in their dreams, by persons who give them predictions as to what fate awaits them, is not mere poetic imagery; they were survivals of the time when all the world believed in the reality of this sort of vision—of beings from the unseen coming to man in his hours of sleep. In fact, a philosophy which existed concerning human nature had this as a basis. The soul was believed to be an entity, using the body only as a dwelling-place, or as its servant. It was believed to possess the power of coming and going to and from this body, if not at will, at least under certain conditions and circumstances. It was in this way the primitive man interpreted sleep and dreams and trances and swooning.

If, said the speaker, we have come to regard their fancies as unfounded, we have no very deep or profound wisdom to put in their place. They believed that during sleep the soul could go away and return again to the body. We find this belief all through the ancient world in every religion—the belief that a dream either was or might be the medium of divine revelation. And the other belief, that the soul journeyed during the hours of slumber, that the experiences it passed through were quite as real as its waking experiences, and that the dreams that came to people may be the means of divine revelation. How much wiser are we to-day than they were? "No science, no philosophy, can yet explain the simplest dream."

What is this power of dreaming when we are awake and self-conscious—this idealizing faculty of ours? No science, no philosophy understands it. Do we not make journeys as marvelous as in any of the fancies of the antique world, though the soul may not leave the body? Do we not in reality converse with those who are far away, with those who live no more? And may it not be true that these visions, these dreams, these ideals of ours, these glimpses of the better thing that has not yet come down out of the heavens, are really revelations of the Divine? "The things that we have created live by the power of the Infinite Spirit that is in all things; and if we gain a glimpse of something better than the sun has ever risen upon, is it not one of the thoughts of the Infinite—a revelation of a possibility that our power, our patience, our devotion may create in the future?"

An ideal differs from a dream in this way: though we are thinking of something that is not yet a hard fact, we are guiding our thought by the experiences of the real world in which we live, and are thinking out something that may possibly be created. We are planning methods by which that creation may come to pass. The character of these waking dreams reveals the kind of men and women that we are. They are a self-revelation, and we may be the better and wiser for them, if we will. And how much of comfort, rest, and of relief comes to us in our dreams—our waking dreams! And still, again, we are to treat them as ideals of the future, as inspirations, as motive forces for the actual life in which we are engaged. It is the dreamers that save the world.

## Our Message Department.

We call the attention of every reader of the present issue to the paragraph, in another column, headed "Special Notice." We have repeatedly published it in these columns, as an explanation of THE BANNER'S position regarding its Message Department.

The sessions held at our Circle-Room are religious meetings, protected by the laws of Massachusetts, and occurring on Tuesday and Friday afternoons instead of on Sunday. By reference to the notices of "Meetings in Boston," it will also be seen that Spiritualist services are held in this city by other parties on Wednesday afternoons at Eagle Hall.

THE BANNER's séances are supported by its publishers at their own expense, and FREE of cost to the public who choose to attend; we as freely open the doors of communication for all returning spirit intelligences who present themselves; but we have never undertaken in the past, and cannot undertake now or in the future, to obtain messages from any special spirit at the request of friends on earth, no matter how deep may be our own personal sympathy with the bereaved.

## Tribute to American Womanhood.

A glamour surrounds the titled and mighty of earth—whether the one gazed at be of the male or female sex. Too many free-born Americans, looking abroad for their ideal, are therefore apt to attach fictitious values to the inhabitants of trans-Atlantic countries, and to forget the native worth which is presented to their view on this side of the great ocean ferry.

This feeling received a clear reprimand—if those who came under its provisions had the true sense to discover it—in the remarks called out at the time by the decease of the late Mrs. President Hayes. One of the best tributes to American womanhood which we remember to have seen—and which appeared in a Boston daily—contained, in this connection, the following, every word of which is true:

"The United States has been most fortunate in the ladies who have borne away at the White House. There is a goodly number of them, for in our republic government the social sceptre cannot rest more than a few years in any fair hand. Yet, long as is the list, you will hardly find in it a name that does not hold high place in the memory of the nation. On this point our country has nothing to fear from a comparison with the proudest monarchy of Europe. No royal house, though it may have kept its blood in the purple for centuries, can show an array of queens superior in worth, dignity and purity of character to the ladies who have queneed it in our Presidents' households. Superior do we say? We might safely challenge to equality, for it will be news to us to learn that any crowned line can match our Republican roll."

## Mrs. Richmond in Boston.

The First Spiritual Temple, corner Newbury and Exeter streets, Boston, reopens Sunday, Sept. 8th. Mrs. Cora L. V. Richmond, of Chicago, Ill., will speak on that date, and the following three Sundays, at 2:30 p. m. Mrs. Richmond will also accept calls for week-evening lectures within easy distances of this city, during her September engagement.

All the Spiritualist Camp-Meetings in various sections of this country the present season have had great success—going conclusively to show what a deep interest the people take in the Cause.

## Taking Alarm!

The Homeopaths of the Empire State are justly becoming aroused—for sheer self-protection—by the action to their disadvantage evidently intended by the Allopaths thereabout. The thirty-eighth annual meeting of the Homeopathic Medical Society of Northern New York was recently held at the Town Hall in Bantona, where this matter was fully ventilated and a series of resolutions passed, indicative of a determination to maintain the interests of the system of Hahnemann at all hazards.

The ground assumed in these resolutions, and the views of prominent members of the society, as expressed at this session, were so succinctly set forth by Dr. Palma, of Albany, that we make the following extract from his speech, as embodying the Homeopathic side of the controversy:

There is no doubt but that the allopathic school has entered upon a well-organized and systematic effort to modify the mode of entrance into the medical profession in this country, by making the license the standard of qualifications instead of the diploma, and by placing the granting of the license under State control. This change of method involves two things: withdrawal from the diploma of the right to practice, and transferring it to the license; and, second, the control of the license by the State, i. e., by State boards of medical examiners, to be appointed for that purpose, State by State, throughout the whole country. It is evident that the allopathic school, in its efforts to bring about this change of method, is making use of single State examining boards in each State throughout the whole country. That this system of establishing single State examining boards will prove decidedly injurious to homeopathic interests, there is not the slightest doubt: for the reason that by giving the allopathic school a majority representation therein, these single boards will be made outrageously partisan in favor of the allopathic purposes; that is, will, sooner or later, be made use of for impeding the growth and prosperity of the homeopathic school. Hence it will be at once seen that single examining boards, having allopathic majority representation, are not other than sectarian boards; and that legislation, providing for the establishment of such sectarian boards is class-legislation of a most objectionable form.

While homeopaths do not propose to endeavor to prevent the allopathic school from instituting a needed reform, they do propose to prevent the appointment of single State examining boards, unless the bills for establishing these boards are amended so as to provide either for separate homeopathic examining boards, or else for the exclusive control of homeopathic applicants for license by the homeopathic members thereof.

This is very good for Homeopaths—as such; but why in common justice cannot the disciples of this system—who so clearly recognize that the Allopaths are really their enemies—find it in their hearts to quit forever all alliance with the *Regulars*, and join forces with the *Irregulars*, the eclectics, the magnetic healers, etc., in battle for the preservation of freedom of medical practice for all systems? Such an alliance would quickly put the scheming Allopaths where they belong, i. e., on a basis where they are to be judged—equally with other methods—by their cures, and not by their pretensions!

## The Free Public Meetings

Held on Tuesday and Friday afternoons of each week at the BANNER OF LIGHT building, will be resumed on the 17th and 20th of September by Mrs. M. T. Longley and Mrs. B. F. Smith respectively.

## The Boston Spiritual Temple Society

Will, on Sunday, Oct. 6th, commence its eighth lecture season, in Berkeley Hall, corner of Tremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Lillie for the month of November.

Mr. Arthur Hodges, of this city, is an excellent trance medium, and accordingly we recommend him as such. We attended one of his séances recently at Lake Pleasant, when our lately translated clerk, Mr. C. C. Dudley, palpably made his presence known. His disease was of a cancerous nature, and he suffered for a long time. Psychologically the same symptoms of distress were apparent upon the medium while in control by the spirit of our friend and former co-worker. Several of our personal spirit-friends were present to aid the spirit who so signally manifested his presence. We learn that he felt very happy at his success in making himself known. Brother Dudley has also manifested at our Public Free Circle, agreeable to a promise made his wife previous to his demise, a report of which is printed in THE BANNER of Aug. 24th.

The present number of THE BANNER closes its sixty-fifth volume. Those of our patrons whose subscriptions expire at this time will, we trust, allow their names to remain on our books. Not only do we earnestly request this, but that each will use his best efforts to induce others to have theirs added to our subscription-list, that we may thereby have our hands strengthened to carry on the important work delegated to us to perform in behalf of our common humanity.

There is a standing notice under the editorial heading of this paper, which states that all matters appertaining to its financial business must be addressed to the BUSINESS DEPARTMENT of our establishment; yet its patrons pay no attention to it, but insist on sending their favors to the editor instead. Our editorial correspondence is so large that we have no time to give attention to business correspondents. Such matters are attended to promptly by our business partner. The friends will hereafter bear this fact in mind, and act accordingly.

Sensationalism is no part of Spiritualism, whether exercised by mediums or believers in our philosophy who are not medial instruments. This class of mediums is an injury to the Cause, and has been the indirect means of much of the inharmonious existing in our ranks. It is high time that this sort of thing cease and legitimate work take its place. Then our glorious Cause would be blessed indeed.

A correspondent writes from Santa Barbara, Cal., that the sisters Elizabeth and Sarah Ramsdell (who brought out the spirit Theodore Parker pamphlets in times past) are at present at Santa Barbara, in destitute circumstances, and we are desired to call the attention of the philanthropic to their sad condition. Remittances can be mailed to them at the above address.

By reference to an announcement on our fifth page, it will be seen that the price of the work entitled "The Religion of Spiritualism," by Samuel Watson, has been reduced to \$1.00 per copy. The book is one which can be made to do excellent service among inquirers—especially those who were recently of the church in their affiliations.

Dr. D. J. Stansbury, after a very successful season at Onset Bay, has now located at 64 Dwight street, Boston. See card in another column.

Mrs. Hattie C. Stafford has returned to Boston, from successful visits to Onset Bay and Lake Pleasant, and will re-commence her work at 55 Rutland street on Sunday afternoon, Sept. 8th. Mr. G. T. Altro has also returned to the city and may be found at the same address.











Spirit Communion Verified.

Corroboration of Spirit Messages.

JENNIE M. ARMSTRONG.  
The communication delivered at our Public Free Circle, June 20th, through the mediumship of Mrs. M. T. Shelhamer-Longley, by JENNIE M. ARMSTRONG, addressed to her father, J. B. Armstrong, Canton, N. Y., and published in the Message Department of this paper, Aug. 10th, is reprinted in the *St. Lawrence Plaindealer*, Canton, N. Y., of Aug. 21st, accompanied by the following letter, verifying its correctness, from Mr. Armstrong, the editor stating that Miss Armstrong died in March last:

Editor Plaindealer—Allow me, please, to give to your readers a few words of explanation in regard to my daughter's message published with this, in your paper of to-day. The message is, as I believe, simply what it claims to be—a communication from my spirit-daughter JENNIE to me.

Why I believe so: First, it came to my notice published in the Boston BANNER OF LIGHT, by the hand of strangers, also strange to her and she to them. Some years before Jennie passed away I gave her a book of poems, and in that book she had selected one favorite poem, entitled "Abdullah's Message from Paradise," and introductory to that poem were the same words she borrows to introduce her message:

"He who died at Azan sends  
This to comfort all his friends."  
You notice that she says in the first part of her message: "Papa, (that is what she always called me, as all her friends know) 'I have found it just as you said.' She and I had talked this thing over many times while she was here. She, being of a skeptical nature, could not take this thing in with all the assurance that I did, and would invariably close the argument by saying: 'Well, I don't know, but shall when I get there.' She has got there now and knows. Is not that the most reasonable remark she could make under the circumstances?"

Again, a few days before she passed over I asked her if she would come to THE BANNER office in Boston and give me a message, and tell me who were the first that she met in the spirit-world. She replied: "I will if I can, and I hope it will be my mother." You see her answer: she says the first two she saw were her two sisters who passed away twenty-three years ago, very near the same time, aged respectively eight and ten years. The next one, sister Abbie, passed away thirteen years ago, aged twenty-two, and her dear mother—none of these could possibly have been known to the medium.

You notice she speaks particularly of her coming through this medium, according to promise, all of which was known only to her and myself. I further appeal to all of Jennie's friends (and they were numerous) if they cannot testify to her great love and attachment for her father and all her friends. Do not her expressions in the message testify to the same thing? These facts and proofs a hundred times over and over again in my experience convince me that our friends do live on and, under favorable conditions, can and do return and communicate with us; and enable me to say this message is genuine and just what it claims to be, a message from my spirit-daughter Jennie to her father. There are no dead. What we call death does not change us, it is more than a night's sleep, or than passing from one room to another. The rooms may be different, but we are the same.

J. B. ARMSTRONG.

We are also in receipt of the following letter in the same direction:

To the Editor of the Banner of Light:  
The message that you published in THE BANNER OF LIGHT of August 10th, purporting to come from JENNIE M. ARMSTRONG, is most certainly true and correct in every part. She was my daughter. She lived and passed away, and would come through THE BANNER, if she could, and tell me who were the first she met in the spirit-world, which she has done.

No words of mine can adequately thank you for the great comfort that you have brought me in this instance, and several times before by messages from my dear ones.

J. B. ARMSTRONG.

Canton, N. Y., August 14th, 1889.

JENNIE COLEMAN.

To the Editor of the Banner of Light:  
It is with pleasure we acknowledge the truthfulness of the message from JENNIE COLEMAN, our darling daughter in spirit-life, published in THE BANNER OF LIGHT of August 10th, and given through the mediumship of Mrs. B. F. Smith. All in the home accept this as an expression of the loved one absent from its circle in a tangible sense, although in spirit we feel assured she is often with us. With this consciousness comes much comforting support.

We are grateful to those, both in the mortal and spiritual, contributing so much of happiness to us.

S. D. COLEMAN AND WIFE.

Pecan, N. Y., Aug. 27th, 1889.

MRS. HANNAH KIMBALL.

To the Editor of the Banner of Light:  
The beautiful message of Mrs. HANNAH KIMBALL, of New London, Conn., given through the mediumship of Mrs. B. F. Smith (published June 24th), is one which, brought to me great comfort and encouragement in my labor for the spirit-world. I resided in New London ten years, and the message is correct in every particular. I cannot find words to express the gratitude I feel to both the spirit and the medium through whom the message is given.

Dr. H. F. MERRILL.

Augusta, Me., July 26th, 1889.

GEORGE B. DUTTON.

To the Editor of the Banner of Light:  
It has been a pleasure to me to read in the BANNER OF LIGHT of July 13th the spirit-message, through Mrs. B. F. Smith, of GEORGE B. DUTTON of Waco, Texas. I did not know he had passed over until I read his message. Bro. Dutton and I organized a spiritual society in Waco, June 4th, 1878, with the following officers: George B. Dutton, President; E. J. Gurley, Vice President; S. T. Hergeshimer, Secretary; B. F. Bell, Treasurer.

He was a good Spiritualist, and was known all over Texas as such.

SAMUEL T. HERGESHIMER.

Falls City, Neb., August 3d, 1889.

JULIA A. JOHNSON.

To the Editor of the Banner of Light:  
The communication published in THE BANNER OF LIGHT of Aug. 10th, from JULIA A. JOHNSON—received through the mediumship of Mrs. Smith—I recognize perfectly as coming from my wife. The thoughts therein expressed, together with the characteristic style of language, are hers. I was much pleased to receive the message, coming from one who has never failed to give daily proof of her continued interest, not only in my own welfare, but that of the spiritual work connected with Onset.

E. Y. JOHNSON.

Onset Camp-ground, Mass.

MRS. DR. LUCINA PITTS.

To the Editor of the Banner of Light:  
In the columns of THE BANNER for Aug. 3d was printed a communication from Mrs. DR. LUCINA PITTS, given through Mrs. Smith's mediumship. I am glad to recognize the message as being very much like her in expression; and am very grateful for its appearance.

MRS. JENNIE M. THOMPSON.

50 Hanover st., Manchester, N. H., Aug. 18th.

DOLLIVER JOHNSON.

To the Editor of the Banner of Light:  
In the BANNER OF LIGHT of July 20th is a communication, through Mrs. Smith, from DOLLIVER JOHNSON, an uncle of mine, which is correct in every particular.

Yours for the truth, WM. H. PAIGE.

Brockton, Mass., Aug. 2d, 1889.

Advertisements.

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The Camp Meetings.

Onset Bay. From Our Regular Correspondent, Sara Williams, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.

The camp is just now wearing its most attractive aspect. Bright sunny days and cool nights make a stay here very pleasant.

The meetings from Aug. 23rd and during September are held under the auspices of the Ladies' Industrial Union of Onset, in the room of the extension of the Union, 23d a mistake was inadvertently made. Mrs. M. S. Wood presided on that occasion instead of Col. W. D. Crockett, as stated.

On Sunday, Sept. 1st, the morning lecture was given by Mrs. B. Stevens, of Ipswich, Mass. Mrs. E. A. Caswell presided, and Mr. Crane, the organist, led the singing. A solo was sung by Mrs. J. Seymour, of New York. The subject taken by the guides was "Mediumship," which was discussed in a very interesting and instructive manner.

In the afternoon the Hon. Sidney Dean gave an exhaustive analysis of the differences and correspondence between Spiritualism and Orthodoxy, presenting a general review of the Scriptures of the Old and New Testaments, and the history of the world as far as known, showing the parallels between the accusations made against the early Church and those against Spiritualism at the present time.

Charles W. Sullivan, of New York, sang the beautiful songs entitled "Glad that We're Living Here Today." Mrs. J. Seymour also sang a choice selection. The floral decorations were furnished by Mrs. Loring, Mrs. Sturdevant, Mrs. Rogers and Mrs. Butterfield.

On Thursday for Boston, Dr. S. has had a very successful season in Onset.

Mrs. L. S. Caldwell has returned to her home at 244 Lexington Avenue, Brooklyn, where she resumes her work immediately. The instrumental part of the lecture is the lady's instrumentality are of exceptional power and intelligence.

On the evening of Aug. 21st a reception was tendered to Mrs. C. B. Bliss at her cottage on West Central Avenue. Between four and five hundred persons were present, and the evening ended in a pleasant interchange of thought, and through the lips of the mediums present many spirits gave tokens of their presence and interest.

Dr. Williams of Philadelphia, Dr. W. A. Hale, Miss Holt, Mrs. Donnell and Mr. Smith, each of whom responded in a happy manner, expressing themselves as pleased to be with us. Mrs. A. M. Johnson, of New York, followed, with an able lecture upon "The Religion of Science."

Thursday, Aug. 22d. At 10:30 A. M. a lecture by Mrs. Abbie Morse, of At. 2 P. M. Dr. H. B. Storer, delivered an able lecture upon "The Value of Spiritualism." This was Mrs. Willis's first lecture at Temple Heights; the audience was very much pleased with it.

Friday, Aug. 23d. At 10:30 A. M. a social meeting. Yeow in the chair, was opened by Mrs. Brown, who was followed by Dr. H. B. Storer, at 10:30 lecture by Oscar A. Edgerly, followed by Mrs. M. Wentworth, at 12 P. M. a large audience present. Mrs. N. J. Willis, of Cambridge, Mass., lectured upon "The Value of Spiritualism." This was Mrs. Willis's first lecture at Temple Heights; the audience was very much pleased with it.

Saturday, Aug. 24th. At 10:30 A. M. a social meeting. At 10:30 A. M. lecture by Mrs. A. P. Brown. At 2 P. M. lecture by Mrs. N. J. Willis. Large audiences were present at each service.

Sunday, Aug. 25th. This the closing day of the meeting opened with rain, the first we had had to interrupt our exercises. No social meeting was held, but at 10:30 the rain ceased, and a large audience filled the auditorium. Next morning, Dr. Storer gave a lecture upon "The Relation of Spiritualism to Human Needs" was one of the best delivered upon our grounds. At 2 P. M. the largest audience of the week (complete filling the seats, hundreds being compelled to stand) listened to an able lecture by Mrs. N. J. Willis, on "Life and Its Discipline." She was followed by Mrs. Juliette Yeaw, who in her usual happy manner gave the closing lecture of the meetings.

The Chairman extended the friends of the cause, and thanked for the assistance they had rendered him as chairman, and declared the meetings closed until August, 1880.

At 6 P. M. friends remaining upon the grounds gathered at the stand for a final social meeting. Dr. Storer called to order by the Chairman, Mr. Berry, who said it was to be of a social character, and that he wanted to hear from us as many as possible, and called upon Dr. A. H. Richardson to open the meeting. Dr. Richardson was followed by Dr. Storer, who read the closing remarks of the meeting, which were unanimously adopted.

At the annual meeting of the Temple Heights Spiritual Corporation the following officers were elected for the ensuing year: J. V. Tucker, Secretary and Treasurer; Directors, Dr. Storer, Dr. C. Berry, Dr. D. J. Colson, Dr. B. Maynard, F. O. Gould, R. B. Cookson and Oscar A. Edgerly. At a subsequent meeting of the Directors H. C. Berry, of Portland, was elected President. Dr. Colson resigned as a Director, and Dr. W. Woodman, of Portland, was elected in his stead.

Thursday evening there was an entertainment given at the stand, conducted by Mrs. Juliette Yeaw. It was a success in every way, and the thanks of the Society are due to Mrs. Yeaw and the many friends who assisted her in the performance.

Temple Heights Spiritual Corporation is now free from debt. It owns the park, the wharf and the approaches to the wharf—all that is needed for a camp-ground. Its membership has been increased this season by over one hundred persons. The grounds will be enclosed by a wire fence, and other improvements made.

The Sea Breeze, published at Belfast, contained a full report of the grounds and a report of the meeting. The Director of the grounds, Dr. Storer, will begin next season, beginning Aug. 10th and closing Aug. 24th, 1880. The following committees were appointed: F. O. Gould, Upper Stillwater, overseer of the grounds; H. B. Maynard, Bangor, on speakers and music; C. Berry, of Portland, on printing, reading, etc.

H. C. BERRY. The Belfast (Me.) Age gave the following favorable notice of the Temple Heights Camp-Meeting and its speakers, alike creditable to the meeting and the liberality of its editor:

"THE SPIRITUAL CAMP-MEETING.—The seventh annual camp-meeting of Temple Heights Spiritual Association opened auspiciously Sunday morning, Aug. 18th, with the singing of hymns, and the attendance on the day of its commencement. The Chairman, Mr. H. C. Berry, of Portland, called the large assembly to order in a few well chosen remarks about 10:30 A. M. After a selection by the choir, Mr. C. Berry was introduced and opened the meeting by a beautiful invocation. The Chairman then announced that there would be no regular lecture, but he would call on each speaker to say something and presented Dr. H. B. Storer, of Boston, who spoke very feelingly and eloquently of the familiar faces that greeted him on his return again to this beautiful grove. He was followed by Mrs. Abbie Morse, Mrs. A. P. Brown, Mrs. J. Wentworth, Mr. Oscar Edgerly and Mrs. Juliette Yeaw. For two hours or more they held the large audience spell-bound by the flow of their eloquence.

In the afternoon the audience was even greater than in the morning. Dr. Storer was the speaker, and his subject was "The Religion of Man." It was a great effort, and the doctor was at his best, while all were eagerly listening there was not a word lost, but all were gathered up in the storehouse of the brain, to be analyzed and digested. Probably there is not a more eloquent and gifted speaker in the Spiritualist field than Dr. Storer, and certainly there is not one that is so deeply loved and respected by the masses as he. We wish we could report that lecture of Sunday afternoon, but the doctor was so tired that he could not do so. (Why can't the doctor write it out himself for publication?—Ed.)

SUNDAY, AUG. 25th. N. H. Monday evening, August 25th, 7:30. Conference opened by the congregation singing, "Nearer, My God, to Thee"; E. A. Tisdale, Mrs. Addie M. Stevens, Joseph D. Stiles and Capt. Graves, speakers. Mrs. Jones gave a select reading, and Mrs. Lizzie Brockway a recitation.

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came to Temple Heights, and called upon Mr. Samuel Wheeler of Philadelphia, Dr. W. A. Hale, Miss Holt, Mrs. Donnell and Mr. Smith, each of whom responded in a happy manner, expressing themselves as pleased to be with us. Mrs. A. M. Johnson, of New York, followed, with an able lecture upon "The Religion of Science."

Thursday, Aug. 22d. At 10:30 A. M. a lecture by Mrs. Abbie Morse, of At. 2 P. M. Dr. H. B. Storer, delivered an able lecture upon "The Value of Spiritualism." This was Mrs. Willis's first lecture at Temple Heights; the audience was very much pleased with it.

Friday, Aug. 23d. At 10:30 A. M. a social meeting. Yeow in the chair, was opened by Mrs. Brown, who was followed by Dr. H. B. Storer, at 10:30 lecture by Oscar A. Edgerly, followed by Mrs. M. Wentworth, at 12 P. M. a large audience present. Mrs. N. J. Willis, of Cambridge, Mass., lectured upon "The Value of Spiritualism." This was Mrs. Willis's first lecture at Temple Heights; the audience was very much pleased with it.

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Sunday, Aug. 25th. This the closing day of the meeting opened with rain, the first we had had to interrupt our exercises. No social meeting was held, but at 10:30 the rain ceased, and a large audience filled the auditorium. Next morning, Dr. Storer gave a lecture upon "The Relation of Spiritualism to Human Needs" was one of the best delivered upon our grounds. At 2 P. M. the largest audience of the week (complete filling the seats, hundreds being compelled to stand) listened to an able lecture by Mrs. N. J. Willis, on "Life and Its Discipline." She was followed by Mrs. Juliette Yeaw, who in her usual happy manner gave the closing lecture of the meetings.

The Chairman extended the friends of the cause, and thanked for the assistance they had rendered him as chairman, and declared the meetings closed until August, 1880.

At 6 P. M. friends remaining upon the grounds gathered at the stand for a final social meeting. Dr. Storer called to order by the Chairman, Mr. Berry, who said it was to be of a social character, and that he wanted to hear from us as many as possible, and called upon Dr. A. H. Richardson to open the meeting. Dr. Richardson was followed by Dr. Storer, who read the closing remarks of the meeting, which were unanimously adopted.

At the annual meeting of the Temple Heights Spiritual Corporation the following officers were elected for the ensuing year: J. V. Tucker, Secretary and Treasurer; Directors, Dr. Storer, Dr. C. Berry, Dr. D. J. Colson, Dr. B. Maynard, F. O. Gould, R. B. Cookson and Oscar A. Edgerly. At a subsequent meeting of the Directors H. C. Berry, of Portland, was elected President. Dr. Colson resigned as a Director, and Dr. W. Woodman, of Portland, was elected in his stead.

Thursday evening there was an entertainment given at the stand, conducted by Mrs. Juliette Yeaw. It was a success in every way, and the thanks of the Society are due to Mrs. Yeaw and the many friends who assisted her in the performance.

Temple Heights Spiritual Corporation is now free from debt. It owns the park, the wharf and the approaches to the wharf—all that is needed for a camp-ground. Its membership has been increased this season by over one hundred persons. The grounds will be enclosed by a wire fence, and other improvements made.

The Sea Breeze, published at Belfast, contained a full report of the grounds and a report of the meeting. The Director of the grounds, Dr. Storer, will begin next season, beginning Aug. 10th and closing Aug. 24th, 1880. The following committees were appointed: F. O. Gould, Upper Stillwater, overseer of the grounds; H. B. Maynard, Bangor, on speakers and music; C. Berry, of Portland, on printing, reading, etc.

H. C. BERRY. The Belfast (Me.) Age gave the following favorable notice of the Temple Heights Camp-Meeting and its speakers, alike creditable to the meeting and the liberality of its editor:

"THE SPIRITUAL CAMP-MEETING.—The seventh annual camp-meeting of Temple Heights Spiritual Association opened auspiciously Sunday morning, Aug. 18th, with the singing of hymns, and the attendance on the day of its commencement. The Chairman, Mr. H. C. Berry, of Portland, called the large assembly to order in a few well chosen remarks about 10:30 A. M. After a selection by the choir, Mr. C. Berry was introduced and opened the meeting by a beautiful invocation. The Chairman then announced that there would be no regular lecture, but he would call on each speaker to say something and presented Dr. H. B. Storer, of Boston, who spoke very feelingly and eloquently of the familiar faces that greeted him on his return again to this beautiful grove. He was followed by Mrs. Abbie Morse, Mrs. A. P. Brown, Mrs. J. Wentworth, Mr. Oscar Edgerly and Mrs. Juliette Yeaw. For two hours or more they held the large audience spell-bound by the flow of their eloquence.

In the afternoon the audience was even greater than in the morning. Dr. Storer was the speaker, and his subject was "The Religion of Man." It was a great effort, and the doctor was at his best, while all were eagerly listening there was not a word lost, but all were gathered up in the storehouse of the brain, to be analyzed and digested. Probably there is not a more eloquent and gifted speaker in the Spiritualist field than Dr. Storer, and certainly there is not one that is so deeply loved and respected by the masses as he. We wish we could report that lecture of Sunday afternoon, but the doctor was so tired that he could not do so. (Why can't the doctor write it out himself for publication?—Ed.)

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Exercises commenced with a song by Mrs. Jones, Invocation and lecture by E. A. Tisdale. Subject, "Altruism and Theism." Afternoon vocal music, an invocation and a very interesting lecture by Dr. H. B. Storer. After another song Mrs. Stiles gave over two hundred names, doing it so rapidly it was impossible to report them, making nearly five hundred names given during the five sessions. This closed the exercises for this year, a session which has certainly been a success. The platform was finely decorated by C. E. Carter, of Henniker, and Mr. Fellows, of Sutton.

Mrs. J. L. Cole, business and test medium from Providence, R. I., has been with us again this season and made many friends by her kind and ready service, genial manner and excellent mediumistic qualities. She proved herself one of the best of mediums, her sitters were all well pleased, and it was with regret we had her go. We shall hope to meet her here next year, and feel assured she will receive kind patronage wherever she is. Such earnest and reliable mediums are worthy and will receive the assistance of mankind and the approval of all good spirits.

N. A. LULL, Sec'y. Sept. 1st, 1880.

Nantico, Conn. Miss Lull Delbridge is at the Belknap cottage; Mr. Leroy Whiting and wife are at his father's cottage; Mrs. Beebe and sons are at Mrs. Schofield's tent, and Mr. Tuttle and wife at the Belknap cottage, all of Norwich, Conn.

C. Webster and wife, of Hope Valley, are with us for the first time. They are strongly in favor of owning a lot and having a home of their own on this lovely camping-ground. We have many strangers here, and all I have seen are favorably impressed with the place and its surroundings.

Hooper is at Mrs. M. G. Clarke's. Aug. 13th.—Mr. Gad Norton and wife, of Bristol, Conn., arrived. Mr. John Hilton, of Hartford, is with his daughter, Mrs. E. A. Tisdale. The general circle was held at the cottage of Mrs. Dr. C. Eager's.

Aug. 14th.—A rainy morning, which necessitated a quiet, in-door communion. Aug. 15th.—Mrs. F. Meade and Mrs. A. W. Denison, of New London, are at their cottage home. Mrs. J. Beebe and daughter, of Hingham, at Mrs. Sears's. Mrs. S. M. Fitch of Mystic is with her brother, A. W. Bill, as also is Miss Lucy A. Latham of New London. Mr. Frank Lane and family of Hartford are at Mr. Jones's cottage. Mr. Eager is here from New Haven to stay two weeks. John Lamont of Liverpool, Eng., is at the Gad Norton cottage; also Mrs. C. M. Barnes of Birmingham, Ct. Mrs. Dr. S. W. Fiske of Norwich has arrived to remain the rest of the season. Mr. Nelson Bonneau of Bridgeport has hired the Griswold cottage for his wife and other ladies. He is a caterer on the military ground. In the evening we held a circle at the cottage of Miss Clark.

August 17th.—Mr. H. H. Fogg and daughter, Miss Nettie, from Southington, Ct., Mrs. L. L. Davis of Putnam, Ct., and James E. Hayden are here. Our annual meeting to-day passed very harmoniously, the board of directors having been elected, and the new officers installed. Dr. Biogdett is among us from Onset, on her way to Lake Pleasant. We held a circle in the evening at Mrs. Roth's. It proved to be a very interesting and profitable time. Mr. Brunson of Hartford, Mr. A. A. Jones of New Britain, and Mr. J. E. Eggers, of Westford are now with us in full enjoyment of camp advantages. Mrs. Henry Wheeler is with Mrs. Lawrence. Mr. John Atwood and wife have returned to camp again and are at Mr. J. Eager's. There are many other friends here, and the number is increasing as this is the week of military display. Mrs. Twiss Pelee arrived to-day. At our meeting Mr. E. E. Whiting and Mrs. Eager gave readings. Mr. Lamont delivered an address which was received with approval by all. Dr. Richardson read a paper on "The style. Mrs. Biogdett read a poem. We had quite an interesting time. A clam-bake under the pines was a very enjoyable affair. Mr. and Mrs. Sabin of Springfield, Mass., Mr. Jones of Packard's, and Mr. Halsey of Stafford at Mr. Puffer's.

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Mt. Pleasant Park, Clinton, Iowa. Aug. 23d.—Conference in the morning, and the usual interesting discussion. In the afternoon a lecture by Will C. Dodge, considered first-class in every respect. In the evening a public dance was largely attended by the campers, it being the last of the season. They all had a very enjoyable time.

The dances this season have brought in a large revenue for the Association, as they have been largely attended on account of their popularity. They have been well conducted and given entire satisfaction. Saturday, 24th.—Conference in the morning, in which many participated, and a variety of opinions were freely expressed as to the object of the Association, and the work to be done. The afternoon was spent in general sociability.

Sunday, Aug. 25th, was the last day. Many had gone to the State Fair, and the number of campers has never been so full up to the last day as this season.

At nine o'clock the Lyceum met at the Pavilion and went through with the exercises in fine order. At half past ten o'clock Prof. Loveland gave a lecture upon "Man's Estimate of Woman." It was generally well received, and the audience was largely attended on account of their popularity. They have been well conducted and given entire satisfaction.

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occupy the chair during the meeting. However illness in his family has prevented him from being with us. We have been favored with the best of weather, giving us numerical strength and increasing the enjoyment of all. Mrs. Emily F. Deane, Sec'y.

Marriage in Greenwich. A brilliant and impressive marriage service took place Wednesday afternoon, August 28th, in the Independent Liberal Church in this place. The contracting parties were Carrie Addie, only daughter of Henry W. Smith, Esq., and Charles Dennison Holmes of Boston. The officiating clergyman was Rev. Horace Herford.

The church was elaborately and beautifully decorated under the direction of Mr. Levi Chamberlain and Mrs. Fannie Chamberlain. Over a dozen white candles, in glass holders, and flowers, within which poised a white dove. From the canopy ropes of evergreen entwined with flowers extended to all parts of the church. The platform was a forest of living green, many-hued flowers, contributions from many friends.

Prof. J. D. Weston of Boston presided at the organ, and at 5:30 the "Wedding March" ushered in the bridal party. Preceded by the maid of honor, Miss Grace S. Smith, the bride appeared, looking like a queen in the arm of her father, and followed by her bridesmaids, Misses Mabel and Mattie Clarke, Miss Nellie King and Miss Bertha Chamberlain. Attended by his "best man," Harry D. Smith of Boston, the groom received the bride at the altar, and the ceremony was performed in a tender, impressive manner performed the brief service which united the happy pair.

The bride looked very lovely in a dress of pearl pink silk, with low-pointed collar, princess style, and a long, flowing train. A band of velvet, of the same hue, was fastened at the throat with a diamond cross. The veil was fastened with lilacs of the valley and a diamond crescent. She carried a bouquet of No. 1 roses.

The dress of the maid of honor was of white muslin, with white roses. She carried a basket of rare exotics. The bridesmaids wore dresses of pink tulle, and carried bouquets of pink roses.

A class of the society, five little misses, dressed in white, scattered flowers through the aisle along which the newly-wedded pair, with their attendants, advanced to their carriages.

A wedding supper, with menu in the hands of experienced waiters, was served in the parlors of the hotel, which was resplendent with rare flowers, intermingled with golden rods and asters, and a wealth of richly tinted autumn leaves.

At eight o'clock Mr. and Mrs. Holmes took the train for Boston, and will attend the trip, until they return to their future home in