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### Pistorical.

#### Reminiscences of Modern Spiritualism.

NO. VII.

BY E. W. CAPRON.

Early in the month of March, 1850, a very singular outbreak of spiritual phenomena commenced at the home of Dr. Eliakim Phelps, in the town of Stratford, Conp. It was a strange thing to occur in the family of an old clergyman, who had for years preached what he understood to be the true gospel, and never went looking after strange occurrences-in fact had never read the accounts and knew nothing of the Rochester Knockings, reports of which had commenced to agitate the world. It was strange in many particulars, some of which, even up to this time, have been little thought of. Why they should have commenced at the house, when to all appearance or knowledge no one was present to act as medium, is a question that has often arisen in the minds of investigators. The fact that they occurred in the absence of all mediums was nothing new. In Rochester, when the old house was abandoned by every one of the family excepting Mr. Fox, and the neighbors commenced to examine the partition for the source of the noise, the sounds continued in various parts of the building. So in the case of Dr. Phelps. They performed some of their most wonderful achievements when no person was present that could by any possibility be supposed to be a medium. There are many cases of this character, and we seem as far from a satisfactory explanation of them now as at first.

Though there seemed to be two classes of spirits at Dr. Phelps's mansion, there evidently was a desire to correct property affairs, allu- constituent, living part, just as the cell is in sion to which the Doctor especially prohibited | the human organism; each of these parts apme from publishing at the time, as they were expected to come before the courts of the country for adjudication.

There were several occurrences at Dr. Phelps's house, which we have rarely seen or read of in the history of spiritual phenomena. Papers with curious figures on them were these seeming individual creatures or lives, or thrown down in the midst of the room, where no such papers could have fallen by the aid of those sitting about the apartment. Many of these were burned in a drawer, where they were placed by the Doctor for safety, under lock and key, securely fastened, as he supposed. He saw fire issuing from the drawer, and opening it found the strange manuscript burned to cinders. Twice articles in the drawers were set on fire by the spirits. There are many Spiritualists who dispute such work by spirits, but it is not altogether unknown to those who study it more closely, with the eye of science, have investigated Spiritualism thoroughly.

On the 8th of February, 1832, fire was discovered in the cow-house of one Grombach, of Orlack, in Würtemburg, while the children were unnoticed by the outward eye of seeing. cleaning it out. The fire burned out brightly. This occurred several times. Then the house was set on fire, and subsequently watches were set, but the fire burst out notwithstanding. These fires continued, at intervals, until the house was torn down. There are other wellauthenticated cases of a similar kind.

In March, 1850, Dr. Phelps had his attention called to the first pamphlet published on the subject of Spiritualism, and was requested to ask questions as there detailed, but refused. It was against his Orthodoxy to do so. When life. 'Tis well. But again the voice to the the Doctor's two youngest children left for a few days, all was quiet; but on Harry's arrival and beauty alone," for they are but little parts home, before he reached the house, a mysteri- and parcels of the great world-whole, alike ous paper was dropped by the door, which read with the savage, the outcast and the thief. as follows, according to the interpretation of

Andrew Jackson Davis: "Fear not when he returns; all danger is o'er, We came, we disturbed thy home; but shall no more. Believe us not evil or good till we prove Our speech to humanity, our language of love."

This was soon followed by another, which read:

"The good ones say that all is done,

But the wicked ones say it has just begun." And "the wicked ones" seemed to be correct, for that afternoon the first breaking of not hundreds of others in Jerusalem living glass commenced, and more violent demonstrations took place than ever before. A gentleman present asked to be allowed to question the spirits, and then got a communication the ground unavailing because history bears about property affairs, before alluded to. The | no record? Is the beauty and power of a life family thought that after this revelation the measured by noise and show? Is the worship spirits would remain quiet, as it seemed to be and great following of the multitude needthe important subject of their communications; I ful that truth and righteousness shall avail to

but not so. The breaking of crockery and win- | bless the nations? Does not nature's law in that they could not get communications unless of anything like mediumship in the family. All the previous demonstrations were made gate. whether the boy was present or not.

The question of spirits appearing in regular history of Spiritualism as it really is. One on the table. She only thought it singular how they got there, as she was at the front door and no other way of access to the room existed. She stepped into the parlor, when serve the world's growth. suddenly the men all disappeared—the one having his feet on the table turning his chair over as he left it. Never was there a clearer case than this, and the chair was undoubtedly Doctor jumping from the bed the sheet was dropped and they disappeared.

Dr. Phelps's brother and son came from Anmortals. Dr. Phelps-the son-has made sevprofessed to be much puzzled to account for standing that Spiritualism was a "putrescent" what he believed. How many still refuse to acknowledge the truth for the same reason.

### Griginal Essav.

EQUAL JUSTICE, AT LAST, TO ALL. BY W. A. CRAM.

The more we study this we call our world, the more it appears one great living whole. We are almost constrained to accept Plato's doctrine, and count our earth a huge animal, of which each rock, tree and man, is but a minute pearing to have independent life, yet rests in and lives ever from the great whole, hence there can be no little nor great, no high, no low, in the economy of nature, since each is part and parcel of the same great living whole. The moment we try to separate any one of conceive it to be separated from the world or world-life, that moment it dissolves, becomes as naught, for as we dig down to its lowest roots, or climb toward its topmost leaf or flower, more and more it appears to be an extension or manifestation of the world form and soul where it appears. In wonderful beauty and power the giant oak rises and spreads its branches a hundred feet over our heads. Looked at outwardly it appears as a mighty independent body and life in nature. If we we discover that it is only a changing, fleeting dust-cloud of visible matter, held in tree form a little while by an unseen matter and force all

The lily and the rose appear as if by some power of their own to transcend the vile weed and fungus; but if we listen with the inner ear, we may hear, "not unto us, not unto us," for we are only the fleeting, shadowy images of a more real and unseen power and beauty of life, from which we, alike with the weed and fungus, live our little day.

So, too, noble and heroic men and women rise before us. We bow in love and admiration before this greatness and beauty of human spiritual ear, "not unto them is the greatness How shall we adjudge wisely the greatness or littleness, the strength or weakness of lives, discerning not their sources, or movement of their being, with no vision to trace their future reach.

The poor woman who stole timidly into the great temple at Jerusalem and humbly gave her two mites for holy charity's sake, according to the gospel of Jesus, wrought a greater deed for humanity's uplifting than the many rich and titled of the sacred city. Were there lives of love and heroism as great and noble in their quiet homes and fields, yet all unnoticed? What shall we say of them? Did they fall to

dow glass was renewed with greater fury than the soul read, life is great and powerful acbefore. At about this time it was ascertained cording to its measure of truth and love and beauty. It matters not whether followed by the little boy was present—the first discovery the shouting millions, or all unnoticed in the quiet home, or a poor Lazarus sitting at Dives's

The sunbeam falling upon a powder-magazine may be the touch that shall shake the bodily shape was as well settled there as it had whole city to its foundations, and destroy a been thousands of times, if we only look at the hundred lives. An equal sunbeam, falling upon the wayside flower, may only call forth a morning a daughter of Dr. Phelps had gone to more perfect leaf, or paint a petal with more the front door to see a friend out. When turn-beautiful tint. In nature's economy of etering to come in she saw three men sitting in nal growth the last wrought not less than the the parlor. They had their hatson, and one first. The thunderbolt that plunges down of them in true Yankee style had his feet with tempest crash, and the equal electric force that descends in quiet, peaceful ways all day about us, nourishing the trees, the grasses, and the flower of field and garden, alike must

Here is a woman whose whole life-sacrifice seems to come to naught, as to this world. Her heroic love seems most to fail just where most given. Another whose heroism and sacturned over as a proof that it had been filled. rifice are no greater, falls upon the noisy, hur-At another time spirits came into a room rying multitude, thrills thousands with higher where the Doctor was in bed, but behind a life, and her name becomes a watchword for sheet which they held up before them. On the the ages. Is the last so much more for the world's inspiration and uplifting than the first? Not a whit, if the soul prevails over the body, for the soul ever affirms that the power and dover. They knew-so they thought-that they | beauty of life is measured by the nobility of could soon stop all the manifestations. They truth and love, regardless of the world's praise tried, and soon found that whatever it was, it or blame, its memory or forgetfulness, for our had no more respect for their divinity than if little world is only as a mote floating in a they had been the most common of everyday measureless realm of unseen life. What though a loving deed or noble sacrifice pass unrecogeral attempts to say something on the subject, | nized in our world-mote, every thought, every but never pretended that his father was not deed, has a soul-side or being; the soul of the honest and correct in all his statements, and measureless unseen garners this up in all its beauty and power. Nor is this the end, for all the manifestations. He thought notwith- this higher being of every thought and deed, passed into the life of the unseen, flows back heap," and we can but regret that he thinks again to earth as Heaven's tidal-wave of inhis father one of the pillars of that heap of spiration, to uplift and transform our little compost. His father assured us, years after world. Thus our lives ever touch two worlds, the occurrences at Stratford, that he always the little seen, and the vast unseen. In just preached in a way to bring the people to a this fact nature vindicates her equal justice to knowledge of the mighty truths of Spiritualism, all. While one life, by its touch on our little although he could not tell them that he was a seen world, bears a prophetic or kingly power Spiritualist, for they would not have heard him of uplifting, in the eyes of admiring millions, at all. We doubted the correctness of his plan, another, unnoticed here, through its equal but his means of livelihood were at stake, and soul-touch on the unseen, draws from thence a he could not afford in that day to say plainly wave of higher being that flows in upon our

seen. How little could we discover of Nature's meaning and power in the tree and plant, if we only dug down into the earth-clod and sand, tracing the form and action of the roots (Case washed the slates and Mr. Mansfield placed) alone, while all the higher trunk, leaves, flowers and fruit remained unnoticed. Just a little can we know of the meaning and power of the lives of men and women and creatures about us, while we only measure and weigh, hands, gripping them together tightly as posand study their forms and actions in this sible. While thus held the pencil was distinctly and study their forms and actions in this world, this root-life of our being, not discerning the vastly higher reach of our lives, their

leaf, flower and fruitage in the unseen. The soul knows no little nor great, since with equal love and justice nature garners up all, transforming all to higher beauty and use. The rippling music of the mountain brook appears to be lost to the world as it runs laughing down the mountain side, where no eye sees, no

ear hears. Not so; it floats away into the depths of the ocean of atmosphere, never lost; mony would be taken in any court and in any we meet it later transformed into the sweet-

transforming that we condemned as very vile into a lasting sweetness and beauty.

Fear we that our best thought and deed fall fruitless because the world heeds them not, or even scorns? We shall see and know the growth and harvest of all our best life in the faces and voices and nobler deeds of our children and friends, and the world, sooner or later, as surely as the soul lives and triumphs. For the soul and the unseen always prevail over the body and the seen, transforming to beauty and good even what we call vile and evil.

### THE SEWING SLAVE.

Stitch, stitch; 'T is dark as pitch;
No blaze up chimney curling—
Though woman sleeps,
The wheel still keeps Though woman sleeps.
The wheel still keeps
Its everlasting whirling!
Stitch, stitch;
Is sleep some witch
That brings this woman sewing,
And by her keeps,
And white she sleeps
Still keeps the wheel a-going?
Stitch, stitch;
No stop, no hitch,
Nor shuttle-spool diminished;
The tension right—
Not loose nor right—
Yet garment is unfinished!
Stitch, stitch;
I wonder which
Are guarding angels keeping,
Those women rich
Who never stitch,
or those who sew while sleeping?
Stitch, stitch;
Hath God a niche
For those He leads through travail?
If knots be in

If knots be in

The thread fates spin,
His hand those threads can ravel !

—Cincinnati Commercial Gazette.

Whatever contradicts my senses I hate to see, and ever can believe.—Roscommon.

# Spiritual Phenomena.

#### Independent Slate-Writing.

We condense the following from a lengthy article headed "'In Search of a' Theory," appearing recently in The Truth Seeker of New York City, from the pen of Mr. Jos. Wolff, of Boulder, Col.:

Leaving the great volume of alleged spiritual phenomena I have encountered in former years, phenomena I have encountered in former years, I shall confine myself in this letter to but one phase of mediumship, to wit, independent slate-writing, and to but one medium, Mr. W. A. Mansfield, and to phenomena which occurred in Boulder, Col. It is proper to state that Mr. Mansfield has been the guest of myself and wife at our home near Boulder—a member of our family for a time—and under such circumstances as to convince with the basis an hopest stances as to convince us that he is an honest man in every respect. Either you or any of

stances as to convince us that he is an honest man in every respect. Either you or any of your readers can have the opportunity of testing his mediumship and his honesty at the Cassadaga Lake, N. Y., Spiritualistic Camp-Meeting, which will commence the last week in July.

Mr. Mansfield gave sittings to Mr. Develing, a prominent, level-headed citizen and business man of this place, also to his estimable wife. The slates were thoroughly cleaned by them. A small piece of pencil was dropped between the slates by Mr. Mansfield. The slates were on the table, in broad sunlight, the hands of the parties on them all the time, and at no time was it possible for Mr. Mansfield to manipulate or tamper with them without instant and complete detection. The sitters and medium were total strangers to each other. With the slates thusplaced and guarded communications were written inside the closed slates from their three sons, in their own handwriting, signed by their full names, and the signature of one, at least, a fac simile of his signature as written by his living, bodily hand. The sitters distinctly heard the movement of the pencil inside the slates while the writing was being executed. The nature of the communications thus given bore unmistakable internal evidence that the messages were written by the identical persons who claimed to have written them.

Mr. Charles Dabney, a citizen of this place

Charles Dabney, a citizen of this place Mr. Charles Dabney, a citizen of this place for thirty years, a reliable and wide-awake business man, who has filled acceptably several offices of public trust, together with his excellent wife, received messages from their son and daughter and a very dear friend, under precisely similar test conditions, with equally as strong internal evidence of the personality and genuineness of the messages. They also distinctly heard the writing between the slates while it was going on. while it was going on.
Mr. J. K. McGinnis, another reliable citizen

another, unnoticed here, through its equal soul-touch on the unseen, draws from thence a wave of higher being that flows in upon our world as equal blessing with the first, no one knowing or remembering, maybe, the priestly or kingly soul from whom the benediction fell.

Nature loses naught. She offtimes covers her higher ways by transformations that blind us to the perfectness of her justice and her saving; we mistake her purpose, not discerning the reach of our lives into the higher unseen. How little could we discover of Nature's meaning and power in the first on the was going on.

Mr. J. K. McGinnis, another reliable citizen of this town, his wife and daughter, also received messages written in the closed slates, while hands, which they had never left from the time knocks were heard and the paper, and they were laid upon the table in sight of all. A handkerchief was then taken from Mr. Stanton, and the materials were carefully concealed from sight. In a short time knocks were heard and the paper, and they were laid upon the taken from Mr. Stanton, and the materials were carefully concealed from sight. In a short time knocks were heard and the paper, and they were laid upon the table in sight of all. A handkerchief was then taken from Mr. Stanton, and the materials were carefully concealed from sight. In a short time knocks were heard and the paper, and they were laid upon the taken from Mr. Stanton, and the materials were are fully concealed from sight. In a short time knocks were heard and the paper, and they were laid upon, the taken from Mr. Stanton, and the materials were are fully concealed from sight of all. A handkerchief was then taken from Mr. Stanton on the time t

a small bit of pencil between them. They were then closed and placed on the table between the parties, the hands of Mrs. Case on the slates all the time. My wife was also called into the room, and the three took the slates in their had been dead some eight years, which could not have contained more internal evidence that it was written by him if his own living human hand had guided the pencil. In this case, also, the medium and the sitter were total strangers. These cases are only a small part of similar ones occurring in the presence of Mr. Mansfield while in Boulder.

Here are facts which can be verified by the

oath or affirmation of witnesses whose testiwe meet it later transformed into the sweetness of the bird's song, the fragrance of the wayside flower, or the smile of some loving friend.

In our ignorance we may mark this or that as vile, a thing to be scorned; even before our eyes nature turns our judgment to ridicule by transforming that we condemned as very vile. point, in answer to questions written by the sitter, folded, kept away from and unseen and unknown by the medium, purporting to come from the spirits addressed. In each case the body of the message bore unmistakable internal evidence of the personality of the writer. In one case, at least, information was conveyed which was absolutely unknown to either medium or sitter, because it was a future event, which literally took place as predicted.

If, so far as we know, human language can be written only by human beings, and the fact is written only by human beings, and the fact is established that intelligent, relevant human language was written without visible human agency, it follows, with a fair degree of logic, that a human being, invisible to the natural eye, did the writing. This granted, what can we do but accept the statement of the intelligence guiding the pencil, that it is the identical, living, conscious, though unseen, spirit it claims to be?

eye, did the writing. This granted, what can we do but accept the statement of the intelligence guiding the penoil, that it is the identical, living, conscious, though unseen, spirit it claims to be?

Some Good Spirit Tests.

To the Editor of the Banner of Light:

July 8th I had the pleasure of being introduced to Mrs. B. F. Smith and her husband, who reside at Crescent Beach, Revere, Mass. I had received in the Message Department of The Banner a very satisfactory spirit-test through her mediumship, which was printed several months ago; and when I was introduced to her, she not knowing that I was the individual who had received the message, gave me the name of my mother, asked "What is there in a name?" and said that I knew what three names indicated, which were "Hayward," "Hosmer" and "Jones." She gave the name of Acton, also Concord, in connection with these names. She further spoke of Sydney Howe being present, who was well-known at Onset, and an acquaintance of mine for fifteen years or more.

Mrs. Smith did not pretend, at this time, to give me a seance, but was under a semi-consolous control or influence, which could be easily discerned as not being her normal con-

dition. She spoke to me in the manner above described; and when I told her of the wonderful test she had given me some months previous, and that, too, before I had ever spoken to her—and that at this time she had in brief repeated all the salient points of that communication—she remarked: "I am thankful that I did not know you before the influence came to me, and gave you the names."

I am satisfied that any one carefully observing Mrs. Smith's control will come to the conclusion that she is a remarkable medium. I did not on this occasion ask any questions to draw her out, or to lead her to understand who I was before the tests were given.

before the tests were given.

She is a medium who can do much good for the Cause, and those sitting with her cannot help having confidence in her as an honest and thoroughly conscientious woman. Boston, Mass.

A. S. HAYWARD.

#### "'Spiritual' Revelations on the Conduct of the War."

To the Editor of the Banner of Light:

The following sketch, titled as above, which copy from "The Book of Anecdotes of the Rebellion," will be read with interest, I think, by your many readers. DeLoss Wood. Danielsonville, Conn.

President Lincoln was induced by some of his friends to hold a "spiritual soirée" one evening in the crimson room in the White House, to test the alleged wonderful supernatural powers of Mr. Charles E. Shockle. The party consisted of the President, Mrs. Lincoln, Secretaries Welles and Stanton, Mr. L. of New York, Mr. T. of Philadelphia, and Mr. Shockle, accompanied by a friend. They took their seats in the circle about eight o'clock....

For some half hour the demonstrations were of a physical character; tables were moved, and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot; while two candelabra, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling.

It was nearly nine o'clock before Shockle was fully under spiritual influence... The following account of what took place is believed to be as correct as possible:

Loud rampings about nine o'clock were heard

to be as correct as possible:
Loud rappings about nine o'clock were heard directly beneath the President's feet, and Mr. Shockle stated that an Indian desired to communicate. "Well, sir," said the President, "I should be happy to hear what he has to say. We have recently had a visitation from our red brethren, white or

and it was the only delegation, black, white or blue, which did not volunteer some advice about the conduct of the war."

The medium then called for a pencil and

the President; "who is 'Henry Knox'?"

It was suggested to the medium to ask who
"Henry Knox" was, and before the words
were fully uttered the medium spoke in a
strange voice: "The first Secretary of War."
"Oh! yes, General Knox," said the President, who, turning to the Secretary, said:
"Stanton, that message is for you; it is from
your predecessor."

Mr. Stanton made no reply.
"I should like to ask General Knox," said
the President, "if it is within the scope of his
ability to tell us when this rebellion will be

was received:

was received:

"Washington, Lafayette, Franklin, Wilberforce, Napoleon and myself have held frequent consultation on this point. There is something which our spiritual eyes cannot detect which appears well-formed. Evil has come at times by removal of men from high positions, and there are those in retirement whose abilities should be made useful to hasten the end. Napoleon says, 'Concentrate your forces upon one point'; Lafayette thinks the rebellion will die of exhaustion; Franklin sees the end approaching, as the South must give up for want of mechanical ability to compete against Northern mechanics. Wilberforce sees hope only in a negro army. KNOX."

"Well," exclaimed the President. "opinions

"Well," exclaimed the President, "opinions differ among the saints as well as among the sinners. They don't seem to understand runsinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sound very much like the talks of my cabinet—don't you think so, Mr. Welles?"

"Well, I don't know—I will think the matter over, and see what conclusion to arrive at."

Heavy raps were heard, and the alphabet was called for, when, "That's what's the matter," was spelled out.

There was a shout of laughter, and Mr.

There was a shout of laughter, and Mr. Welles stroked his beard.
"That means, Mr. Welles," said the Presi-

dent, "that you are apt to be long-winded, and think the nearest way home is the longest way round. Short cuts in war times. I wish the spirits would tell us how to catch the Ala-The lights, which had been partially lowered,

almost instantaneously became so dim as to make it difficult to distinguish the features of any one in the room, and on the large mirror over the mantel-piece there appeared a beautiful

take who had ever heard Mr. Douglas, he spoke. take who had ever heard Mr. Douglas, he spoke. The language was eloquent and choice. He urged the President to throw saide all advisers who hesitated about the policy to be pursued, and to listen to the wishes of the people, who would sustain him at all points, if his aim was, as he believed it was, to restore the Union. He said that there were Burrs and Blenner-lassetts living, but that they would wither before the popular approval which would follow one or two victories such as he thought must take place ere long: "The turning-point in this war," he said, "will be the proper use of these victories. If wicked men in the first hours of success think it time to devote their attention to party, the war will be prolonged; but if victory is followed up by energetic action, all will be well."

"I believe that," said the President, "whether it comes from spirit or human."

Here closed the interview, at Mrs. Lincoln's request, Mr. Shockle being much prostrated. The account here given is from one who was present and though evidently by no one up-

The account here given is from one who was present, and, though evidently by no one unfriendly to the medium, there has been no denial of the general correctness of the proceed

### Ripple-Marks.

Why Mr. Cox was Called "Sunset."

The production which won for Mr. Cox the sobriquet of "Sunset" was a piece of descriptive writing which appeared in the Ohio Statesman, May 19th, 1853, and was entitled "A Great Old Sunset." He was in the composing room of *The Statesman* the evening before and witnessed a peculiarly beautiful sunset. As the inspiration seized him he picked up his pencil, and using an imposing stone for a desk, hurriedly wrote the following:

"What a peculiar sunset was that of last night! How glorious the storm and how splenging."

night! How glorious the storm and how splen-did the setting of the sun! We do not remem-ber ever to have seen the like on our round globe. The scene opened in the west, with a whole horizon full of golden interpenetrating luster which colored the foliage and brightened every object into its own rich dyes. The colors grew deeper and richer, until the golden colors grew deeper and richer, until the golden luster was transfused into a storm-cloud, full of finest lightning, which leaped in dazzling zigzags all around and over the city. The wind arose with fury, the slender shrubs and giant trees made obeisance to its majesty. Some even snapped before its force. The strawberry-beds and grass-plats turned up their whites to see Zephyrus march by. As the rain came and the pools and the gutters hurried away thunder roared out grandly, and fire bells caught the excitement and rang with fire bells caught the excitement and rang with hearty chorus. The south and east received the copious showers and the west all at once brightened up in a long, polished belt of azure, worthy of a Sicilian sky.

Presently a cloud appeared in the azure belt in the form of a castellated city. It be

came more vivid, revealing strange forms of peerless fanes and alabaster temples, and glories rare and grand in this mundane sphere. It reminded us of Wordsworth's splendid verse is high the person of the splendid verse in the specific person of the sp in his 'Excursion':

The appearance instantaneously disclosed Was of a mighty city, boldly say A wilderness of buildings, shoking far And self withdrawn into wondrous depth, Far sinking into splendor without end.

But the city vanished only to give place to

But the city vanished only to give place to another isle, where the most beautiful forms of foliage appeared, imaging a paradise in the distant and purified air.

The sun, wearied of the elemental commotion, sank behind the green plains of the west. The 'great eye in the heaven,' however, went not down without a dark brow hanging over its departing light. The rich flush of unearthly light had passed and the rain had ceased; when the solemn church bells pealed, the laughter of children rang out, and joyous after the storm is heard the carol of birds!"—St. Louis Globe-Democrat.

#### Indians for the Army.

Secretary Proctor has decided to make an experiment in accordance with the suggestion that the Indian be utilized as a soldier in the United States Army.

Capt. Armstrong, an army officer who has been particularly strong in his advocacy of the scheme, advised the Secretary of War to establish a full regiment of Indian soldiers, which has necessitated a request of Congress for an increase of the army to make room for the red recruits; but Mr. Proctor has chosen to treat the problem with conservatism, and he has therefore given orders for the establishment of a company of one hundred Indian scouts by

Two non-commissioned officers will temporarily assist the commissioned officers in drilling the proposed company, but it is designed to promote the most efficient Indians of the company to such offices, and if good material is not there obtainable, to look for non commissioned officers in some of the Indian schools. The proposed company is to belong to the cavalry arm of the service, and is to be drilled according to the regular tactics, with slight modification to suit the habits of the Indians. Mr. Proctor has also given orders for the establishment of a company of Indian soldiers in the Department of Missouri.

These experiments with Indian fighting material will be watched with interest. During the civil war there was a good deal of skepticism even among the friends of the colored man as to his ability to become a good soldier; but it is a matter of history that "the colored troops fought nobly." And it will undoubtedly be found that the Indian cavalryman will be a valuable addition to the United States Army, especially for campalgning in the far West. The Indian is a born scout and skirmisher, and when he becomes drilled and has ambition stirred up within him he will fight strategically and well.—Ex. Two non-commissioned officers will tempo-

### The Distance of Sirius.

It is difficult to conceive that the beautiful dog star is a globe much larger than our sun, yet it is a fact that Sirius is a sun many times more mighty than our own. This splendid star, which even in our most powerful telescopes appearance. pears as a mere point of light, is in reality a globe emitting so enormous a quantity of light and heat that were it to take the place of our

and heat that were it to take the place of our sun, every creature on this earth would be consumed by its burning rays.

Sirius shining with far greater lustre than any other star, it was natural that astronomers should have regarded it as being the nearest of all the "fixed" stars, but recent investigations on the distances of the stars have shown that the nearest to us is Alpha Centauri, a star belonging to the Southern latitudes though it that the nearest to us is Alpha Centauri, a star belonging to the Southern latitudes, though it is probable that Sirius is about fourth on the list in order of distance. For though there are about fifteen or twenty stars whose distances have been conjectured, the astronomer knows that in reality all of them, save three or four, lie at distances too great to be measured by any programments we have at present

lie at distances too great to be measured by any instruments we have at present.

Astronomers agree in fixing the distance of the nearest star at 22,000,000,000,000 miles, and it is certain that the distance of Sirius is more than three and less than six times that of Alpha Centauri, most likely about five times; so that we are probably not far from the truth if we set the distance of Sirius at about 100,000,000,000 of miles. What a vast distance is this which separates us from that bright star; words and figures of themselves fall to convey to our minds any adequate idea of its true character.

To take a common example of illustrating such enormous distances: It is calculated that the ball from an Armstrong one hundredfrom the Armstong one Indicates the gun with the speed of about four hundred yards per second. Now, if this velocity could be kept up, it would require no fewer than 100,000,000 years before the ball would reach Sirius.—Chambers's Journal.

The human family to-day consists of about 1,450,000. 000 individuals.

Small boys and green apples are now one in ody. Use Johnson's Anodyne Liniment for

### Bunner Correspondence.

Massachusetts.

BOSTON.-Henry H. Warner writes: "Mediumship is the base upon which rest all the phenomena of Spiritualism, and hence the varied phases require analytical and logical handling on the part of those seeking to inquire

into its alleged mysterious penetralia.

Properly cultivated, in a scientific and logical manner, mediumship is as much a normal function of the organization of its possessor as eating, breathing, sleeping or drinking. It has been too long regarded as something 'super-natural' or superhuman, and beyond the com-prehension of the ordinary intellect. This is a prehension of the ordinary intellect. This is a relic of superatitious reverence, inculcated by ages of religious habit. Religion is, in most cases, an inherited habit, transmitted from generation to generation, by education, not only orally and objectively, but by pre-natal gestative conditions and surroundings.

Mediumship is born in much the same way. If you trace the lineage of those before the public to-day you will find that they came either of a line of sensitive ancestry, or that their direct pre-natal conditions were such as to foster the germ of a sensitive organization canable of producing psychic phenomena. In

to foster the germ of a sensitive organization capable of producing psychic phenomena. In other words, they were endowed in the period of gestation with psychic functions. Mediumship does not come by purchase, for so many dollars per lesson, nor can one person develop another as a medium, if he or she lacks the psychic powers and the temperament adapted to the peculiar phase of mediumship sought for; and furthermore, you cannot be the chooser of the phase you would possess. You must take what comes that can be perfected regardless of your personal desires in the matter.

The office of the developing medium who is true to his or her calling is simply to draw out the latent powers of the student by acting as a directive agent, whereby the personal guides

directive agent, whereby the personal guides and guardian spirits of the student may be aided to more freely come en rapport with those they are seeking to develop, control or

Yellow poster advertisements containing great promises should have no weight either with psychic investigators or the public gen-

erally.

Nothing can be brought about in the line of Nothing can be brought about in the line of mediumistic development save it occurs in accordance with the laws of psychic adaptation. One should not sit with a medium for development unless thoroughly convinced of the adaptability of such person to his or her needs. Unless you know that he or she possesses the requisite qualities that go to make up a psychic instruent equals of inverting sufficient means. ment capable of imparting sufficient magnetism to you to equalize the conditions and evolve a harmonious influence and atmos-

evolve a harmonious influence and atmosphere in which your spirit-guides may act upon your psychic forces and assist you in your spiritual development, such individual is to be avoided rather than sought.

It would be the height of absurdity for a photographer to use the same chemicals for the development of a dry plate that he would use in the development of an old-fashioned wet plate. A different quality, quantity and a different element enter into the process in each case. Failure would attend the steps of the artist who used the wet plate developer upon a dry plate. The film would quietly slide from the glass and leave it as though it had never been sensitized. The artist who athad never been sensitized. The artist who at-tempted to develop his plate in the open sun-light would also meet with most dismal failure; and so it is with the developing medium who attempts to develop mediumship in any and every person who applies and will pay the stip-ulated fee. Regard must be had to the tem-peraments and the adaptability of the magnetic forces of the medium and the student

Mediums who are conscientiously seeking to sist others to travel the road to a higher meassist others to travel the road to a higher me-diumship should seek to understand them selves first of all; then should possess some knowledge of the laws of psychic control; in fact, should be scientific inquirers into the laws of the realm of spiritual things, and thus they will attract to them spirits of a like na-ture, who can and will demonstate to them and through them that they (the spirits) un-derstand and know the laws whereof they

and through them that they (the spirits) understand and know the laws whereof they speak, or so much of them as is necessary or applicable to the case in hand.

Neglect of proper attention to these details is to be observed on every side. We frequently meet upon our platforms half-developed mediums, who should be relegated to the school-room mediumship of the private circle, until they have gained a better knowledge—both themselves and their guides—of the laws controlling spiritual manifestations. We have mediums who give grand proofs of spirit control, of the reality, of the continuity of life after the dissolution of the physical body, yet the the dissolution of the physical body, yet the beauty of those proofs and their morale is often beauty of those proofs and their morale is often destroyed, for many people at least, by the manner in which they are given. In order for a control to be witty, and evolve an atmosphere of mirth and cheerfulness that would be refreshing to weary souls, it is not requisite that its utterances be accompanied by uncouth grimaces and gestures on the part of the medium. I do not wish public mediums to be 'solemn as preachers'; but I do approve of every effort leading in the direction of a dignified presentation of our facts to the world.

tion of our facts to the world.

Due allowance should be made for all the peculiar idiosyncrasies of the medium—that of course have a large affect upon the spirit con-trolling—and the peculiarities of the spirit, and the elements of the audience; but after all this the elements of the audience; but after all this has been done, there still remains room for improvement, and this improvement must come through the personal efforts of the mediums and their controls to some extent, but to a greater degree from the efforts of the professed Spiritualists in the audience.

No persons are controlled beyond what they were careful of attaining under avecer could

were capable of attaining under proper condi-tions of education. The man whose brain is only capable of comprehending and assimilat-ing the principles of carpentry or masonry does not become the instrument for the promulgation of chemical laws. Many mediums under control give utterance to language and thoughts far beyond their normal range of education, but not beyond what their brain was capable of having assimilated if given the proper oppor-

tunities and apparatus therefor.

The Indian orator was nothing if not dignifield and graceful in language and gesture; and to me such a manifestation through a medium would be more convincing proof of the Indian

to me such a manifestation through a medium would be more convincing proof of the Indian control than to see the medium execute a wardance or go through some equally questionable exhibition in public.

There is not a medium to-day who amounts to anything who does not acknowledge the power and beauty of intelligent Indian control; and the mediums who scoff and sneer at Indian controls, and degrade them in their estimation, are the ones who are making the failures, and who are being quietly but none the less effectually relegated to private society or the Church. The man or woman who becomes too bigeted and conceited to acknowledge the aid and comfort of Indian spirits, winds up by 'exposing' Spiritualism and then joining the church, or becoming——a Theosophist! etc.

I am a medium myself; I was convinced of the truth of spirit power and return through my own mediumship and no other, when I was practically alone, friendless and dying, and was restored to life and health by Indian spirit-power. Proud of being a medium? Ay! and I would not barter my mediumship for all the church can give. Proud of the Indian control? Ay! and would rather part with every other control I have than the faithful seven who have aided me thus far.

What I am pleading for at this time is self-

control I have than the faithful seven who have aided me thus far.
What I am pleading for at this time is self-control, self-culture, self-knowledge, and a clearer study of the philosophy of mediumship before experimenting too rashly with it. I am pleading with Spiritualists to evolve a more dignified element, that may enable and will enable their spirit-friends and the Indians to manifest in a clearer and more dignified manner.

manner.

I believe I am borne out in this by the great mass of intelligent people, Spiritualists and investigators, whose souls are attracted by the philosophy and its sweet waters of consolation. I believe I am upheld by the unseen world when I plead for a better state of affairs—that mediums and Spiritualists may consecrate

themselves to lives of purity, and as a preparation therefor, aweep their own doorsteps before calling attention to the faults of their
neighbors' premises.

Spiritualists should study self, its psychic
and physical laws, and endeavor to evolve
higher conditions for the birth of children
from the moment of conception to the moment
of birth. Children should be the result of a
definite purpose consecrated and pure.

Spiritualists should respect 'their own belief
-yes, their own knowledge-enough to send
their children to Spiritual Lyceums instead of
Orthodox Sunday Schools, and teach them by
their own example to lead spiritual lives and
cultivate every higher faculty of body and soul cultivate every higher faculty of body and soul

and spirit.
When this comes we will have reached a higher Spiritualism, a grander mediumship, and although we may not see its full accomplishment in our time we can contribute to it by our efforts, and enable our children to eat of the fruit we have planted, and realize its grand reality."

LAKE PLEASANT. - A correspondent writes: "Though Connecticut has a campground of her own, at Niantic, and a very attractive and delightful one too, she has quite a delegation of her citizens here. Many owning tents or cottages prior to the establishment of Niantic, have become so rooted they cannot

tents or cottages prior to the establishment of Niantic, have become so rooted they cannot easily transplant.

Among those already settled for the season are the Amidons, from Winsted; the Steeles, Mrs. Brokbach and Mrs. Fiske, from Hartford; Miss S. L. Hurd, from Birmingham; Mr. and Mrs. Wilson, from Bridgeport, veteran campers, regarded with patriarchal reverence by the multitude who have been recipients of their universal kindness and benevolence, and on whom the prosperity of the Association has largely depended, and Mrs. J. J. Clark and son. Mrs. Clark is a long-established business clair-voyant in New Haven, and well known as a medium here, her stakes having stood imbedded in this soil many seasons.

Conspicuous among the new campers are the children of two well-known, eminently successful magnetic healers of Connecticut—Mrs. Hanley and Mrs. Wentworth, daughters of the late Mrs. Mettler of Hartford, and Glover C. Beckwith Ewell, whose mother, Mrs. M. L. B. Ewell, led the profession for many years in New Haven, and now has a camp of her own on the Housatonic called 'Rocky Rest.' Dr. Ewell inherits her gifts, with accessions from the experience of practice, since infancy, as it were, being born and reared in it. and possesses rare

rience of practice, since infancy, as it were, being born and reared in it, and possesses rare diversity and power of operation in the work

of healing.

Mrs. Ewell was known to many readers of The Banner in her early life as Miss Mattie L. Beckwith, an appreciated trance speaker on the lecture platform in Boston and other leading cities. She may visit the Lake later in the

#### Illinois.

COBDEN.-Warren Chase writes: "It has always been a mystery to me how a man with such brilliant intellect, such a generous and noble heart, and a moral courage that dares to attack the most popular errors and supersti-tions of Christianity, can make such egregious blunders—if they are blunders—as Robert G. In-gersoll does about Spiritualism and its facts. gersoll does about Spiritualism and its facts. This seeming inconsistency may be partly inherited and partly early education, as his father was a preacher, and preached in Madison, Ohio, where some of my friends who live near there have often heard him, and knew the boys. It may be that this early training has sent him to the aphelion of a very elliptical religious orbit, where he is out in the cold.

Some forty years ago a friend in Peoria, Ill., asked me to go with him, and be introduced to two brothers, young infidel lawyers—the Inger-

two brothers, young infidel lawyers—the Inger-solls—which I did. I liked them very much, and made speeches for the Colonel's brother and made speeches for the Colonel's brother when he was running for Congress, and was elected. This was before the Colonel had lectured on his agnosticism. I have often met him since, and told him what I knew that he did not, and how I knew it; festimony which with that of thousands of others would be sufficient for him in court to carry any case, and cause a belief in any judge and jury; for we testify to what we know, and not what we believe, and it is the knowledge of witnesses, and not belief or disbelief, that is evidence.

life than he has, and I gained my knowledge-not belief-through my senses, and the use of my reason. As I was never entranced, never psychologized, never mesmerized, never intoxicated—have never fainted, never taken ether or chloroform, or opium, or hashish—I think my senses are as keen and as reliable as those of the Colonel. He may limit my senses to the five of his, but he cannot limit my experiences to his, and he has no right to declare I cannot know what he does not, nor has he a right to limit the possibilities of nature, as I once ignorantly did when I declared materializations impossible

cations impossible. Now for the proof: I have a wife living in the spirit sphere with whom I lived nearly forty years in this world. Her body lies here in a cemetery, but I know she is alive as well as I did when she was here in the body, and I was in New York or Washington, and by the same evidence of intelligence—handwriting; I know it as well as I do that our son is living in Michigan and I should have a well as I do that our son is living in know it as well as I do that our son is living in Michigan, and I should know nothing of either without my senses. Add to this the off-repeated materializations I have seen of friends I knew here, and with others present who knew them, and all of us surprised by the unexpected visitors, and with my senses as keen as they could be, and at first wholly against my belief, and I would like to know what is the use of my ranges if they are to be ignored by the edict of and I would like to know what is the use of my senses if they are to be ignored by the edict of the Colonel, whose senses cannot be better than mine. He and his wife have both told me they hoped my theory was true, but they did not know it—I po."

CHICAGO. - W. Mackenzie writes: "Mrs. Hamilton Gill, formerly Mrs. B. F. Hamilton, of Cincinnati, opened July 13th the first of a series of meetings in Fifth Avenue Hall, a series of meetings in Fitth Avenue Hall, 116 Fifth Avenue. The weather was extremely warm. The hall was moderately filled. Excellent tests were given by her little child control, 'Nannie.' All were recognized, with one or two exceptions. This medium is doing a grand work in this city. Her home circles are well attended. Investigators and skeptics are always heartily welcomed at these meetings."

#### Colorado. DENVER .- "Mrs. B." writes: "Some years

ago, when residing at the East, being at a materializing séance, I was called to the cabinet and addressed by a spirit whom I recognized and addressed by a spirit whom I recognized as my sister L. This sister I had not seen or heard from for nearly four years, and her appearance greatly overcame me, for I was not aware that she was what is termed 'dead.' The spirit looked much as my sister did when I last saw her. I inquired when she passed away. She seemed confused, and motioned as if counting her fingers. She married soon after I last saw her, and I asked: 'Where is your husband?' She replied: 'Poor P.,' (giving his name) 'he is still living.' In answer to further questions she said she had two child dren, both with her in spirit-life, then entered the cabinet, but soon reappeared, when I said: dren, both with her in spirit life, then entered the cabinet, but soon reappeared, when I said: 'L., bring your children to me, sometime.' She said she would, and then referred to what I had said to her the last time I met her, and seemed to regret that she had not taken my advice. I told her to never mind, I was glad to see her; and asked her to come as often as she could. I was very much overcome, and did not doubt my sister L. was in spirit-life, and then and there came to me. I at once wrote making inquiries, and to my great surprise learned she was living, and had lost but one child. I afterward visited my home, and, seeing her picture, noticed that it had the

same pale, and look the face were at that interview. Intronded several scances after the one mentioned, and my slater L. came until I learned she was still living. These scances were held by two mediums, one of them Mrs. Bliss, of Boston, whom I have no doubt is a fine medium, as she held scances in our own house, and we had positive proof thereof.

There is no question in my mind of the truth of materialization. My experience with it extends over many years, and I have become satisfied; but as to those still living, how they can take on these conditions and appear, is something I am unable to understand."

[We are told by our spirit-friends—and it is a matter of history also—that mortals can, un-

a matter of history also—that mortals can, under certain conditions, become sufficiently detached from their physical forms to appear to others at a distance, and to communicate by word of mouth with them; though in the case word of mouth with them; flough in the case our correspondent mentions, the repeated appearance, and that at the scances of different mediums, seems to call for some other explanation. Possibly a cabinet spirit acquainted itself with the facts, and personated L. for some purpose at present unknown to Mrs. B., but of which she will be informed in due time.

#### New York.

ROCHESTER .- "J." writes: "For the last few months very interesting and successful spiritual meetings have been held in Rochester, N. Y. Dr. F. Schermerhorn, a resident of the city for about a year, was developed as a medium soon after leaving college, and has re-cently spoken under control of the invisibles. Some time ago he was requested to hold public meetings; he consented, and at first wrote out his discourses, but very soon was entranced and spoke under control of the invisibles. The and spoke under control of the invisibles. The congregation increased and the lectures grew in interest and ability. It was decided to suspend the meetings during the warm weather, and on Sunday evening, July 13th, the last meeting of the season was held. It was largely ttended in Odd Fellows Hall, every seat being

At the conclusion of the lecture Mr. H. T King was called to preside, and R. D. Jones, af ter some remarks in reference to the success of the meetings, presented the following pre-amble and resolution and moved their adop-

tion:

The question of the ages has been: 'If a man die, shall he live again?' This important query has been more conclusively answered in the last half century than ever before; in fact, the continuity of life has now been demonstrated, and millions have been made happy in consequence. The facts and demonstrations, however, have not yet been reached or understood by vast numbers, hence a most important duty devolves upon those who know the truth and are able to impart it. Among those who are bravely and intelligently leaching the doctrines elicited by modern investigations, we are rejoiced to number Dr. F. Schermerhorn, who has been speaking to the Spiritualists of Rochester for the past few weeks. He has constantly spoken words of edification and instruction to his hearers, which, it is believed, will be of lasting benefit to them; therefore, Resolved, That the thanks of the Spiritualists of this city be, and hereby are, most earnestly tendered to Dr. F. Schermerhorn and his controls for their labors in this hall in the cause of progress and reform, and for the clear exposition of the pure and elevating principles of Modern Spiritual ism.

Mrs. Gardner seconded the motion to adopt. and suggested an amendment that Dr. Scher-merhorn be requested to continue his lectures in the early fall. This was accepted, and the preamble and resolution were unanimously adopted.

The congregation had quietly made up a purs

for the Congregation had quietly made up a purse for the Doctor in recognition of his valuable labors. This was presented by R. D. Jones with appropriate remarks. Dr. S. made a feeling and happy response, and the meeting adjourn-ed until fall."

#### Pennsylvania.

PHILADELPHIA. -S. P. Kase writes: "In December of last year I was prostrated with an alarming illness, with symptoms of heart disease of so pronounced a nature that I would sink away partially unconscious of my surroundings. I had two leading doctors, who did me but little good. This continued about four weeks, when Wm. F. Nye of New Bedford, Mass., called on me while on his way to Washington. Seeing my condition, he said he would see Mrs. Danskin of 2337 Pennsylvania Avenue, Baltimore. He did so, and in three days I received two bottles of medicine, together with a diagnosis written by Dr. Rush of my physical condition. At the time I was taking the is the knowledge of witnesses, and not belief or disbelief, that is evidence.

For the Colonel to say I do not know that some of my friends whose bodies are in the graves are alive and in existence, is as absurd as for him to say I do not know my friends living in another part of this world are alive; as I sustain both statements by the same evidence, and that through my senses, which I recognize, as he does, as the only source of actual knowledge. Until I was over thirty years of age I had no more evidence or belief in a future life than he has, and I gained my knowledge. done through my agency.

I promised to follow his instructions, and

I promised to follow his instructions, and commenced taking his medicine. In twelve hours an improvement in my condition was noticeable, and in about two weeks I felt that I had really been restored to health, except in one particular. I then addressed a letter to Dr. Rush, stating this, and sent it to Mrs. Danskin, requesting further medicine. In three days I received it, took it, and soon regained my former good health."

BIRDSBORO.-John A. Burroughs writes: The article by Dr. Peebles, appearing in a recent issue of your paper, upon the education of the Indians, is the best and ablest that I have ever read upon the subject. Prof. Brittan, Mr. A. E. Newton and Dr. Peebles's articles and of Light. Though none of my business directly, I wish we might see more of Dr. Peebles's articles in The Banner."

### New Hampshire.

NASHUA .- A correspondent writes: "Spirtualism in this place has for some time been in a quiescent state, but the advent of Mrs. Carrie M. Tryon amongst us has caused an awakening. Mrs. Tryon is a mouthpiece of the angels. As a medium few are better, and 'Sunrise,' her little Indian control, is the same sparkling, happy spirit, never failing to impress all who come under her sunny influence. Mrs. Tryon was formerly a resident of Nashua, but a few years ago left us for a home in the West. She is now a resident of Minneapolis, Minn., and we regret that we can no longer claim her. The home of Mr. and Mrs. John Coad, which always opens to admit all true mediums and always opens to admit all true mediums and Spiritualists, has been open to her here. She held a public meeting on Sunday and Monday, July 13th and 14th, and has now left us for her nome in the West.

We have with us a promising little medium, Miss Josie Pierce, daughter of Dr. Frank C. Pierce, the magnetic healer. She is only twelve years old, but more satisfying than many older mediums."

### WINNEMA.

The dappled and the dimpled skies,
The sweet stars and the tinted moon,
All smiled as sweet as sun at noon.
Her eyes were like the rabbit's eyes,
Her mien, her manner, just as mild,
And though a savage war chief's child
She would not harm the lowliest worm;
And though her beaded foot was firm,
And though her airy step was true,
She would not crush a drop of dew.
Her love was deeper than the sea
And stronger than the tidal rise,
And clung in all its strength to me.
A face like hers is never seen
This side the gates of paradise,
Save in some oriental dream,
And then none ever see it twice;
Is seen but once and seen no more—
Seen but to tempt the skeptic soul,
And show a sample of the whole
That Heaven has in store. —Joaquin Miller.

NEW MUSIC .- We have received from White-Smith Company, 32 West street, Boston, the following: For plano--"Dear Child," Bohm; "Salutes of Joy Waltzes," Johann Strauss; "Helmweh," Zelse. For violin and piano - "Schlummerlied," arranged by A. Davenport. Vocal—"Dream of Home," Alsbury;
"Babylon," Watson; "Ask a Pilceman," Duran-

#### New Publications.

LAKE CHAMPLAIN AND ITA SHORES. By W. H.
H. Murray, author of "Adirondack Tales,"
etc. 12mo, cloth, pp. 201. With Portrait.
Boston: DoWolfe, Fiske & Co.
A book that will serve to direct the attention of

summer tourists to a locality that for loveliness of appearance, majesty of scenery and varied resources of out door entertainment is incomparable on this continent. In addition to these points of attraction, the historic events that have occurred there, and their intimate relation to American liberty and civilization, are sufficient to call thither all who would blend instruction with the pleasures of their vacation days. It is needless to say that with Mr. Murray as its author the book cannot be otherwise than interesting and

Church History. By Professor Kurtz. Authorized Translation from the Latest Revised Edition by the Rev. John Macpherson, M. A. Vol. III. 12mo, cloth, pp. 544. New York: Funk & Wagnalls.

This volume carries the Roman Catholic and Protestant Churches through the seventeenth, eighteenth and nineteenth centuries to the present time. The author compares the two systems as they have operated side by side, and after taking a general survey of the church of the present century, treats as special-ties its leading features in the Protestant sects. In discussing Catholicism he considers the states of the Church; its Orders; the Liberal Catholic Movement; Catholic Ultramontanism; the Vatican Council of 1869; the Old Catholics; Catholic Theology, and the Relation of the Romish Church to the various countries. The last ninety-five pages are devoted to Chronological and a General Index covering the three volumes and adding greatly to their value. In the production of this elaborate history, Prof. Kurtz has dealt in fairness with all, and the work is one which all who are disposed to study the origin, rise and decline of the various religious systems that have ruled mankind in past ages should possess.

PRACTICAL TYPE-WRITING. By the All-Finger Method, which Leads to Operation by Touch. Arranged for Self-Instruction, School Use and Lessons by Mail. Containing also General Advice, Type-writer Expedients, and Information Relating to Allied Subjects. By Bates Torrey.

The daily increasing employment of type-writing machines renders this work timely, and of great utility to a vast number of persons. It explains what all vho use a machine need to know, and omits information which, while it may make a book more pretentious in appearance, is of no practical value to the

#### Verifications of Spirit Messages.

REV. WILLIAM A. BRAMAN.

I noticed in the Message Department of the Banner of Light of June 21st a message from Rev. William A. Braman, received through the mediumship of Mrs. B. F. Smith. I knew him very well when he was a young man. His father and family then resided in the town of Palmer, Mass., where I lived. He was preparing for the ministry, and I think was pursuling his studies at the Wildraham Academy. Subsequently he was ordained as a Methodist preacher. About twenty years ago he was stationed in this town (Clinton, Mass.), and while here attended the funeral of one of my grandchildren at my house. He passed away (as he says) in Springfield, Mass. He was attending a conference meeting there, and was taken sick in the meeting, and was removed to his hotel, where he passed away in a short time, as I am informed by a friend who knew him. I think it was about four years ago.

Sanford Taylor.

Clinton, Mass., June 30th, 1890. I noticed in the Message Department of the Ban-

#### MITCHELL KING.

In the Banner of Light of May 24th appeared a message from Mitchell, King, communicated through Mrs. B. F. Smith, in which he refers to me. At first I was unable to place friend King. Why, I know not. Through the kindness, however, of Dr. W. B. Mills, of Saratoga, who aided me in identifying him, I am enabled to state that I remember and knew him very well. He and a brother older carried on a large manufactory at Waterford, N. Y., four miles above this city, and were both earnest and prominent Spiritualists. I regret that I was a little dull in recognizing him, but I rejoice that he has succeeded in returning to his friends and proving his identity, adding another of the many evidences of the immortality of the soul, and the return of our departed friends.

Troy, N. Y., May 31st, 1890. W. H. Voshurgeh.

J. P. WHITING.

In the Banner of Light of May 31st, a communication from J. P. Whiting of Milford, Mich., (you have it I. P. Whiting) reads as if it came from my old friend and distant relative. Many of his friends in Michigan are glad to hear from him.

East Sayinaw, June 15th, 1890. L. C. WHITING.

### MARY A. MORSE.

In the Banner of Light of May 17th is a message from Mary A. Monse, which I find correct in every particular. She is my mother. I have been a believer in Spiritualism nearly forty years. East Searsmont, June 3d, 1890. L. B. Morse.

### LUCIUS ALDRICH.

I wish to verify the message of LUCIUS ALDRICH in the BANNER OF LIGHT of April 5th. I had no very extended acquaintance with him, but knew him to be a man respected in official capacity in this city, an upright, honorable business man. As far as I can ascertain, it is correct in every particular.
E. S. LORING.

113 Blossom street, Fitchburg, Mass., June 2d, 1890.

### ELIZABETH ASHWORTH.

The communication received through the medium-ship of Mrs. B. F. Smith, and published in the Ban-NER OF LIGHT June 7th, from ELIZABETH ASH-WORTH, is recognized as correct by her relatives and friends with pleasure.

Mrs. S. J. Grand. Boston, June 26th, 1890.

A natural death is not more painful than birth. Painlessly we come, whence we know not. Painlessly wego. Nature kindly provides an anæsthetic for the body when the spirit leaves it. Previous to that moment, and in preparation for it, respiration becomes feeble, generally slow and short, often accompanied by long inspirations and short, sudden expirations, so that the blood is steadily less and less oxygenated. At the same time the heart acts oxygenation. At the same time the near acts with corresponding debility, producing a slow, feeble and often irregular pulse. As this process goes on the blood is not only driven to the head in diminished force and in less quantity, but what flows there is loaded with carbonic out what hows there is loaded with carbonic acid gas, a powerful anesthetic, the same as derived from charcoal. Subjected to the influence of this gas the nerve centres lose consciousness and sensibility, apparent sleep creeps over the system; then comes stupor and then the end.—St. Louis Republic.

> Do we indeed desire the dead Should still be near us at our side? Should still be near us at our successible there no baseness we would hide?
>
> No inner vileness that we dread?
>
> —Tennyson.

### Passed to Spirit-Life,

Suddenly, from her home in Westerly, R. I., on the 9th inst., Mrs. Sarah D. Lawrence.

inst., Mrs. Sarah D. Lawrence.

She was a loving and sympathetic mother, a kind and generous neighbor, an observing student of natural theology, a good test medium of honest and conscientious convictions. Many will miss her in spiritual circles, and in the community where she resided.

Some of the best tests that I have ever received were from her instrumentality when under control.

She leaves four children, one of whom is Mrs. Addie Warwick, of Providence, who is also a good medium, and closely identified with the Spiritual Association there.

She was a woman of good natural ability, was a close reader of THE BANNER, and a fearless advocate of spiritual truth. We shall sadly miss her in the mortal, yet we know that from the other side where "seenes are brightest" she will communicate with those who so tenderly cherished her while on earth.

From her home, in Nashua, N. H., July 1st, 1890, Miss Bet-

From her home, in Nashua, N. H., July 1st, 1890, Miss Betsey Barber, aged 88 years.

She was a sister of the late Col. I. P. Barber, with whose family she always resided. She was loved by all; her genial presence will be sadly missed in the beautiful home circle of the Barber family.

During the last few weeks she saw visions of lovely flowers, ripened grain and fruit, and asked what was meant, when friends—spirit and earthly—replied that the way was being prepared for her. She accepted the token, and sank into a peaceful slumber, whose every breath gave evidence of one hour less on earth, one hour nearer home, until her spirit retired from the body without a murmur.

Thus passed on one whose life was full of good deeds, kind words and smiles for all.

The funeral services were touchingly conducted by Abby N. Burnham, of Boston. The reading of the poom composed by Mrs. Coburn, of Springfield, the elegant display of flowers, the white muslin-lined grave, were all in harmony with the bright spirit of the decedent.

If Obituary Notices not exceeding insenty lines published grave.

[Obituary Notices not exceeding twenty lines published gra-tulousty. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

#### Written for the Banner of Light. RE-UNITED.

BY CHARLES SANGSTEIL . Oht for one hour of purer airt One hour of air so bland, That sweeps through the clime, That knows no time-

The air of the Spirit-Land. A land besprent through all its vales, And over its hills so high. With blooms so rare, So past compare,

That their odors can never die.

Oh! for the land, the Summer Land! That clings to the skirts of Earth With a spirit's clasp, With a soul's strong grasp, And a love that can know no dearth.

Whence white robed couriers come and go, On errands of love supreme, To their homes and hearts, Where no sorrow parts, Who are waiting to cross the stream.

Evermore, from the further shore, Will the angels come and go; And never again, Through doubt and pain.

Need the earth-ones wall in woe:

For Doubt has fled, ay, Doubt is dead, And we know the clasp so dear Of the hands outspread, O'er each silvered head, Of the living who greet them here.

\* Author of "The St. Lawrence and the Sagnenay, and Other Poems," and "Hosperus, and Other Poems and Lyrics."

#### IN MEMORIAM. HENRY T. CHILD, M. D.

Entered into the life immortal, from his home, 634 Race street, Philadelphia, Pa., Sabbath evening, 6th month, 15th day, 1890, Dr. HENRY T. CHILD, aged 73 years and 10 months. A sketch of this valued friend and philanthropist may be of interest to a large circle of friends throughout the country, who have read or listened to his words of wisdom and love.

Henry T. Child, M. D., was born in Philadelphia, Pa., 8th month, 16th day, 1816. His parents, John and Rachel T. Child, were active and worthy members of the religious Society of Friends. Both were strong characters; his father, deeply interested in education, held positions of trust for long series of years. His mother was noted for her warm-hearted benevolence. Among the earliest recollections of the Doctor was that of being frequently sent to take dinners to several poor widows and families under her care. So early in life was this work entered upon that he never knew any other feeling toward the unfortunate and suffering but that of tenderness and sympathy.

In 1832, when the first epidemic of cholera visited this city, their family was among the early victims; two of his brothers and two other persons died in their home. The Doctor, then sixteen years of age, entered his father's store, and learned the clock and watchmaking business. Pa., 8th month, 16th day, 1816. His parents, John and

pious notes upon II, and also a very full Index, with comments, on the New Textaners of the Philadelphila Society for Organizing, Charity, and here, too, an indechtigable laborer. Manify through his Grofts the city was covered by branch organizations, and the city of the ci

Again, when the appailing calamity in Joinstown, Pa., occurred, in 1830, bits characteristic activity was untiring for the relief of its stricken people.

His carnest helpfulness in public calamities was no greater than his endeavor in the daily walks of life to be a help and strength to bis fellownen. The daily papers of his own city have all borne testimony to the character and services of him who has been a prominent actor in the charitable and philanthropic works of Philadelphia for more than half a century. The organ of the religious Society of Friends in this city, The Friends' Intelligencer and Journal, contained the following in its editor's notice of his demise:

"... To be helpful to others was a ruling trait in Henry T. Child's busy life. No opportunity of doing good to the weakest or humblest of God's creatures was allowed to pass unimproved.". "Henceforth with the help of his Heavenly Father his desire was to find his work in the Religious Society of Friends.". "Well and faithfully has Dr. Child carried out his good resolves. In whatever field the work that opened before him lay, he never shrank from its performance. As a public speaker he was welcome wherever he went. His voice was often heard'in our meetings for worship, and his ministry gave evidence that it came from the right source. Truly may it be said a valiant man has fallen in our Israel—fallen with his armor on, and at the post of duty."

At a session of the Philadelphia Yearly Meeting's Committee of Friends of Temperance, held at 16th and Race streets, 6th month, 21st day, 1890, many loving tributes to his memory were borne—one written by Prof. Edward H. Magill, Ex-President of Swarthmore College, Pa., (a life-long friend.) as follows:

"The long and useful life of Dr. Henry T. Child has ended, and we, with whom he has labored so faithfully are left to carry alone, without his efficient aid, the burdens which he so nobly and unselfably bore. His was surely a life devoted to the happiness of his fellowmen. In his philanthropic labors he

his purse were ever ready to aid a suffering brother or sister; and who shall say how much the sum of human misery was diminished by the devoted efforts of Dr. Child?

"He was so fearless, so outspoken in his carnest advocacy of the right, and his denunciation of the wrong, that he could not fail to make enemies, and many times he has been harshly censured and his motives have been impugned. But those of us who have known him best and most infinately, can testify that his great concern in life was to live up to the light given him. If ever a man lived in strict accordance with the injunction of George Pox, 'Friends, mind the Light,' if was surely he. That he committed mistakes is undoubted, for he was human, but no one could be more earnest than he in correcting a fault or an error when convinced that he had been in the wrong.

"His clear and hopeful views of life and its aims and purposes, and of the great change which we call death, but which is really only the awakening to a higher life, presented as they have been so often by him on public occasions, are familiar to us all, and have been to us many times a source of great comfort and consolation in hours of trial and deep affliction.

"In the early Anti-Slavery days the worn and humted fugitive from Southern bondage found no truer or firmer friend than Dr. Child; and the families of many poor inebrlates have had abundant occasion to bless him for his untiring efforts to save them and restore to them their head and support.

"The question naturally arises who shall take up and carry forward the many good works that he has laid down? It becomes us all, his friends and fellow workers, to be more instant than ever, in season and out of season, that we may each do our part toward making good the great loss which we have sustained."

His nature was gentle, loving and cheerful, and endeared him to a large circle of friends. His Christian resignation and uncomplaining spirit under severe dispensations were very remarkable. "Chastened through suffering." he labored

pensations were very remarkable, "Chastened through suffering," he labored on untiringly in the Lord's vineyard.

The deepest sorrow of his life came toward its close in the sad disappearance of his beloved and eldest son: On the 12th of 10th month, 1889, Professor John Mason Child, of New York, left his home, mailing a card on which he had written: "when received all will be over with me, and no one to blame." A man of irreproachable character, owing no man a dollar, with happy family relations, a most scholarly teacher and profound student, there is no doubt an overtaxed brain, causing temporary insanity, led him to take his own life. This great affiletion crushed the Doctor as no previous suffering had done; he seemed powerless to rise above it. The sad satisfaction of finding the body was denied, though long and weary search was made. Even through this unitterable sorrow, and prostrate by liness several times since, the Doctor seemed at times to take up the thread of life again, and labored on for the good of others in the blessed faith that his beloved son was under the shelter of the Divine Father's love, wherein he would find rest.

But the suffering pressure was too great to be long lifted; the arrow pierced too deeply for the frail body to resist. After an illness of twelve weeks, borne patiently and serencly—entirely submissive to the Divine Will—at the close of a Sabbath day he calmly and sweetly turned his head on one side and closed his eyes, to open them in the morning light of the eternal day!

this city, their faulty was among the conjugation of the control o

(From the Progressive Thinker.) A GALAXY OF PROGRESSIVE POEMS. By John W. Day. pp. 72; muslin. Boston: Colby & Rich.

W. Day. pp. 72; muslin. Boston: Colby & Rich.

Mr. Day is well known to all readers of the Banner of Light, with which he has been associated from almost its beginning, commencing as an apprentice at the case and rising to associate editor. The veteran chief of that steadfast journal has found in him a strong staff of support, always equal to the emergency, and the heaviest responsibilities. The only break in Mr. Day's connection with The Banner of the served in the infantry, and as captain of cavairy, from 1801 to 1806.

During his busy life he has found time to court the muse, and has contributed many excellent poems to The Banner and magazines. If all held the high ideal which is said in the introduction to this volume to have been his guiding motive, the world would have reached the dreamed of millennium. It is therein stated that: "His wish and ambition has been to prove true (as far as imperfections in our common humanity allow) in all the trying emergencies that have arisen in the midst of varying experiences; and this desire to be found doing his whole duty, wheresever his lot may be east, when the Angel of Change shall draw night to him, is the stay and religion of his manhood." Here is the key to his character and to the poems composing this beautiful book.

The score of poems that have been bound in this bright sheaf are so complete in themselves that they do not allow of brief quotations.

Hudson Tuttle.

The preliminary census reports relating to State and county debts show a total State indebtedness of \$228,679,818, against \$283,139,303 in 1880—a decrease of \$54,459,486. In 1880 the indebtedness of the Eastern States was nearly the same as that of the Western, in figures \$51,300,000, the excess of the Western over the Eastern being about \$74,000. This year the Eastern States have reduced their indebtedness nearly \$11,300,000, and the Western only \$3,753,000; the Middle States from \$44,886,000 to \$33,498,000, and the Southern States from \$135,639,000 to \$107,617,000.

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# Banner of Pight.

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

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We shall give our readers next week another paper in Mrs. Love M. Willis's (Observer's) valuable series: "THINGS WORTH RE-CORDING "—the theme of the present installment being the life-work of that eminent healer, the late Dr. J. R. Newton.

### The Summer Camp-Meetings.

None are, or none at least ought to be, better qualified for the enjoyment of a season in the woods and by lake and seashore, than those who term themselves Spiritualists, for none ought to have a finer and truer perception of Nature's spiritual significance and symbolism than they. If any considerable body of our fellow-citizens can justly pretend to be in closer sympathy with the external world in its various features and moods, it certainly is those who believe, as they do, that all visible nature is but the product and expression of the hundreds from New York and Philadelphia creative and sustaining spirit. Hence their converse with woods and fields, with river and lake and ocean, is more nearly akin to companionship than mere admiration and wonder, and the groves erect temples more sacred in their in which the law was passed, and the strong eyes than any that are erected by human hands. The season that invites them forth is welcome to them above all the rest.

Down at Onset Bay, up at Lake Pleasant, away off in Maine, on the border of Long and posted over into Jersey to get registered in Island Sound at Niantic, in the interior of New York on the line of her chain of inland lakes. far away in the Northwest, and down among the Tennessee mountains where the roar of battle once broke down the circumambient of a fine of from fifty to one hundred dollars horizon walls of peace, the Spiritualists of for every case, or imprisonment from ten to America will now be found engaged in their social worship of the year, drinking in the glories that surround them and reverencing the divinity that breathes in the air, the stars that break into constellated language the darkened spaces of night, the sunrises and sunsets that announce the majesty of the supreme law, and the lavish garniture of earth and sky and ocean. It ought to be Spiritualists above all others who can rightly interpret these splendid environments of creation and apply their meaning to the unceasing needs of the human spirit. It is for this that they yearly withdraw into the sacred solitudes of Nature.

Religion does not at all consist in turning away from the sweet invitations with which she so persuasively addresses us at this season. We do not come any nearer to the loving All-Father by rejecting what he has been pleased to spread out before us in such bountiful pro- part of the New Jersey doctors, and nothing fusion. Worship is not asceticism. A churlish

has been provided for our gratification with such loving care. Out of doors is at all seasons a divinor place than the most impressive ones within walls that the hand of man can construct. The sunshine is at all times a greater glory to bask in than any light that figures to adorn them. What can be holler in hushed and silent wood, with the mysterious shadows toning down all worldly and frivolous thoughts to a meditative ecstasy? Or what searches the being more thoroughly than the innocent gurgle of the brook, and the subdued drum of the hidden waterfall?

The poet truly asserts that "there is in Nature nothing base or mean, but only as our natures make it so." We find what we carry out with us into her sacred and silent secrecies. It would be idle for us to expect other or more. She is the great university at which we are all of us to graduate at last. We cannot escape her restraints and limitations so long as we remain a part, and the crowning part, of her system. Therefore the invocation becomes all the more urgent and impressive, that we should joyfully accept all that she has to give us, and turn the gifts as fast as we can into lasting spiritual possessions. It surely is not for nothing that this world of beauty and splendor is spread out before our feet and above our heads. We ought to be able to penetrate this glorious symbol of creative power and wisdom to at least a certain measure of its indescribable significance. And that is just what this outdoor worship is calculated to accomplish in of the medical profession have taught them.

#### Dosed with Their Own Medicine.

The chickens always come home to roost. The old adage is once more made good by the recent action of the regular doctors settled in the seashore and inland towns of New Jersey. to which New Yorkers resort during the summer months for a change of air and needed rest and recreation. The local doctors, it seems, have become dissatisfied with the habit which these summer visitors have of calling over their own New York doctors to attend them in cases of actual or imaginary necessity. As the account in one of the New York City dailies puts it, they have long grumbled among themselves about doctors from New York (and Philadelphia as well) who go to those towns only when rich patients are stopping there, and leave New Jersey with their fees in the autumn. It is stated that at every one of the big hotels along the Jersey shore there is a resident New York physician. Doctors from that city are in the habit of removing for the summer to one or the other of the more fashionable inland resorts in New Jersey, and summer sojourn, and as opportunity offers to gather in the fat fees that come out of the pockets of wealthy patients who go over to those places from New York.

This practice has excited the jealousy of the New Jersey doctors to such an extent that they are combining in a body in opposition to it. Last winter they organized a sort of doctors' trust of their own, the facts about which are now just coming out, as they were sure to on the return of the summer hotel season. They procured the introduction of a bill into the Legislature of New Jersey in May, which practically gave them a monopoly of medical practice in the State. This bill went quietly through the Legislature and promptly received the Governor's signature, without exciting the slightest public attention. Of course the outside doctors from New York and Philadelphia, as soon as they found it out on the return of their usual summer experience, felt indignant that they should be forbidden by the law of any State to practice their calling within the limits of that State.

This new monopoly doctors' law for New Jersey went into operation on the 4th of July. Being backed by so strong a local sentiment, it is to be rigorously executed. It requires of every physician who seeks to practice medicine in New Jersey that he shall submit to a formal examination by officials of the State. Commissioned surgeons of the United States army, navy, and marine service and hospital service, and regularly licensed physicians and surgeons who are actually called from other States to attend cases in New Jersey, are exempt from its operation. All others, save these, including who reside in the big hotels or cottages at the seashore and in the inland towns of the State during the summer, or who own their homes there, are not allowed to practice in the State.

The account states further that the manner local prejudice against outsiders, will, it is thought, make the examination so difficult that few will be able to pass it. A few Philadelphia doctors heard of the new law only a little while before the time fixed for it to go into effect, time to escape the required examination; but so far as learned none of their New York brethren were equally fortunate.

The penalties for violating this statute are considerably severe. They are the imposition ninety days, or both. Thus a New York doctor cannot prescribe for a rich friend at Long Branch or any other resort, and the New Yorker taken ill there must call in the local doctor, who ordinarily does not possess the skill or experience of the doctor of metropolitan practice.

We do not know that we particularly care to go over the complaints of the doctors affected by this monopoly law, nor in fact do we quite understand why doctors generally who advocate monopoly in healing should not swallow their own medicine. It is just as palatable to them as it is to others, and not a whit more or less so. One of them, an officer of the Medico-Legal Society of New York, being interviewed, said it could scarcely be believed possible to pass such a statute. He now sees that it is, however. He said it would take thousands of dollars out of the pockets of the profession in New York without benefiting the people who pay the money, who are mostly residents of that city. He calls it "unprofessional" on the more nor less than "a money-grabbing scheme," and declares it will tend to lower the profes-

the interest of special classes, and not called for by the public welfare." Here he-unwittingly, perhaps-describes with accuracy the very gist and drift of all Doctors' Plot laws at whomsoover levelled.

Now the whole of this affair is richness indeed! It all amounts' to this: the New Jersey streams through stained windows with angelic | country doctors, with no specially extended practice, have become disgusted with New York and Philadelphia physicians of eminence, its influences than the long-drawn alsles of the because the latter have come into their State to treat rich patients at the summer resorts there. So they joined hands and got up a cutand-dried protective law of the registrative order, and secured its passage through the legislature. Now it is that the "regulars" from other States find themselves in the very trap which they have so carefully set for the irregulars" so many times. What the complaining doctors have to urge against their New Jersey brethren, is a conclusive argument against these doctors' monopoly laws everywhere. They have been caught in their own greedy snare at last, and there are few to pity

> Why, now, is it not just as fair and right for the doctors of one State to organize a secret plot, and execute it by legislative help against the doctors (their "brethren") of all the other States, on the ground that the latter would otherwise come in and take away their emoluments as practitioners from them? What difference can it make that all are doctors together, of the regular stamp, and duly registered? In the New Jersey case, the fine justice of the transaction is to be seen in the fact complained of by the outside doctors, that the conspiring and exclusive regulars are as a whole an ordinary, if not an inferior, class in respect to ability. For once the alleged ignoramuses have got the legislative whip in their hand, and are using it precisely as the assumed oligarchs What could better illustrate poetic justice in a matter that is tyrannical in every aspect? It happens, too, at just the right time, when people would like to see doctors take their own

#### The Ministers and Spiritualism.

A questioner in the Christian Advocate asks the editor of that paper: "What book would you recommend to a pastor, to qualify him best to antagonize Modern Spiritualism?" The editor promptly answers: "Preaching the Gospel, and securing the conversion of persons, and giving them sound scriptural information is the best way to antagonize Modern Spirit ualism in the pastoral work." Upon which a writer in the Twentieth Century, Mr. H. A. Bradbury, remarks that this is just what the clergy have been essaying to do since the first rap was heard at Hydesville, N. Y., conveying intelligence, as claimed, from the world of spirits; and year by year the "conversions have become less and less, and converts to Spiritualism have been all the time increasing." He asks to know the reason for it, and where the efficacy of "sound scriptural information" comes in.

The same Bible texts that are produced to antagonize Spiritualism will destroy the record itself. The revelations of the Bible and the revelations of Modern Spiritualism must stand or fall together. The genuine phenomena and inspiration in the Bible and in Spiritualism are from the same source, the denizens of a higher life. As Mr. Bradbury well says, "The phenomenal facts in Spiritualism not only demonstrate a continued existence after death. but reveal the truths relative to that existence, its relation to this, how to prepare or live in this for right entrance upon that, and what the soul's destiny really is. And furthermore, they prove what is untruth in existing church creeds. Is not this where the shoe pinches the clergy? Is not this why they antagonize Spiritualism?"

The editor of the Christian Advocate presumes to prescribe "the best way to antagonize Modern Spiritualism." Why, we candidly ask him, is it at all necessary to oppose Spiritualism? Why is it any essential part of "the pastoral work"? There surely is nothing in the ethical teachings of Spiritualism that, as Mr. Bradbury remarks, can be objectionable to any lover of his fellowmen who wishes the advancement of the race: "It is not antagonized because it carries an immoral, ungodly, or unchristlike element with it, but because it is undermining church creeds and dogmas, and has opened up a way of salvation not recognized by the church. The church has similarly opposed all new ideas in religion, all scientific discoveries and higher conceptions of Deity which the thinkers of the world have wrought out in studying the problems of ife, spirit and matter."

With truth does the writer affirm that this is the most progressive age of the world, and that the new thought will be a greater contrast to the old than any preceding new thought, and that all the conservative forces will be arrayed against it. But, as in the past, truth and right must win. If the clergy would see that the time has come for advance movements in religion as well as in all other matters pertaining to the welfare of the race, and would turn their attention to antagonizing error and accepting truth wherever each is found, they would be a great help to the noble few who are laboring in the world for the advancement of women and men to higher conditions. He suggests that they investigate Spiritualism through its phenomena and its inspirational literature. They should lay aside their preconceived opinions and prejudices, and go forward with the determination to learn the real source of the phenomena. We cordially invite

The Onset Hotel, conducted by Messrs. Ring & Williams, at Onset Bay, is a first-class hostelry. Here is a fair specimen of its regular

them to do it.

dinner bill of fare: Soup-Tomato, Consommé; Fish-English Turbot, Hollandaise Sauce, Baked Bluefish; Roast-Loin of Beef, Dish Gravy, Spring Lamb, Mint Sauce, Young Turkey, with Dressing, Boiled Fowl, Egg Sauce; Entrees, Baked Macaroni with Cheese, French Pan-Cakes; Vegetables-New Potatoes, Green Peas, Bolled Onions, Summer Squash, New Beets, Mashed Potatoes; Relishes-Lea and Perrins's Sauce, Mixed Pickles, Salad Cream, Queen Olives, French Mustard, Chow-Chow, Old Va' Ketchup, Tobasco Sauce, White Onions Lettuce, Sliced Tomatoes, Cucumbers; Pastry and Dessert-Suet Pudding, Walnut Pudding, Burgo Pudding, Apple Pie, Cream Pie, Prune Pie, Frozen Pudding, Cake, Bananas, Watermelon, Tea and Coffee.

This house fronts the Bay, from which a fine view of the surrounding country can be had. Onset is the very best locality we know of where one can keep cool and be comfortable during the heated term. The daily addresses and meetings for spiritual tests at the headspirit is never a grateful and happy one. We sion in the eyes of the public. "Most of our requarters' auditorium are uncommonly instructive accept with profoundest thanks what cent legislation," he adds, "is in this line, in tive and well attended.

#### No Church in the Public Schools Is the only right and stable platform which

presents itself at the present hour in respect to the vitally important question of the perpetuation of free education for the masses in our great republic. The public schools must be entirely secularized, and kept so, if their successful continuance in coming days is to be hoped for. The question of religious instruction as relates to their exercises ought never to have been raised as a question at all. In point of fact, it has been thrust into the case by ecclesiastics of opposing sides, and by these alone. The great body of tax-paying people, to whom belong many children whose primary education is at stake, have had no part in it, and are clearly inclined to have none. "It is the clergy alone, on this side and that," says a contemporary, "who have made the issue, just as they have made mischief for the world for centuries past, and they labor to convince the masses of the dire necessity of having it met and settled before anything further is done or thought of even for the schools themselves.' To illustrate and thereby justify this assertion, we need but refer to Pope Leo and Rev. Joseph Cook, who are both on the same side in this matter, and both working together for precisely the same end. Both are vigorously hostile to the secularization of the public schools, it matters not whether for the same reasons or for contrary ones.

The Boston Herald recently remarked with perfect truth that until after the present century came in the religious instruction that has been given in the public schools of New England was inspired by the ministers of the Orthodox Congregational Church, who gave it a color that was essentially sectarian. And the instruction has since that time been sectarian. being Protestant in contradistinction to Roman Catholic. Balancing the arguments of both parties against each other, The Herald does not see how the schools could properly be placed under even a modified Roman Catholic control, nor yet under a modified, though distinct, Protestant control. It has no apprehensions for "a godless common school system." The commonly accepted rules of morality may be impressed upon youthful minds without any danger of intruding into the ecclesiastical realm. Children may, and unquestionably should be, taught that one thing is right and another is wrong, but the attempt to teach dogmas in the guise of morals is a different matter altogether.

The Herald in the article adverted to takes open ground in favor of the secularization of the public schools, since it would thus be possible to keep two sets of equally prejudiced religious agitators from making these institutions the battle-grounds for their mutual de-

#### The Right Time to Give, If At All.

Lippincott's Magazine for July contains an article treating of philanthropic success, in which the wisely shrewd policy of George Peabody is strongly commended to the imitation of those who entertain philanthropic intentions, to be executed not until after their decease and in conformity with the stipulations contained in their wills. Mr. Peabody, it is observed, wished to dispose of his fortune while he was still living, instead of leaving it to be done by will, with the usual result of having the will contested. So he enjoyed a number of pleasures: the pleasure of making a great fortune, with the social consideration that such success brings; the pleasure of devising and carrying out benevolent schemes for making working people comfortable; and the pleasure of hearing the chorus of praise bestowed for his generous benefactions. He knew how to get the most out of life as he went along.

There is a great deal more in this view of the matter than people of means even suspect. Mr. Peabody was anything rather than a professional philanthropist. But he possessed a profound knowledge of the real worth of human life and of the springs of human enjoyment. He knew better than to give away a fortune after he had done with it, preferring wisely to expend it as he saw fit while it was yet his own. There is Mr. Tilden for an opposite illustration. One of the most astute lawyers himself, he nevertheless could not draw a will in which he proposed to found a free public library for the city of New York that was strong enough to hold against the contest of even distant heirs. How much better it would have been if he had given what he intended to give while it was still in his personal control. We advise wealthy people to heed so impressive a lesson, and to give what they have to give instead of merely leaving it.

A word from our medium, Mrs. M. T. Longley, dated Lake Pleasant, July 20th, reports that all things are promising well for the season of 1890, which is to open there next Sunday. Prof. and Mrs. Longley are now visiting friends in Western Massachusetts; while at the Lake they were the guests of Mrs. Dillingham-

MRS. HELEN STUART-RICHINGS Writes us from Somerset, Ky., July 19th: "I am steadily improving physically. The broken bones are in kindly Nature's care, and fast being restored to their normal condition. I shall begin a three weeks' engagement at Mount Lookout Camp, Tenn., Sunday, Aug. 3d."

Hon. A. B. RICHMOND made a pleasant call on Monday last at the Banner establishment, on his way to Onset Bay, Mass., where he is to speak on Saturday and Sunday next.

An interesting and appreciative sketch of the life-work of the late Dr. H. T. Child, of Philadelphia, Pa., will be found on our third

A recent number of the London Daily Telegraph reports the sudden development of healing pow ers in a young man in Boulassiers, near La Rochelle France. It is said he uses no formulas, simply placing his feet against those of the patient, moving his hands over the affected part, and the cure is complete. The crowds that looked to Lourdes for help are turning toward this new Bethesda; the halt, the blind and the lame are hastening thither to be cured of their complaints, and seldom fail to be healed. His popularity and the faith of the people in his ability is much enhanced by the fact that he charges nothing for his ser-

Mr. D. W. Hull informs us that, after a withdrawal of seventeen years from the Spiritualist lecture platform, he proposes to return to it, and now offers his services as a speaker upon Spiritualism, Liberalism and Nationalism; will also attend funerals. Mr. Hull will be remembered by many as an able advocate and elucidator of the Spiritual Philosophy, and as such will be welcomed back to his former field of labor. He can be addressed at Colfax, Ia.

W. H. Vosburgh, magnetic physician, of Troy, N. Y., will be located at George W. Seaman's Excelsior cottage, Lake Pleasant, through August.

#### Our Camp-Meeting List.

As published in these pages for some years, will be found in another column, and shows that the interest in these services has in no wise abated during the twelvementh that has

As this paper is always ready and willing to eport all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

#### Suggestions from Spirit-Life.

The following incident, one of many of dally occurence, is a good illustration of our indebtedness to unseen intelligences for directions given impressionally in matters of importance, at times when no solution of a difficult problem from earthly sources seems possible, and which cannot reasonably be attributable to what is termed "luck," "fortunate circumstance," coincidence," or other fabulous cause. It was something more than either one or all of these that led Mr. Conkling's daughter to recall to mind the one word of the many that contained the letter mentioned, and which were equally familiar to him in the daily routine of his earthly life,

The incident we allude to is going the rounds of the daily press, and is as follows: Among the effects of the late Roscoe Cenkling no will appeared among his papers, and it was suggested that a small box with a combination lock might contain the desired document. The administrator did not care to break the box, and every possible word which Mr. Conkling might have used in setting the combination was used on the lock, but without success. At last his daughter said her father was especially fond of words which contained the letter O pronounced with its long sound. She said her father would frequently utter the word Rome, dwelling particularly upon the vowel, and asserting that the word was one of the most fascinating in the language for him to hear. She suggested that he might have used that word in making the combination. The word was tried; it proved to be the right one, for the combination yielded to it, the box was opened, and within was found the short and simple will which Mr. Conkling had written many years before.

#### The "Supernatural" in New Orleans.

Striking demonstrations of spirit-presence have caused a state of intense excitement of late in the neighborhood of Napoleon Avenue and Laurel street. New Orleans. The phenomena occurred in a small one story cottage, inhabited by respectable people, Roman Catholics, and frequenters of St. Stephen's Catholic Church. They commenced July 3d, at which time, says The Daily States, the sheets on the beds, the pictures on the walls, the pieces of furniture in every room and the utensils in the kitchen began, at regular intervals, to dance about, exchange places, and leap from one spot to the other in a most astonishing and marvelous manner. The manifestations happen between 5 and 8:30 A. M. and 2 to 5 P. M. every

The only thing that satisfactorily accounts for these strange happenings, says the paper above-named, "is that they are the work of supernatural causes. Such a conclusion," it remarks, "in this enlightened nineteenth century, which scoffs at ghosts and spiritual apparitions, and which traces to jugglery, mechanism and electricity most of the occurrences which astonish the senses of man, may be smiled at, but the fact still remains that nearly fifty people say'they have actually been witnesses of what is above related."

National Encampment Week, G. A. R .- As we have before stated, the annual session of the organized Union veterans will be held in Boston the present year. A circular signed Thomas E. Barker. Chairman Committee on Information, and P. H. Raymond, Chief of Bureau, informs us that the following is to be the programme of exercises for the

Tuesday, Aug. 12th, Grand Parade. In the evening Grand Army and Woman's Relief Corps joint recep-tion in Mechanics Hall; admission by badge of G. A. R. or W. R. C. Wednesday, Aug. 13th, Meeting of the National Encampment at 10 A. M., in Music Hall, National Encampment at 10 A.M., in Music Hall, Winter street. Meeting of National Encampment, Woman's Relief Corps, in Tremont Temple, Tremont street. In the evening Grand Army Camp-Fire in Mechanics Building. Thursday, Aug. 14th, Continued sessions of the National Encampment G. A. R. and Woman's Relief Corps. In the evening a banquet to the delegates of the National Encampment and to invited guests in the Mechanics Building. Friday, Aug. 16th, Excursion by rail to Plymouth. In the evening Camp-Fire by Woman's Relief Corps at Tremont Temple. Saturday, Aug. 16th, Steamboat excursion down the harbor to Minot's Light, etc. A reunion of Naval Veterans will be held during the Encampment. Headquarters will be established

Washington and Union Park streets. All railroad lines, with the exception of the Trans-Continental (not yet heard from), have agreed to fares one way for the round trip from all points east of the Missouri River. The time limit for all tickets has been fixed at Sept. 30th

at the hall of the Kearsarge Association, corner

There will be established at all dépôts and principal hotels in the city booths, designated "G. A. R. Bureau of Information," the chief of which will be on Boston Common, near the West-street gate. Headquarters of all committees are at No. 2A Beacon street, Boston, where communications will receive the promptest attention.

A correspondent writes from Onset, Mass., as follows: "Mr. D. N. Ford (of this place), who was connected with Children's Progressive Lyceum No. 1, of Boston, for twelve years, (ten of them as conductor,) has been inspired to write a book on spiritual laws and principles. Those who have examined the matter, it is said, consider what he has written to be very interesting and instructive. The title of the work is: 'Born Again; A Romance of a Dual LIFE.' The work will be in illustration of the laws of magnetism, psychology and clairvoyance; it will contain some four hundred pages and be sold for \$1.00-ten cents extra when sent by mail. He has already had some eighty names sent to him for copies when issued. As soon as three hundred such orders have been received, the manuscript will be placed in the hands of the publisher. Those knowing Mr. Ford and his prominent work in Spiritualism in days gone by, will no doubt feel to make further acquaintance with him by the perusal of his book. His address is Onset, Mass."

Rev. John Brown, the energetic pastor of the estminster Church in Fall River, Mass., is waging an effective crusade in that city against the inaction of professing Christians, and by showing the state of ociety everywhere, and the pressing demand for the exercise of a practical Christianity, awakening an interest in reform movements that cannot fail to ultimate in good works. The Fall River Tribune of July 14th printed a discourse delivered by Mr. Brown the day previous upon "Christ in Society," in which he

said:

"It is all very well to tell us of the glories that await us hereafter, but some of us want a religion that shall give 'glories' now, that shall give us more hospitals for the sick, and more asylums for the insane, healthier and better homes, more opportunities for enjoyable living, better remuneration for labor, kind-lier treatment of workmen by employers, honest and fair dealing amongst buyers and sellers—in one word, doing unto one another as we would be done by."

The passing on of Dr. S. B. Bulkeley, which event occurred in the early part of this month, produced quite a vacancy in the ranks of the Spiritualists of Norwich, Ct., where he has long been known as a fearless, outspoken defender of the truth. An article commemorative of his life, from the pen of Mrs. Helen Stuart-Richings, will appear in our columns next

#### NEWSY NOTES AND PITHY POINTS.

Br Persons leaving the City during the summer mouths can have the Banner of Light mailed to any address free of postage three months by remitting fifty cents to Colby & Rich, O Bosworth street, Boston.

HAPPINESS.

This perfect love can find no words to say.
What words are left, still sacred for our use,
That have not suffered the sad world's abuse,
And figure forth a gladness dimmed and gray?
Let us be slient still, since words convey
But shadowed images, wherein we lose
The fullness of love's light; our lips refuse
The filtent commonplace of yesterday.
Then shall we lear beneath the brooding wing
Of silence what abiding voices sleep,
The primal notes of nature, that outring
Man's little noises, warble he or weep,
The song the morning stars together sing,
The sound of deep that calleth unto deep.
—Edith Wharton, in Scribner's.

The "often seen-never caught not-often-believed-in," veritable sea-serpent has just paid his respects to Nantasket, Mass. He was, as usual, between two hundred and fifty and three hundred feet long, dark in color, with a head about six feet in diameter-rose in loops above the water, and had the regulation tail: tapering, with a fin-like fringe. The bathing (?) season can now go on.

By a cyclonic storm, July 17th, many persons were injured, and much property destroyed in Eastern Pennsylvania-trees breaking like reeds in the tempest.

Physician (who thinks his patient, a college profess-or, more in need of recreation than drugs, but has written a prescription for a mild tonic)—"Here is a prescription, Professor, but what you need is a good hearty laugh." College Professor (glancing at the pa-per)—"Ha! ha! ha! Ho! ho! ""En? What are you laughing at?" "Your Latin."—Ex.

Boston's poet preacher, the Rev. H. Bernard Carpen ter, passed suddenly to spirit-life at Sorrento, Me. July 17th. (Apoplexy is the suspected cause of his

There is a good lady in South Burlington, remarks an exchange, of whom it is said that she has never been idle a single minute since girlhood. Whenever she sits down she has some work in her hands, and even when she is asleep she knits her brows.

A special Commission, appointed by the Province of Ontario, was in Boston the present week on its tour of investigation and inspection of penal and reforma-

First Joke—"What is your nationality?" Second Joke—"I really don't know. When I am published in England or America I am 'taken from the German,' and when I am published in Germany I am 'taken from the English.""—Munsey's Weekly.

The Western Union building in New York was badly damaged by fire, July 18th, and the telegraph system of the country much demoralized in conse quence. All right, now.

Paris has the influenza.

A Kansas doctor recently reported to his medical society a case of lead polsoning, which he attributed to the patient's habit of putting the end of his lead pencil in his mouth.

This is the way the government proposes to add the star of Idaho to the national flag:

Ninety-five cremations have already taken place in the Crematory at Cincinnati, O. This Crematory has been built only two years.

That soil is fatherland which feeds us best.—Aris-

APPLE POULTICE.-In the Hotel des Invalides at Paris, an apple poultice is used commonly for inflamed eyes, the apple being roasted and its pulp applied over the eyes without any intervening substance.

A BOSTON LULLABY. Baby knows the laws of nature Are beneficent and wise; His medulia oblongata Bids my darling close his eyes.

And his pneumogastrics tell him Quietude is always best When his little corebellum Needs recuperative rest.

Baby must have relaxation, Let the world go wrong or right—Sleep, my darling, leave Creation
To its chances for the night.
—James Jeffrey Roche, in Pilot.

The New Orleans Picayane would have the present litter of "ocean greyhounds" remember that "steamers trying to break a record are always in danger of breaking a shaft."

Dr. O. W. Holmes has n't lost his happy faculty of putting things. His remark that a callus on the palm confers no better claim to fair treatment than a furrow in the forehead and an aching in the brain, is something that will live.—Herald.

How the dusky African is being "converted" can be imagined when during one week at Madeira, where many (but not all) ships going to Africa touch, the following amount of liquors was declared "prescut," rep-

resenting \$5,230,000: 36,000 barrels of rum. 24,000 butts of rum. 800,000 demijohns of rum. 960,000 cases of gin. 30,000 cases of brandy.

28,000 cases of Trish whiskey, 30,000 cases of Old Tom. 15,000 cases of abstath, 40,000 cases of vermouth.

Speaking of brief names, there is a family in France named B, one in Belgium named O, a river in Holland called the Y, and a village in Sweden named A.

The Queen's crack regiment of grenadler guards, having been invaded by socialistic recruits, and having revolted against the government orders, has been sent to Bermuda. Socialism, it is said, is also permeating the London police to a great extent.

San Salvador and Guatemala-so it is reportedhave had their first round in the new war: Though some deny the alleged battle.

The European crops have been sadly damaged by wet weather; and Ireland is threatened with a potatoe famine.

DRESDEN, July 20th, 1890.—The Nachrichten says that Prince Bismarck. In an interview, emphatically declared that he had no desire to return to office, as he was now too old to assume the cares of State.

"Papa," said a talkative little girl, "am I made of "No, my child. If you were, you would dry up once in a while."

[ENGLISH TEACHING IN GERMANY.]—Prof. Goldburgman.—'Herr Kannstnicht, you will the declensions give in the sentence: 'I have a gold mine.'" Herr Kannstnicht.—'I have a gold mine, thou hast a gold thine; he has a gold his; we, you, they have a gold ours, yours or theirs, as the case may be." Prof. Goldburgman.—''You right are; up head proceed. Should I what a time pleasant have, if all Herr Kannstnicht like were!"—Chicago Light.

Florist (to committee)-" You want an appropriate floral design, do you? What was the decedent's business?" Spokesman - "He was an attorney." Florist-" How would something in the shape of a lyre strike you?"

BOIL IT DOWN. When writing an article for the press,
Whether prose or verse, just try
To settle your thoughts in the fewest words,
And let them be crisp and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

At the beginning of the year it was estimated that

power companies, \$300,000,000; electrical supply companies, \$100,000,000. There is no doubt that another year will show \$1,000,000,000 invested in electrical industries.

Stanley is recovering his health.

When a white man helps himself to an Indian's land, the Indian has a claim, but the white man has the land; the white man usually gets settled long before the claim does.—Indian's Friend. True, every word!

The woodpecker has a three-barbed tongue like a Fijian's spear, with which it draws out the worm which it has excited by its tapping. The clam feeds with a siphon, and the oyster with its beard. The tapeworm has neither mouth nor stomach, but just lies along and absorbs the already digested food through its skin.

Sofia is reported to be again in the flery throes of revolution.

#### National Conference of English Spiritualists.

Our English correspondent, Mr. J. J. Morse, sends us a report made by him of a Conference of Spiritualists held in the Cobperative Assembly Rooms, Downing street, Manchester, on Sunday, July 6th, at which upward of fifty societies and towns were represented.

upward of fifty societies and towns were represented. The morning session was opened at 10:30, with Mr. J. Lamont (Liverpool) in the chair. After a hymn by the company and an invocation by Mrs. Britten, the Chairman congratulated the company present on the success that had crowned the labors of the committee in getting the Conference arranged. While other attempts at organization had done their part, none had entirely failed. All had been stepping-stones to success. The present gathering was full of profound significance. It meant unity, order, fraternity. Each of us had a power for good, and each working for all, success would ultimately crown our work.

The Secretary's report upon correspondence and delegates being called for. Mr. J. B. Tetlow, Honorable Secretary (Pendleton), announced that he had received letters of warm sympathy from the societies at Keighley, Leeds, Barrow-in-Furness, Peckham and Preston. In all the committee had received over two hundred letters, ninety five per cent. heartily approving the movement now in hand.

Resolutions being in order, Mr. J. J. Morse offered the following:

Resolutions being in order, Mr. J. J. Morse offered the following:

\*\*Resolutions\*\* that this assembly of representative Spiritualists considers that an annual movable conference of the Spiritualists of Great Britain and Ireland is a necessity of the present position and importance of our movement.

Mr. Morse then gave a brief historical summary of conferences held in 1806-78-9 in Darlington, Newcastle-on Tyne, London, and Manchester; in 1872 in Darlington; in 1873 in Liverpool; and in 1880 in Manchester. At the time of the first Conference the public presentation of Spiritualism was in its infancy, and but few societies existed. At the present time upward of one hundred and thirty public assemblies are held every Sunday. The interests committed to our care are vast, and increasing in importance every year. Mutual counsel is more and more required. Experiences need to be exchanged, commented upon, and their lessons applied. An animal gathering of representative people could deal with many things pertaining to the good order of our Cause, in a way that would carry conviction and force.

Dr. William Britten (Manchester) seconded the resolution in a few earnest remarks, and Mr. W. Johnson (Hyde) supported it with an earnest and effective plea, urging that the closer societies are united the greater the support they obtain, and the more and better work they can do.

Mr. James Robertson (Glasgow) warmly supported the resolution, as did Mr. R. Wortley cloudon), who laid strong emphasis upon the value of union and unity.

Mr. J. Armitage (Batley) desired to see such union

laid strong emphasis upon the value of union and unity.

Mr. J. Armitage (Batley) desired to see such union accomplished. By it a moral power would be developed that would check the presence of unprepared advocates upon our platform, and enable socielies to work with each other for the common good.

The resolution was unanimously adopted.

Mr. H. A. Kersey (Newcastle on Tyne) then offered a resolution, the purport of which was that circles for communion with the spirit-world should not be held sunday evenings, for the reason that they tend "to draw off the interest of Inquirers and Spiritanlists from the Sanday evening public services." After discussion the resolution, slightly amended, was adopted. The afternoon session opened with singing by Miss Maud Walker of "Gates of the West." Mrs. E. H. Britten presented the following:

\*Resolved.\* That the time has come for a greater unanimity

Resolved, That the time has come for a greater unanimity of ophtion concerning the fundamental basis of our philos ophy, so that the terms spiritualism and Spiritualism may be associated with an accepted and definite significance.

be associated with an accepted and definite significance.

Mrs. Britten urged that Spiritnalism is a religion founded upon fact. It places our immortality in the arms of certainty. It urges that we come from the source of all spirit—God. It is not a bellef, it is knowledge. She had tested the creeds and found them wanting. It is the science of spirit, and it is necessary that there be some accepted basis that, as Spiritnalists, we can accept. Spirit-communion, the Fatherhood of God, and the Brotherhood of Man, are our foundations.

The resolution being seconded by Mr. Newton and remarked upon by Messrs, Kitson, Kerr and Bush, was adopted without opposition. Mr. W. Johnson offered the following:

\*Resolved.\* That the position of spiritual societies and

He forcibly urged that our rights were ignored by

He forcibly urged that our rights were ignored by the state of the law, as it stands to day, for mediums might be haled before the courts under laws that were never intended to apply in such cases. Mrs. Britten seconded the resolution, which, after Mr. Morse had supported it with a few timely remarks, and a reference to the Statutes under which proceedings could be taken, as referred to in "M. A. (Oxon's)" pamphlet upon "The State of the Law as Affecting Public Mediums," was adopted.

Mr. E. W. Wallis, Manchester, next moved. That considering the number and importance of Spiritual ist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-queenment of freedom of action. Mr. Wallis accompanied this statement with remarks in its support. After being cordially seconded by Mr. J. Graham (Tyne Dock), and an earnest speech being made in favor by Mr. A. Kitson, who heartly endorsed the resolution, it was carried by acclamation.

carried by acclamation.

It was then voted that the next year's Conference Committee be requested to gather the opinions of societies, representative workers and Spiritualists upon such subjects as are suggested in the foregoing resolutions, and report thereon at the next annual meeting.

ing.

The Conference then proceeded to elect as a Committee, to carry out the purposes of the above resolution during the next year, those who had constituted the protem. Committee that had convened the present Conference. The next Conference is to be held at Bradford, the first Sunday in July, 1891. Mr. J. Lamont was unanimously elected President of the Conference Committee for the ensuing twelve months. Votes of thanks were passed to the members and Secretary of the Committee for their able services, after which the Conference adourned.

the Committee for their able services, after which the Conference adjourned.

The day's proceedings closed with a public meeting, which was attended by a very large audience, and the proceeding at which consisted of short addresses from Mrs. E. H. Britten, J. J. Morse, E. W. Wallis, J. B. Tetlow, J. Armitage, W. Johnson, H. A. Kersey, and other prominent workers and advocates, interspersed with vocal and instrumental nuisic. with vocal and instrumental music.

### Movements of Platform Lecturers.

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

Dr. H. A. Lamb, of Portland, Me., is commended to Spiritualist Societies as an able lecturer upon astronomy, and other topics, by J. M. Buzzell, M. D., of that city.

Mrs. Florence K. Rich will visit Onset Bay camp on or about July 25th for two weeks. Will be at Cassadaga Lake Aug. 17th. A. E. Tisdale will answer calls for fall and winter months. Societies wishing to secure his services may address him at Merrick, Mass.

Miss Emma J. Nickerson has been lecturing in Chi-

raiss manua. Nickerson has been lecturing in Chicago to good acceptance, says a correspondent; and after her work in Indiana the Indianapolis Association of Spiritualists adopted a sories of resolutions endorsing her and her platform services.

J. Frank Baxter will render camp service from Saturday, 20th inst., to Wednesday, July 30th, at Sunapee Lake, N. H. His work at various camps will then continue till the middle of September.

wednesday evening, July 16th, at Onset, Mrs. Carrie E. S. Twing held a private test circle, which was conspicuous for the interest and careful investigation manifested by those present. She will until Au. 8th give private mechanical writings, when she goes to Lake Pleasant and Queen City Park.

Mrs. S. Dick, who has been before the public as a trance sneaker for over twenty years, would like to

trance speaker for over twenty years, would like to make appointments to lecture and give platform tests. Address BANNER OF LIGHT office, Boston. Mrs. Dr. Steers has, we are informed, returned to Boston for a few months, and will be pleased to meet her old felends at Sulte 2, Hotel Glendon, 25:

Frank T. Ripley will commence his fall and winter engagements at Plymouth, Mass. Societies desiring a lecture and platform test medium can arrange for such meetings on liberal terms by addressing Mr. Ripley at 9 Bosworth street, Boston, Mass.

HORSFORD'S ACID PHOSPHATE MAKES DELIabout \$000,000,000 was invested in the electrical industries. The telegraph companies had \$120,000,000; telephone companies, \$80,000,000; electric lighting and l

Spiritualist Camp-Meetings for 1800. The senson of out-of-door gatherings on the part of the believers in the New Dispensation is drawing night and the reader will find subjoined a list (as far as yet announced) of the localities and time of session where such convocations are to be held.

ONSET HAY, MASS.—The Fourteenth Annual Camp-Meeting at this place commonced its sessions July 13th, to close Aug. 24th. Trains leave Boston for Onset at 8:15 A.M., 9:00 A.M., 1:00 P. M., 2:30 P. M., 4:09 P. M. Sundays only at 7:30 and 8:15 A.M. Provincetown for Onset liny at 6:45 A.M., and 2:10 P.M. Leave Middleboro for Onset at 8:10 A.M.

LAKE PLEABANT, MASS.—The Seventeenth Annual Con-vocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasunt, Montague, Mass. (on the Hoosac Tunnel route), July 77th to August 11st.

LOOKOUT MOUNTAIN, TENN.—The Seventh Annual Moeting will be held at this place (near Chattanooga) July 5th to August 31st.

QUERN CITY PARK, VT.—Meeting commences August 3d and continues to Sept. 14th, inclusive. VERONA PARK, ME.—Meeting opens August 17th. CASSADAGA LAKE, N. Y.—The Eleventh Annual Meeting commences July 26th and closes August 31st. Mississippi Valley Spiritualist Association.— The Eighth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 3d, to close August 31st.

August 31st.

PARKLAND, PA.—Meetings commenced June 28th, to continue to Sept. 12th.

Variable Park Mass. July CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 13th to 27th, inclusive.

HASLETT PARK, MICH.—Meeting commenced July 24th, and closes Sept. 1st. NIANTIC, CT .- Meeting opened July 10th, closes Sept. 10th. ETNA, ME.—The Camp-Meeting will commence the last Friday in August, and continue ten days.

SOUTH HAVEN, MICH.—Meeting commences Aug. 8th-rlosing Aug. 18th. TEMPLE HEIGHTS, ME.—Meeting commences Aug. 10th and closes Aug. 24th. SUNAPEE LAKE, N. H.—The Thirteenth Annual Meeting commences at Blodgett's Landing, Newbury, N. H., July 27th, and closes Aug. 24th.

SARATOGA.-Visitors can find fine accommodations at "The Home," 26 Clinton street. J. W. Fletcher, Manager.

The labors of the Royal Commission on Vaccination are expected to extend over another year. The Sheffield outbreak has been carefully sifted, and the Commissioners will shortly proceed to deal with the case of Leicester, which is the stronghold of the opponents of vaccination.—Manchester (Eng.) Examiner, June

Elegant accommodations. Reasonable prices J. W. Fletcher, Manager.

#### Subscribers' Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

#### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF BRALTH. A Progressive Family Health Magazine. Published monthly in New York. Single

opy, 10 cents. THE CARRIER DOVE. Hinstrated. Published monthly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

all Departments of Literature. Monthly. Single copy, 10 cents.

Religio-Philosophical Journal. Published weekly in Chicago, Ill. Single copy, 5 cents.

The Watchman. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

The The The Fareer. Published weekly in New York. Single copy, 8 cents.

The Heialddoff Health and Journal of Physical Culture. Published monthly in New York. Price 10 cents. The Phonilem of Live. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colvilie. Single copy, 10 cents.

10 cents.
THE THEOSOPHIST. Monthly. Published in India. Single Meants

THE THEOSOPHIST. BOOKING. A STATE OF THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnail. O. Single copy, 5 cents.
ALCYONE. A Semi-Monthly Journal devoted to the Phonomena and Philosophy of Spiritualism. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 2.7-16 inches.

The Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

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

### SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail.

If July 5.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 5. 13w\* July 5.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of

To Foreign Subscribers the subscription price of the BANNER of LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

### ADVERTISEMENTS.

OBESITY SAFELY CURED by one who HAS BERN a fellow-sufferer. Dr. Edith Berdan, 113 Ellison St., Paterson, N. J. Send stamp for information.

#### MRS. WEBB, Astrological Medium FROM NEW YORK,

ONSET, MASS., uhtil Aug. 5th; LAKE PLEASANT, Aug. 6th until Aug. 20th. Readings, \$2.00. July 26.

### MRS. DR. STEERS. Medium and Chairvoyant Physician. CHRONIC and Nervous Diseases successfully treated. Saile 2, Hotel Glondon, 232 Columbus Avenue, Boston. July 28.

NOTICE. MY House, "Ploneer Cottage," at Temple Heights Spirit-ual Camp-Ground, Northport, Maine, will be open for Boarders Aug. 1st, 1890. Will make it a Happy Home. J. N. STEWART, P. O. address Beifast, Mo. 2w July 23.

A STROLOGY. - Would You Know the A Future? Accurate descriptions, important changes, horoscope and ndvice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, July 26. 1w 67 Revere street, Boston.

### DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

Prepared under Control of an Anolent Band.

LIXIR OF LIFE TONIC AND NERVINE.

—Warranted the most powerful invigorator. Regulator, Furfiler. Restorer and Conservator of the Blood, Brain and Nerve Forces. The first dose will convince you of its value in Fromature Decay of Body or Mind, or Goneral Debility in either sex. Highest Testimonials. Try it. Bl.W per bottles six bottles for \$5.00.

BELAGOD. KIBNEY AND REHEUMATIO HEM. Development of the cure of the unmatism, Nouraigia, Berofula, Heart Disease, Kidney and Urinary Compiniants, Blood Disorders, and all Malarial, Mercurial, Syphillite, Neuraigia and Rheumatic Pains in the Norves, Boines and Muscles. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.

OFLERENE. — The great nervous Dyspepsia, Hysterfa, Ovarian Neuraigia, Nervous Dyspepsia, Hysterfa, Ovarian Neuraigia, Nervous Dyspepsia, Hysterfa, Ovarian Neuraigia, Nervous Conditions. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

SUM per bottle.

OLIMAX OATAREM OURE.—Anti-Microbe Inhaler and Shuff combined. Gives immediate relief in Catarrh, Asthum, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents.

THROAT AND LUNG HEALER will cure any Cough, if taken in time. Greatest value in La Grippe. \$1.00 per bottle.

DYSPERSIA TABLETS.—56 cents per box.

FILE HEMEDY.—A sovereign remedy. 50 cents per box.

THE RESERVE WATER -- 8.00 per bottle.

SEA-MOSS HAIR TONIC -- 81.00 per bottle.

SEA-MOSS HAIR TONIC -- 80 per botz.

PSYCHO-HYGIENIC PILLS. -- 8 pectally magnetized for Health and Development. 80 cents per box.

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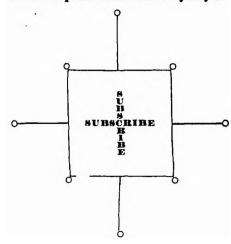
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### Message Department.

Distributed in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

Luctures of inquiry in regard to this Department must be addressed to Colny & Righ, proprietors of the Banner of Light, and not, in any case, to the mediums.

#### The Free-Circle Meetings

Held at this office have been suspended for the summer. They will be resumed on Tuesday, Sept. 9th.

#### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley

Report of Public Séance held April 22d, 1890. Spirit Invocation.

Spirit Invocation.

Oh! thou Supreme Intelligence, thou Spirit of all Life, of all Wisdom and Truth, we draw near unto thee at this hour to offer up the aspirations of our lives, to bow before thee in homage, acknowledging thy power, recognizing thy wonderous skill, and seek ing to comprehend something of the majesty of thy law, of the great and wondrous force of thine eternal being. Oh! thou Infinite Soul, whose law is love, whose ways are just and kind, we, thy children, de sire to learn of thee and of thy ministering angels, who read the secrets of the universe and understand the mysteries of life. May they be sent to us as teachers of great truth and knowledge, as guides that shall lead us onward over the hills of thne and experience, opening before our view vistas of understanding and discipline which shall inspire and expand our lives. Oh! may we come into close communion with those bright and holy evangels of light who go forth to minister unto the world. May we receive from them such sympathetic instruction and ministration as will indeed inspire our own hearts with a new thought of life, as will draw forth from the founts of our own being a song of great joy and gladness that we are here and that life is ours, now the founts of our own being a song of great joy and gladness that we are here, and that life is ours, now

gladness that we are here, and that life is ours, now and forevermore.

We behold the glories of the heavens spread out before us from hour to hour, and we read among the marching orbs of space a lesson of thy great and eternal handiwork. We listen to thy voice surging in the breezes that play around us from day to day, and we behold thy smile in the brilliant sunshine that streameth across our path. We know, oh! our Father, that thou art everywhere, that thy spirit of power, of love and of wisdom dwelleth just as truly in the heart of the atom beneath our feet as it does in the bosom of the glowing star above. We realize that thou art the parent of all existence, the sum and substance and spirit of all things; we behold thee on every hand, yet we would understand more of thy nature, realize more of our kinship to thee, and come into closer har mony with the vast intelligence of all life that pulsates around us from age to age. To this end, oh! our Father, we would learn of thee through thy ministering spirits, and hold communion with intelligence of the like our learn detection of the like our learner our learne iscering spirits, and hold communion with intelli-gences of the diviner life that come to us from day to day. We ask thy blessing, and the blessing of all pure spirits, to rest upon each one now and hence-forth. Amen. istering spirits, and hold communion with intelli

#### Questions and Answers.

Controlling Spirit.—Your questions are now in order, Mr. Chairman.

QUES.—[From one in the audience.] What evidence have we that families will be reinited in the spirit-world, since we know that our loved ones who have passed away have been progressing and advancing into higher spheres? Will not every one have to learn the same and start from the same sphere? If so, will not our loved ones be living beyond us when our time comes to pass over ?

Ans. The highest evidence that you can have of reinion with friends in the spiritual world, or of any condition of life in that other state of existence, is that testimony which is brought back to earth by those who have passed beyond the portals of death. Spiritual-ism has come to the world with its messages, its revelations, and its truths; it has come in the names of the dear ones of the countless households on earth who have laid down the physical form and have entered that other state which we call immortality. These spirits assure their earthly friends that they have assure their earthy friends that they have been met and welcomed on the other side by such kindred souls as had preceded them from this world, and that the lessons they have learned and the information they have gained in the spiritual world tend toward the promise that they too, shall be ready and competent to meet and welcome the friends whom they left on earth, when they are called to lay down the physical form. This is the message brought to you by returning spirits.

And you are also told that your loved ones are not standing still in point of information and progress, but that they are constantly in the spiritual world) learning something new, passing from point to point of observation and acquired information, and taking up something higher and better for the outworking of their personal energies, for the expansion of their mental na-tures. This is very true, for no soul stands still except the one who will not learn, who cares not to gain information or to pass on ward. The soul that is eager in its search for knowledge is supplied with instructors, with opportunities for gaining knowledge, with facilities for expanding the mental nature, and

therefore it is passing onward from year to year. This, however, does not militate against the fact of the reunion of friends on the other side. It rests very much with one's self what position he will occupy and what will be his status in the spiritual world. If on earth he has a craving for knowledge, if he desires to learn and to understand the principles and the mysteries of life, that same craving will continue with him when he passes from the body. Possibly while here he does not have the on portunity of gaining an education, of expanding his mental nature through research and ing his mental nature through research and study, and he feels cramped and limited through all the years of his earthly life; but when the physical environments are removed from his spirit he will gain the opportunities and the facilities for which he has longed, and as information begins to crowd in upon him his soul grows more eager in his search, his inner perceptions quicken, so that he can take a vital hold of the knowledge that appeals to his mind; therefore he will not be

long in starting out upon the progressive road.
"But," you will say, "that may be, and yet our friends who passed on before us have the advantage, inasmuch as they started, perhaps, many years in advance of ourselves upon this upward road." Yet think of the social sentiment, of the affectional nature that belongs to humanity, and reason, just a moment, with yourselves. Here you have the child, starting out upon its earthly career, knowing but little of the rudiments of physical knowledge; and yet, although the parent is so far in advance of the child in experience, in actual information, in knowledge of the world, he does not wish to leave that child and pass away to another planet, or to some foreign country of this world, and allow the child to struggle along alone in its search for knowledge; on the contrary, he guides the footsteps of the little one; he trains the growing, searching mind; he gives assistance in the pathway of knowledge, and constantly serves as a helper and guide to the unformed mind, until by-and-bye, through the processes of unfoldment and exent, of the affectional nature that belongs to guide to the unformed mind, until by-and-bye, through the processes of unfoldment and experience that come to the reaching mind, through the lessons gained by way of college or academy, and by instruction afforded by wise and learned tutors, the child expands into the youth, and the youth into the man of maturer age, himself perhaps having grown to be a skilled workman, a learned mind, one who can himself instruct those that are to come after him. But he does not discard his parent, nor the parent discard the child; they are glad to be in association together; there

help to that companion, nevertheless, while the other may become skilled or well informed in certain directions which the first has not attained, and he will prove a helpmate to his friend. Where the law of reciprocity is at work between mind and mind, the law of spiritual affinity is also in operation; spirit meets spirit; they love to associate together; but where there is no spiritual sympathy, no soul affiliation, there may be no relinion, even though two spirits thus separated dwelt in the same family when upon earth.

Q.-[From the audience.] It being a recognized fact that mankind is, on general principles, governed by organization and surrounding circumstances, is man in any degree a morally responsible being? If so, why? If not, why not?

A .- To our mind man is largely a responsible being. We admit that man is to an extent a creature of circumstances; that he is hedged about by conditions over which he has no control; that there come into his existence, and are even working through his organic system, certain environments, certain conditions that have been inherited, that have come through a long line of ancestors, and over which he cer-tainly could not personally have had any con-trol; but none the less to our mind is man a responsible being. Not that he is accountable to any arbitrary, individualized power, supreme and omnipotent, which stands ever outside of human life, judging by its own scale and stand-ard of judgment; but human life has its own ard of judgment; but human life has its own unerring laws, and it is subjected to these laws, no matter by what name you designate them. Within the human breast there is an unerring law of judgment. From whence it comes it matters not; we know that it exists, and that it is inexorable in its standard of judgment; it is accusing, and it is commendatory, just as the case may be. Man is so made up that this law of judgment is an integral part of his nature; he cannot evade it, however he may turn, whatever his position or his condition. Then is he a he cannot evade it, however he may turn, what-ever his position or his condition. Then is he a responsible being, born with these inherent laws of his nature, which cannot be violated without paying the penalty. We may find one circumscribed to a marked degree; he is unable to express much of that portion of his nature which he feels welling up, and leading him out to brighter pathways and

portion of his nature which he feels welling up, and leading him out to brighter pathways and nobler endeavors, and because he is so situated he feels himself cramped and limited. Under these circumstances the man may be strongly tempted, and he may do wrong. Looking at the matter in this light, you may say: "What right has any one to hold him accountable for his misdeeds? Situated as he has been, how could he have done otherwise than to have committed that wrong?" But it is not for any personal tribunal to hold the man accountable; it is this unerring law of which we speak that declares that to a certain extent man is a free moral agent, that he has within himself tutors declares that to a certain extent man is a tree moral agent, that he has within himself tutors and guides pointing him on in the right direc-tion, and if he does not struggle manfully to gain the right, to gain a supremacy over wrong, then will he hold himself responsible in the byand-bye. If he does struggle bravely and un-ceasingly, and then circumstances are too strong, and he is swept down the current of istrong, and he is swept down the current of wrong-doing, he will not be held as strongly accountable nor will his penance be as great as if he had willfully sinned, or allowed himself easily to be overcome. He who tries and tries again to do right, and who, even though he sometimes fails, does not lie despairingly down under the failure and say: "It is of no use, I am fated to be thus and thus," but rather strugdes un again and says within his soul" I will les up again, and says within his soul "I will do my best to overcome this wrong," will not judge himself so harshly as must, in the com-ing time, the soul that has been supine in its

ing time, the soul that has been supine in its indifference to right and justice and order. But you say: "Here we have men and women who cannot help doing wrong, and who should not be held responsible." But the laws of our land hold these people responsible, just as much as if they were well circumstanced, and could as well as not resist the evil and triumph above it. And this is necessary for the protection of society, and even for the elevation and reformation of the criminal himself, for were he allowed togo on unrestrainedly in his wronghe allowed to go on unrestrainedly in his wrong-doing, even though he could not, in spite of his struggles, help doing this evil thing, then in-deed would society be culpable for permitting a human being to delve in degradation, when it is in its power to remove such from the

temptation.
On the other hand, it is necessary that inno-On the other hand, it is necessary that innocent people may be protected against the depredations of the wrong-doer. He must be held responsible for his acts, at least to a certain extent; he must be restrained from his wrong-doing, so he shall not perpetrate evil against his kind, or even against himself. It is an inherent law of right within the human breast that good shall ever strive to be uppermost and to control evil. This will be found to be the ultimate result, whether in judiciary life in your communities, in your social circles, or in humanity itself; and in the spiritual world man will not be found held accountable to any high tribunal of arbitrary power, although there are spiritual magnetic forces which will hold the wrong doer there in restraint, just as there are physical forces here to overcome the criminal. The greatest sense of accountability, the strongest bar of judgment, the accusing power of all, will be found within the human soul itself, when it comes to face its own life.

Q.-By A. D. Wheeler, Westboro', Mass.] If it is true, as Spiritualists assert, that we hold conversation with the departed in sleep and dreams, why do communicating spirits so seldom

A.—We do not know that it is necessary for communicating spirits to tell the friend on earth of the experiences which that friend has had during the hours of slumber, because there had during the hours of slumber, because there is no particular evidence which the spirits can bring to substantiate the statement. A spirit may come to you and say: "Last night, during your hours of sleep, you visited us in our home beyond; we entertained you gladly, and escorted you to various points of interest in our neighborhood, all of which was highly gratifying to you;" but on your trying to think you cannot remember any circumstances of the annot remember any circumstances of the kind. Or the memory of your dream may be fragmentary; you cannot bring its points of interest together, so as to make a picture in your mind, and you say: "I have no recollection of any such experience." Now it is true that at times the spirit, while encased with the physical form, can so far detach itself from outward life as to enter into companication.

the physical form, can so far detach itself from outward life as to enter into communication with its departed friends, and sometimes even visit the spirit-world and behold scenes of interest there, but it is not often possible for the spirit, on its return to the physical life, to bring with it a substantial remembrance of that which has taken place.

You do not always visit the spirit-world in your sleep; you do not always even see your spirit-friends. Many, many times your dreams are of a physical origin only; they belong to the material life. The brain during the hours of slumber may have started off in a new direction in its operations; it is busied over the rection in its operations; it is busied over the events of life belonging entirely to this out ward plane, and you are not at all en rapport with the spiritual world. Many times the physical organism is disconcerted; it is not particularly healthy; its vital forces have waned; its nerve-forces are out of balance, and the system of nature is seeking to restore the equilibrium, to bring back the vital forces the equilibrium, to bring back the vital forces to the debilitated frame; therefore you are disturbed by strange, incongruous dreams, which you cannot understand. And it is no wonder! They have nothing to do with your mental, intelligent life; they have nothing to do with the spiritual life of your departed friends. These atoms, forces and elements of your nature are set in motion and commotion by the efforts of Mother Nature herself to reby the efforts of Mother Nature herself to re-store vitality to your frame, and to equalize the forces of your mental and physical life.

parent, nor the parent discard the child; they are glad to be in association together; there is a bond of love and sympathy between them which quickens the minds of each, so that he who gains information is ready to impart to the other; both may grow upon the same plane, and unfold spiritually to the same degree.

Those who are bound together by the ties of spiritual relationship will find reunion on the other side. The law of association, the law of spiritual attraction, will draw them together; there will occupy a plane of life through which

to external conditions are mediumistic, but the mediumistic qualities of their natures may not be unfolded to a sufficient degree to make them responsive to the vibrations and the encroachments of spiritual intelligences. Why this is so we may not be able to state to the satisfaction of your correspondent, but we know that it is a truth.

There are many mediums highly responsive to spiritual intelligences, susceptible to the approach of disembodied spirits who desire to manifest intelligibly to earth-life, who are not at all susceptible to the mesmeric influence or control of mortals. Many of our mediums who may stand before you and voice the sentiments and ideas of excarnated spirits may be submitted to the operation and experimentation of strong mesmeric power on earth may be submitted to the operation and experimentation of strong mesmeric power on earth time and again, and yield not one whit of their individuality to the mesmerist. On the other hand, there are many susceptible individuals on earth who readily yield the control of their individuality to the mesmerist, so much so as to respond in thought and act to the will of the operator, and yet who have never been controlled or revented readily an excent adaptivity.

operator, and yet who have never been controlled or psychologized by an excarnated spirit; that is, so far as they know.

And yet again we find that many of these susceptible individuals are, in a measure, influenced by excarnated spirits, only that they are just as likely to be influenced by incarnated spirits on earth as they are by those who come from another world. They may not be entranced and repeat rerbatim the words the spirit-intelligences impress upon their brains, spirit-intelligences impress upon their brains, but none the less they are frequently influ-enced to respond to the will of those spirits who come about them, none the less are they mesmerized to give speech to words coming into their minds which are dropped there by into their minds which are dropped there by unseen attendants. They do not know that this is spirit-influence; they have no idea that they are mediums, acted upon by invisible workers, but none the less is this true. There are some who, while easily psychologized by a mesmerist on earth, are not influenced by excarnated spirits, and such, if they desire mediumistic unfoldment, should seek for it, should sit quietly and patiently, month after month, if necessary, bringing into their homes such congenial and magnetic force and associations as sympathetic friends will give, and we doubt not if this course is continued patiently and persistently the evidences of mediumistic unfoldment will at last be presented.

Q.- [By "Truth-Seeker," Amherst, Mass.] Can a spirit making the acquaintance of a person still in the body, after passing out himself, perceive unmistakably the affinity (if there is such) between the embodied spirit and himself? And would it not be advisable for the one still in the cart hife to avoid torming the area. the earth-life to avoid forming ties and associa-tions which might be confusing in spirit-life afterward?

A .- Ties and associations that are really formed that belong to the interior life of in-dividuals are not confusing in spirit-life. Those ties and associations that belong only to the physical existence will, after the spirit that has formed them has arisen out of the physical environment and its conditions, have ceased to be. Those ties and associations exceased to be. Those ties and associations existing between a spirit on earth and a departed friend, which are formed of sympathy, of affection and kindly feeling, are not easily dissolved; indeed they are never dissolved, for they are those which link the spirits together.

We find here two friends closely united, holding perhaps the sweetest and dearest relationship and association it is possible for two

tionship and association it is possible for two human souls to hold. One passes from the body, the other remains on earth. The spirit who has left the outward form will be drawn into vital association with the friend on earth, and the link binding the two together will be plainly visible, as a ray of brilliant light streaming from one to the other. This associ-ation, this love and sympathy belonging to the spirit will not fade away, whatever the condiions may be which come to the mortal friend. It may be necessary for the one on earth to pass through spiritual experiences in order to round out his own interior nature, in order to expand the inner life and make it more humanitarian, more progressive, more full of love and sympathy and of spiritual activity; and so he may form associations, enter into companionships and pass through disciplines with other friends on earth with which possiwith other triends on earth with which possi-bly the spirit-friend may have but little affilia-tion; but by-and-bye the earth friend will put off the physical garb and enter upon the im-mortal state; he will be able to see himself, to realize his true stage of growth, and as he ad-vances out of the physical environment, such vances out of the physical environment, such associations and companionships as have done their work, as were necessary for the outward life, but do not belong to the spiritual, will drop away and he will come to his own; those associations that belong really to his interior life he will take up on the immortal side.

Q.—Is there not more than one soul in the universe who would be perfectly fitted for one other

A.-We are taught by the highest instructors that we know anything of, that man, or human nature, is created dual; that each soul has a counterpart soul, so that the two make up a counterpart soul, so that the two make up a perfect union or complete whole. Spirit, through its various grades of unfoldment, may gain certain experiences of companionship, but we are taught that ultimately, when the soul has passed through its various stages of discipline and of growth, it will become fitted to bland with that other soul constants. blend with that other soul or counterpart so os to form a complete union. Now if this be true we cannot affirm that there is more than one soul perfectly fitted to some other one soul. Yet we find companionships and associations formed, not only on earth, but in the spiritual world, in parts of that other life where its inhabitants are yet seeking for experience and discipline in order to unfold the more perfect nature: beautiful beings come more perfect nature; beautiful beings come into association together, and to all intents and purposes supply each other with those elements and magnetic forces that are necessary to assist in the unfoldment process.

For instance: we take the earth with which

you are familiar. We are obliged to make use of your mortal language to reveal our meaning, and we are very limited in so doing. Here are two joined together in the bonds of wedlock. They seem to be perfectly fitted for each other, perfectly happy together, but by-and-bye one of the two is translated to the spiritual world. The companion is left sorrowful and lonely, but after a while he meets with another human being who seems to be adapted to him. This human being brings to his life sunshine and peace; he is attracted toward her, for he finds peace; he is attracted toward her, for he finds in her atmosphere certain magnetic qualities which seem to assist and to benefit him; the female is attracted to the man, and a union is formed. Perhaps you will say: "Now these two seem to be mated; they are perfectly happy together." Is this so? It may be, as far as this life is concerned; each supplies to the other what is needed to assist in the development of mental and even of spiritual growth, as well as of physical happiness. This is in accordance with the law of association, and very beautiful to contemplate.

beautiful to contemplate.

"But," you will ask, "how is it with the companion who has passed onward?" Well, if she is unselfish, she will rejoice in the happiness her husband has found on earth. She will ness her husband has found on earth. She will find enough to do to study the wants and needs of her own nature, and to seek for the development of that which is highest and best in ministering unto those who are near and dear to her. She will not be envious or jealous, for she will know that by-and-bye all these things will be beautifully adjusted by the great law of spiritual kinship and attraction.

Q.—Are so-called twin souls usually sent into earth-life during the same generation, or does one have to wait perhaps hundreds of years for the other?

are glad to be in association together; there is a bond of love and sympathy between them which quickens the minds of each, so that he who gains information is ready to impart to the other; both may grow upon the same plane, and unfold spiritually to the same degree.

Those who are bound together by the ties of spiritual relationship will find reunion on the other side. The law of association, the law of spiritual attraction, will draw them together; they will occupy a plane of life through which each may be of assistance to the other. One may be more learned and wise in one direction than is his companion, but he will be a

for us, in our present state of understanding and unfoldment, to strongly concern ourselves with this matter. All we have to do as indi-vidual entitles is to study our natures to that vidual chilites is to study our natures to that degree that we shall generate the highest and best influence that it is possible for a human soul to send out, to that degree that we shall draw to ourselves the affection and the sympathy of human beings who will not only make our pathway brighter because of their association, but who will gain something of helpfulness and good cheer from our own life. It is enough for us to try and make our companions our associates here, or wherever we may be enough for us to try and make our companions our associates here, or wherever we may be situated, so happy as to feel at ease in our presence, as to feel their natures unfolding into new beauty. By-and-bye if we do this we shall find our companionships and associations harmonizing, growing more and more beautiful year by year, and we shall be satisfied with that which life shall bring.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held April 18th, 1890. Benjamin F. Wadleigh.

am familiar with all parts of your good ity, Mr. Chairman, and as I walk your streets note the many changes that have been made ince I dwelt here in the flesh. Somewhere about thirty or thirty-one years ago the change came to me. I learned very little of Spiritual-ism while on earth, but opportunities for gain-ing knowledge are granted me in the beautiful beyond. What is termed a rest, I find to be a

fe of activity. How often do we hear our names spoken by those in the earth-life; sometimes it brings sadness and sometimes joy, according to the way we are spoken of, not only by kindred but by friends. I have a few yet left in Boston and by friends. I have a few yet left in Boston and the surrounding towns, and I know I am not forgotten. I have been here once before—quite a number of years ago. I am anxious to-day to reach one particular friend, hoping it may be of some benefit, not only to him but those connected with him. connected with him.

connected with him.

John, you will readily understand, when you read this message, why I have singled you out from others. I need not speak plainer in public. Benjamin F. Wadleigh.

#### Usula Blanchard.

Three different times have I been in the halls—not here, Mr. Chairman, but where they congregate together on the Sabbath—and I have tried so hard to make myself known, or even announce my name; but I have failed in so doing, except at one period, and then I thought perhaps they might fail to understand that I was there. When we approach a medium we feel anxious to speak, because of the social feeling which we never lose; but many times when we undertake to control we find we have not the power to carry out our intentions.

not the power to carry out our intentions. I would like my loved ones in Chicopee, Mass., to know that I am here to-day. Mary sends

to know that I am here to-day. Mary sends greetings also to the friends there. I have not a long message to give, but I shall feel happier and better satisfied just to announce myself and say to them in their little gatherings that more invisibles meet with them than they have any idea of. We of the spirit-world are trying in every way possible to give them the manifestations they so much desire, that they may be satisfied we keep our promises. We are very careful not to make promises that we do not see we can fulfil, although at that we do not see we can fulfill, although at times we falter a great deal more than we think we shall before we undertake to make demonstrations to them. Sit by yourselves, dear friends, and do not lose your courage, for in the angels' own good time will the manifestations come toyou. I know sometimes you grow weary and discouraged; but look up, the angels are everywhere, and they will aid you in your good and noble work. Usula Blanchard.

#### Avery Clapp.

We do appreciate your kindness, Mr. Chairman, in listening to our words, and printing them in your good paper. I say good paper, because it brings so much happiness to many mortals, and is a light and a guide to them often, while they are groping in darkness, for I am sure there is darkness in this world, and many to-day choose darkness instead of light; they are so afraid they will be deceived by some mortal or spirit that they really deceive themselves. I am not here to find fault, but I must speak right to the point, as I feel it may be of benefit to the ones I am aiming at, and they will understand who they are themselves. I do n't wish to bring up matters in public that should not be spoken of. Some things connected with family affairs I do not intend to touch on any more. They will know what that means; and they, Mr. Chairman, are those connected a little closely with me in relationship. I would urge it upon them, in their own home surroundings, to try in some ways to afford us We do appreciate your kindness, Mr. Chair-I would urge it upon them, in their own home surroundings, to try in some way to afford us an opportunity of coming into conversation with them, for more than one of the relatives have crossed the portal termed death, and I know we might give them some good advice; we might teach them some things that they don't understand themselves. Right here we ask you don't indeed the stress of the st don't understand themselves. Right here we ask you, dear friends, to try us, and if we deceive you, and you think our advice is not worth anything, then keep away from us. We will give you that privilege after so doing.

I am satisfied with what was done in regard to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself, and the effects I left after I passed to myself after I myself after I passed to myself after I myself

over; but I am not satisfied with the way things are going with some of the others. They will understand why I bear upon this so much. Not that I have any unhappiness in regard to it in my spirit-home, but I am attracted back here on account of this one thing that I am attracted pack here on account of this one thing that I am touching on to-day. It is in Montague, this State, where my interest lies. Just say that Avery Clapp was here. They will know what it means, and why I am interested in some of their affairs. Of course, when I was on earth I had enough of my own to attend to. Now, I am interested more than I possibly could be if I dwelt in the flesh.

### Lily Wallace.

Lily Wallace.

How delightful it is to come and send a few loving words to our dear friends! Mother, dear mother, as you have been called to do the angels' work, I know you feel, many times, your Lily is with you, trying to guide you, trying to hold you in the channel where you may not have so many trials to encounter, so much to overcome of the mortal. I have been appointed by the angel-world one of your guides, dear mother; that is why I am here to-day to speak to you in this way, to send these loving words to you. It will help you to rise above all these clouds that you have encountered. Many times it has seemed to you as if you hardly could see your way clear, and then the angels have come so near to you, and helped to lift the burden of life so you could go on in your noble work, the grandest that can be given to a mortal. Then you have felt strengthened, you have felt encouraged. In a little time there will be some more phases unfolded to you, as the angels see clearer what you may best be instrumental in doing, and it shall be given to you tenfold; the work will become lighter, and you will feel your Lily by you, mother, and more.

Many of the loving guides are here to-day, and coincide in what I am saying to you. When you are called from place to place, sometimes you may feel weary in the physical; then think of us and it will aid you, as we are trying in every way to bear our part of the burden. We promise you, dear mother, we will be with you, and we will keep our promises sure and steadfast. When the shades of night are thrown over the earth, then look up and say: "Come, dear guides, nearer and nearer," and we will hear your voice as you send it out spiritually to us. Ever will I ask the angels to come nearer, that you may accomplish what it is in your soul to do, for I know you would give your life for the angel-world; and when, at times, you feel called to speak a word to some poor mortals, speak to them, give them a little light as it is given to you, and you will feel happier.

I am very thankful

happier.
I am very thankful that we are permitted to come here into your circle-room, and speak for ourselves so freely, without money and without price; and I must say to you, dear friends, to-day, we find a harmonious feeling here; we to the Summer-Land, and nice trimming on it. It was beautiful! You didn't see it, did you? You was n't there. I was there; and a lovely receive the magnetism that you give out to us,

and we feel stronger for coming into your surroundings. We hope you also may feel stronger for coming here.

The stalwart red man stands here, so noble
and firm at his post, and he will keep his word
with you, pale-faces, most assuredly. These
red men are so faithful to their charge they
should not be passed idly by; let each one send
out a kindly thought to them, and to the Indian
maidens who are appointed as messengers
from the angel-world.

Lily Wallace, to her mother in New York.

#### Walter Paine.

There are many invisibles here to-day; every mortal has some guardian spirit attending him or her, and some spirits are here to gain knowledge and power in regard to controlling other mediums. I look back into the past, wishing I had learned more of the sweet communion with those who had passed on to the higher life. Many loved ones connected with my family are present here to-day, and send love to the rest who yet dwell in mortal life. All are eager to make themselves known, not only here, but in the homes. That is where we are attracted, the homes. That is where we are attracted, certainly, with the desire to make them sense our presence, even if they cannot hear our whispers as we come earnestly pleading with them, to learn of the beautiful beyond, or to whispers as we come earnestly pleading with them, to learn of the beautiful beyond, or to come into communion with us if only for a few moments. It is very gratifying indeed to converse together. I look back to the time when I dwelt in the form. I know it was pleasant to sit down and chat with the dear kindred, and those that were not kindred; and then, think you, dear friends, will it not be pleasant still for us to come into communication? Most assuredly. But there are very few mortals who can understand why we urge it upon you so much to learn something of the beyond while you have the opportunity. It has been said so many times, idly: "Well, I hope they are in heaven." Does that suffice? Not by any means. In the first place, it is impossible for a mortal to have any idea of where heaven is, for, as has been told you many times, there are different heavens, or different degrees of happiness. You cannot suppose that our heavens are all one. We build our own homes while dwelling here in the earth-life, therefore it behooves us to build them about as well as we know how. That is the advice I would leave with you to-day. I know there are those in South Boston who will see why I have spoken so pointedly in regard to some of these things.

Jennie Hodgkins.

#### Jennie Hodgkins.

How earnestly I waited and watched for the Angel of Life to come and take my spirit home; and still it was said: "Oh! how much she suffers." I tried to be patient, but I was mortal, fers." I tried to be patient, but I was mortal, and sometimes I seemed to lose my patience. I want my loved ones to know that I am quite happy in my spirit-home, and that I found it very different from what I had expected or had been educated to believe; for I cannot tell you I did believe it—there is a difference between believing and trying to believe. There were times when I have looked upon a face after the spirit had taken its flight, at a funeral; I could never believe that was all. As I viewed the cold form I felt that the one who had inhabited it must be conscious, must know something, and could not be far away. I know now it was because impressions were given to now it was because impressions were given to me so correctly; I know it was a truth which became real to me, a knowledge which was given me while I dwelt in the form. Long before I was called from mortal life I felt at times that somebody was near me. I would hear a rustle, I would hear whispers; I have hear a rustle, I would hear whispers; I have turned many times, thinking some one had opened the door, but did not behold a form, and it seemed a mystery to me. That mystery has been solved. I know now I had what is termed medial power, although I did not understand then that I possessed any more gifts or talents than another, but thought sometimes it was imagination—my hearing those soft whispers and rustles when apparently alone. Now I know I had the company of the angels, of the loved ones that had preceded alone. Now I know I had the company of the angels, of the loved ones that had preceded me to the better land. And oh! how eagerly did they look upon me as I was called to pass on to the higher life, and with extended hand came to greet me so warmly. How sweet were the words: "Come up higher; all things are ready; we are waiting for you, dear child." I did not fear the change, although at times doubts would come to me. I would think: Perhaps I will not reach that blessed heaven. But remember, dear friends, I did not believe But remember, dear friends, I did not believe in another place, not by any means. I felt that I was endowed with reason, to think for myself, although compelled to do so silently. And this was of help to me as I entered the spiritual realms. I could learn easier, and it was not so dark because of their coming to me so often. Many a time in the still hours of the night I have awakened, feeling a hand on my forehead, knowing no mortal was there, but I enead, knowing no mortal was there, but I did not understand what it might be. It is made plain to me now, and I am very anxious made plain to me now, and I am very anxious to leave these words, as they may come with some convincing power to those that are yet here in mortal life; and when you hear or feel, as I have done, give thanks to the angels, for these powers are a gift from the great God himself. We know not why some are given more than others. I have been as anxious to come into communication with my friends as they could be to hear from me. I have some loving friends in different towns in Maine, some in the State of Massachusetts, some in Bellows Falls, Vt., that I would like above all things to reach. Jennie Hodgkins.

### John Waite.

I am glad to speak here, Mr. Chairman, not only for myself but for some others that stand beside me. Abbie, I address my words direct-ly to you at this moment. I know there are many clouds in your pathway, and sometimes it looks so dark you feel as if there was no light. I say to you take courage, for there has always been a way, so far, and there will be. I know you carry the burden of the whole home. I speak to you first, and then to Roland, and say I bring the kindest of feelings to you. Fred and Maria send encouragement to you. All are anxious to send some loving

you. Fred and María send encouragement to you. All are anxious to send some loving words to you, for we know more than you can tell us of your surroundings, we are there so often. I know the discouragements that come, and many things I would not mention in public that I would speak to you of privately.

My dear child, it will not always be so dark, not always be so hard for you here in the material; there will be channels open in time by the angel-world that will make your life a little easier, and the clouds will vanish in the sunshine. My purpose in coming here is to give you some cheering words, that you may feel father does not leave you. Then trust the Egyptian mother, for she will not deceive you. The ancient spirits are true to their promises; they will not forget them for one moment. I know I am not forgotten in Gloucester. My own dear child in East Boston will see that I have spoken here to-day, for I have been so interested in the affairs. Think not I am working just with you or the family; I must work with others who hold an interest, for we find through influences we may bring right impressions. Tell the dear boy to take courage. I know it will come out right eventually; but I say to-day, as I said before, he is not in his right work: when he comes into his right work in the material he will find finances coming very differently. John Waite.

### Jennie Dinsmore.

Oh! the lovely flowers! I wish I could bring

Oh! the lovely flowers! I wish I could bring you some we have in the Summer-Land. I want to thank the people for these flowers.

My throat hurts me just a little.

I want you to say that I go to school, and I have a lovely teacher. One day, when we went to walk, the lovely flowers were blooming everywhere, and as we came by them a kind lady said to me: "Pluck the flowers, dear, if you wish them. God planted all the flowers for the children as well as for older people." Then I gathered just as many as I could carry in my pinafore.

pinafore. My throat has got all well. Grandpa says the reason it felt bad was because I was controlling

right away where my Grandma was. I didn't know her; but she know me just as quick as she looked in my face, and she said: "Why, is that Jennie?" I kind o' hung away a little, because I didn't know her; but when she told me she was my truly Grandma I didn't feel afraid of her.

My name is Jennie Dinsmore. I want them to know I am growing on and on; I am much larger than I was when I went to the Summer-Land. Aint it a little strange when I first came here I seemed to be a little girl, like I was when I went away? I am bigger now.

Sometime you'll see the lovely flowers we have in the Summer-Land, and hear the music, just like Instruments, and the singing. The

just like instruments, and the singing. The children sing together, and we have a spirit teacher—for, do n't you see, we would never learn if we did n't. They call it spiritual education.

Grandma says I don't keep still worth a cent. I thought I did. I didn't mean to be moving

I lived in Memphis, Tennessee. Grandma says now I am at the North. I am going right away again; it is too cold here.

#### Jane Stowers.

Children have to be themselves, no matter how much Grandma may speak to them. I am thankful we can't be anybody but ourselves. I would not make any attempt to be another. Many years have passed since they said death came into the home, and robbed them of one; but oh! how different from death, as mortals speak of it, do we feel. There is one sister I am very anxious to roach, for she does not understand of spirit-communion as I would like her to. Dear sister Martha, I have been with you much of late. Father, mother and dear brother stand here beside me, and send lowing words to you, wishing to be remembered, for we are not dead people by any means. It is many years, I cannot tell how many, but I should judge somewhere near a half century, since I was called to pass on to the higher life; and I would say, dear sister, there is much for us to learn in the spirit-world, but you may learn a part of it here, therefore fear not the change, for the loved ones have nearly all crossed over. You feel so lonely at times; but yet, dear sister, Jennie comes to you often in the still hours of the night. When you are so quiet, and your spirit is passive, I can come nearer to you. Not a day shall pass but I will come to you, for now, in the time of sorrow, of trouble, do you need us so much.

Dear sister, it is my prayer that you may know more and more of spirit-communion.

trouble, do you need us so much.

Dear sister, it is my prayer that you may know more and more of spirit-communion while you dwell in the form, for it will be of benefit to you, as you shall be called to pass to the higher life, to know something of the beautiful beyond. It will bring happiness to you to commune with us. I know you will say to me: "Jennie, you were educated very differently." Yes, dear sister; but look back over these thirty or forty years, and see if there is not more enlightenment now than there was then. You or forty years, and see if there is not more en-lightenment now than there was then. You have many opportunities to-day that you did not have in the past. It is my sincere wish that you may learn more and more of those that have preceded you to the better land. My dear sister is in Farmington, Me. She will be glad to hear from me, and to know that her friends are present to-day, and send greet-ings to her. Jennie Stowers.

#### John Beaman.

We are all anxious to reach our kindred first, Mr. Chairman, and are glad to speak to our Massachusetts friends. We feel that we are all one family, and are journeying on to the same country, although you will find different localities and conditions there. We cannot know what they are all doing in the spirit world, our work is warfely contraintenant. not know what they are all doing in the spirit-world; our work is varied; some are interested in one thing, some in another. Through the law of attraction we come back to assist those here on earth, wherever we find we have the power to do it; wherever we may give a spark of light, it is our purpose to do so. I don't speak for the whole spirit-world, for I don't know them. If you were in New York you wouldn't know what they were doing in California. As we return, the question is often asked: "Have you seen all your relatives?" I answer: No; we come across them just as you might meet a friend on the street, and say: "Why, I didn't know you were here. When did you come?" It is as much of a surprise to us as it would be to you on earth. True, some of the close relatives we should be apt to be attracted to, as they are called to make the change.

to as they are called to make the change.

It is very hard to give you any explanation with regard to our work; we cannot do it. At with regard to our work; we cannot do it. At one period we are attracted to one kind of work, at another to another, and so on. But you will find in the spirit world an active life, not, as has been said, one of rest; it is a life of labor. They ask us: "Are you perfectly hap py?" If we were what would be the need of progression? We say we are quite happy and satisfied with our homes, but we are looking forward to something better still, and are working toward it.

working toward it.

I felt that I wanted to express myself on this one point, because only a few days ago, in Hallowell, Me., I heard the subject spoken on, and I said to myself if I could get an opportunity I would touch upon that one point so far as I was able. Some other spirit might give you something different in regard to it. I speak for myself and those I have conversed with. John Beaman.

### Amy G. Howard.

Amy G. Howard.

I was very weary before they called me up higher, and they would naturally ask the question: "Are you not rested there?" Yes, dear friends, rested from the weariness of the old body, but I feel a little of the sensation thrown over me, as I take control of the medium, because of the casement of flesh. Twice have I come up close to the medium, thinking I certainly should speak, but I failed. As I stood so near to-day, and saw the little child control, it gave me courage to make another attempt, for some loving ones are waiting for a word from me. I have been anxious to make them know in the home, as that is where I am very strongly attracted, that we are with them, and holding communion with them, although often it may be silently, mentally.

How eager we are to have our loved ones know there is no death, it is only a change we are called to pass through, but this has been told you times without number, and probably will be many times more. I ask you here to form a circle in the home, and sit by your selves, if it is not for more than fifteen or thirty minutes at a time, for certainly it seems you can give us this short space from your material work, and I feel that you will be repaid

thirty minutes at a time, for certainly it seems you can give us this short space from your material work, and I feel that you will be repaid for so doing. We are anxious in some way to demonstrate to you that we are with you, that we have not left you, as it has been told you so often that we are far away, when we are so close we could place our hands upon you. At different times we come so near that you may different times we come so near that you may hear a rustling sound. You say: "Why do we leave our beautiful homes?" It is because of hear a rustling sound. You say: "Why do we leave our beautiful homes?" It is because of the interest we hold with you, the affection we bear for you, that we try in every possible way to make you know, who dwell in the form, that we are near, and can commune with you. It is sweet to feel, after laying aside the mantle of flesh, that we do know ourselves, as well as identify our friends. There are many things I would like to speak of, but I forbear, for I find I am not strong enough to say what I would like to, although I am very earnest to leave these words for my loving friends dwelling in Brockton, Mass. I know they will understand, as they read these words, that Amy has been anxious, at times, to come into communication with them. There are good mediums who frequent the place, through whom they might commune with me. I ask it kindly as a favor that they will open the way for me to come and converse with them. It will not only bring happiness to them, but to me. Amy G. Howard.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 25.—Nehemiah French; Joseph Browning; Dr. Lucha Tuttle; Warren Rhodes; Moses Brown; Joe Collins; Sarah Willard; Ella S. Williams; Jennie West; Alexander DeWitt; Sophia Brown.

Philologists estimate that the German language is now spoken by about 60,000,000 people, the French by 45,000,000 and the English by 120,000,000. The number speaking the English language has increased much more rapidly throughout the world in the past fifty years than those speaking other languages.

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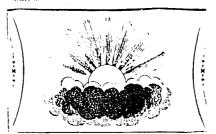
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### Camp and Grobe-Mictings.

#### Onsot Buy, Mass.

The Camp-Meeting season at Onset, which opened so auspiciously on the 13th, bids fair to be one of the brightest and most interesting over known in the his-

What adds to the enjoyment and instruction of many who gather at this favorite spot are the little impromptu séances of a private nature that frequently occur in the cottages, when mediums call or are called upon, and where spiritual food of a really help-

occur in the cottages, when mediums call or are called upon, and where spiritual food of a really helpful character is freely dispensed by the angels who come to whisper words of cheer.

On Tuesday, July 16th, at 3 P. M., a lecture was delivered to a large and attentive audience at the auditorium by the guide of Mrs. M. T. Longley, who chose for his subject: "People who Think." The discourse was full of practical advice and suggestion, and was one calculated to awaken thought in the mind of the listener. "This is our province," said the speaker, "to stimulate, if possible, your minds to think for themselves. We do not desire to do your thinking for you, to bear your burdens, or to accomplish your work. That would not be wise; but if any good spirit can inspire you with new strength and hope and courage by his advice and influence, thus helping you to do your own thinking and to bear your own burdens, he will be happy to do so."

At the close of the lecture, and following the rendition of a song by the audience, "Sunbeam," the sprightly guide of Mr. Edgar W. Emerson, gave a number of beautiful and convincing tests of spirit presence, which were recognized by those to whom they were addressed.

During the stay of her medium (Mrs. Longley) at the Bay, "Lotela" has visited and been warmly welcomed by many of her old friends, and has been happy in forming new acquaintances, resulting in good fellowship and helpfulness to mortals and spirit alike.

Wednesday afternoon, July 16th, one of the most

in forming new acquaintances, resulting in good fellowship and helpfulness to mortals and spirit alike.

Wednesday afternoon, July 16th, one of the most interesting conferences was held in the auditorium. Present upon the platform were some of our most noted physical and trance mediums and inspirational speakers. After a sympathetic resumd of the work for the past year by Mrs. Hervey, Dr. W. R. Colby, of San Francisco, (not Florida, as in last issue), gave absolute and pronounced tests of spirit-identities present. This was followed probably by one of the most remarkable open-air daylight independent slate-writings ever produced. The slate was a common one, about six by eight inches, and upon it came within a minute nearly one hundred names of friends of those who were present, mediums and workers in the Cause, and at the bottom these words by Charles H. Foster: "At the appearing of Dawn I'll be there." In the centre, upon a branch of hawthorn, is a bird, and upon an emblem in its beak is the name "Kitty Wentworth." This was recognized by a gentleman present as being the name of a medium who had the unusual phase of levitation, the pictured bird being symbolical of that gift. The slate itself is upon exhibition in the Association rooms, and a photograph of it will be sent to any one who may so desire by enclosing fifty cents to H. B. F., Association Rooms, Onset Bay, Mass. The slate was held by Mrs. Stowe, of New York City, and the medium, together with those upon the platform. It was all done in the presence of over four hundred persons, in broad daylight, and created the greatest enthusiasm. Dr. C. also has the gift of obtaining pictures of deceased friends upon cards, in the presence of the sitter. They are in crayon, and highly esteemed.

These are the names which were written on the slate as above described:

Kitty Wentworth, Zelia, Monoh, Yermah, Lou, Blackman, Jennie Comant, Mary Ann Cowan, Dila Richards, Susan S.

These are the names which were written on the state ns above described:

Kitty Wentworth, Zelia, Monoh, Yermah, Lou, Blackman, Jennie Conant, Mary Ann Cowan, Dila Richards, Susan S. Richardson, Elizabeth Lippitt, Harry Poweli, Mary Lowe, Rev. Edwin R. Lippitt, Charles Stratton, Robert S. Newton, Susie Union, Charles Warren, Caroline M. Lippitt, Edward Gibson, Dr. Flint, Seth Davidson, Baby Belle, Sallie Brooks, Walter Brooks, Clara Brown, Helen Hunt Jackson, Clarence R. Buddington, Abram Pierce, Mary Webster, Jesse Norcross, S. Govinda Satta, William Fish, Charlotte Stevens, Ed. S. Wheeler, Abby Cutter, Jane Atkins, Lottle Lowe, Marlana Rogers, Sidney Howe, George Gage, M. D., Win, H. Pike, Lydia H. Sibley, Southworth Loring, Sarah Bland, Daniel Messenger, Luke Jones, Vera A. Merrick, Charles F. Washburn, John Roberts, E. M. Bennett, Sanuel Bowles, Thomas R. Hazard, Mary Payne, Mellisa Hatch, E. V. Wilson, Lucla C. Waddell, Mary Richardson, May Agnes Guint, Honto, Mary Lowe, Volney Slocum, Mary Stearns, Channey Barnes, Maggle Howarth, Frankie Lippitt, Parker Cleveland, Caroline Riddle, J. B. Spencer.

At the appearing of Dawn I'll be there.

\*\*Charlet II. Foster.\*\*

Mrs. D. L. Wetmore has arrived and is at Robins' lest. She is a trance medium of note from Spring

field, Mass.

The relatives of Mr. Green are at Mrs. Bliss's cottage on West Central Avenue. Onset suits them perfectly, and they enjoy their visit immensely.

The trance medium, Mrs. S. Dick of Boston, is at the Bay.

Another correspondent writes: On Sunday morning. July 20th, Mr. E. B. Fairchild presided. Mrs. Cella M. Nickerson-after selections by the band, singing by Miss Packard, and instrumental music by Mr. Crane, all of a high order—took for her subject "The Philosophy of Life, and is It Worth Living?" which was presented by the audience. She held the attention of her hearers for one hour with pertinent argument and convincing philosophy.

[Her lecture on Saturday was on Spiritualism generally.]

erally.]
On the afternoon of 20th, Miss Jennie B. Hagan was on the afternoon of zon, Miss Jennie B. Hagan was well received, having been absent from old Onset the past two years. She was in her childhood adopted by Onset people, and for several years was thus spoken of. Her subjects from the audience were many and quite complicated, but were well handled—showing that her spirit guides are deeply versed in the

many and quite complicated, but were well handled—showing that her spirit guides are deeply versed in the laws governing human life and action, and also the various religions of the age.

Mr. Edgar W. Emerson gave spirit tests after both lectures, which were mostly recognized as facts.

Mr. Fairchild announced that the Hon. A. B. Richmond would speak next Saturday and Sunday. He paid him a high tribute of praise, as being a talented attorney, a scientist and close observer of men and things; he had been a personal friend of his for the past twenty-five years, and he hoped that the Spiritualists and others would turn out and give him a welcome greeting, as it was his first appearance at the Eastern Camp-Meetings.

Miss Jennie Leys will also speak next Sunday. She has been one of the most talented lecturers before the public, and for many years has been on the 27th, and the following Tuesday.

Miss Hagan gave a fine poem, which was well received.

Miss Hagan gave a fine poem, which was well received.

Messrs. W. C. Tallman and David Craig of Boston, and Thomas Dowling of Maiden, are at Hotel Onset.

Mr. Little of Glens Falls, N. Y., and E. G. Goddard of East Sagamore, are at Hotel Onset.

Mr. J. N. Sherman, of East Providence, R. I., is making his annual visit to the Bay. He was formerly a Second Adventist Elder, but has been convinced of the truthfulness of Spiritualism and enjoys its teachings and phenomenal manifestations.

Mr. Peck, lecturer, is at Onset rusticating for a few weeks.

Mr. Peck, lecturer, is at Onset rusticating for a few weeks.

C. H. Lang, of Reading, is at the Bay for his health.

July 19th he had a very satisfactory slate-writing sitting with Mr. W. R. Colby. He addressed his wife with a pellet, and not only family matters were alluded to by her spirit, but her youngest son's name was given, and pertinent remarks were written concerning affairs at his home. "Dr. J. R. Newton" was written on a pellet, and, as he believes, sensible advice was given him as to his health. He says he has had independent slate-writing by Dr. Slade, also by Mr. Watkins, but the tests given him through Mr. Colby excel those through any other slate-writer he has heretofore met.

those through any other state writer as a factorial met.

Mrs. M. A. Pope, and her daughter, Mrs. Clapp (of Boston), are at Hotel Onset.

Hon. Henry Britton and family, Hon. Mr. Francis, Mr. Geo. O. Wentworth, wife and daughter, all from Stoughton, are domiciled at "Bunker House." Mrs. C. K. Bird, Miss Jennie Wood of New York City, are at Onset, stopping at the same house.

Mrs. Etta Roberts, materializing medium, is expected here.

Date: Letta Roberts, materializing medium, is expected here.

Wm. 8. Butler and wife of Boston are at the Glen Cove House. Mrs. Butler walks with a crutch, having met with a sprain of the foot, but is rapidly recovering.

ing met with a sprain of the foot, but is rapidly recording.

Mr. A. F. Hubbard, one of the officials of the Queen City Park Camp-Meeting Association, Vt., was upon the rostrum on Sunday. He is making a short stay at Onset; this is his first visit, and he is delighted with the place and its many attractions.

J. E. Hayward, from East Braintree, is at Onset. He has all confidence in spirit-manifestations, and always receives fine tests, as his reliance is great in the philosophy, hence he attracts truthful manifestations.

always receives fine tests, as his reliance is great in the philosophy, hence he attracts truthful manifestations.

A steamer well freighted came from New Bedford, and returned with a large number of excursionists from Onset, reaching the Camp in season to take her passengers back to New Bedford.

Mrs. Webb, from New York, has taken Dr. Pratt's cottage at Onset for the season.

Mr. Aaron Hill and Mr. Gerry of Stoneham, Mass., are at Onset for a short time.

Mr. Barnard and Mr. Bartholomew, from Lake Pleasant, are at Hotel Onset for awhile.

Mr. Lumsden and his three sons-in-law—Messrs. French, Field and Gennette—together with their wives and families, numbering sixteen members, have hired three cottages at Onset for the season. Representatives of these families have frequently visited Onset in other years. These men are engaged in selling organs and planes in Nashville, Tenn., and St. Louis, Mo., doing a large and extensive business. They have musical talent largely inherited, and some eight of the number have musical instruments at the Bay, and have given several private concerts which have been highly enjoyed. On Thursday, July 17th, one was given at Mr. French's cottage, and a few outside friends were invited, the writer included. Mr. Charles W. Sullivan and slster, Mr. Edgar W. Emerson, Capt. Atkins and sister-in-law and their guests, Mrs. W. Currier of Haverhill, and Mrs. Coombs of Nashville, were among those present. The entertainment was fine, consisting of instrumental music and

vocal selections, in which Mr. Sullivan and sister assisted; after which a collation of fee cream and cake was enjoyed; a scauce was also held, in which Mr. Emerson and Mr. Sullivan gave tests. These Southcar families have those among them who are highly mediumistic. Mrs. Gennette on this occasion was influenced during the evening, and indicated a power far superior to her own.

Peter C. Temson and family have arrived at Onset and taken rooms at the Glen Cove House. Mr. and Mrs. Tomson are mediums. Mrs. T. is a remarkable one, and gives wonderful demonstrations in that direction. Mr. Tomson does an extensive wholesale business in coffee and spices in Philadelphia. He visits California in winters (of late years), and Onset in summer mouths. For several seasons they have opened a public séance at the Glen Cove House, to which all are invited. These séances are highly appreciated by those who have attended. Mrs. Tomson's spirit guides are the controlling influences principally, but Mr. Tomson is the "managing spirit." Mr. and Mrs. Morse, of California, were connected with these free séances for several years. Mrs. Morse's guides were highly instructive and entertaining in dealing with the laws and conditions of life. It is samounced that Mr. and Mrs. M. will not come here this season, which is greatly to be regretted.

Dr. Williams, of Fitchburg, has been at Onset the past week, stopping at the Washburn House. He has full faith in materialization as a reliable phenomenon. Miss Ray, of Gardner, is at Onset.

Mr. and Mrs. S. Snow, of Cambridge, are at the Glen Cove House. Mr. and Mrs. Barilett, of Brooklyn, N. Y., are at the same house; also Mr. Thayer, wife and child, from Boston.

A public séance is held at the Pavilion at 9 o'clock A. M. dality also in the evening.

Horatio Eddy and Mrs. Mary Eddy Huntoon are at

i. M. daily; also in the evening. Horatio Eddy and Mrs. Mary Eddy Huntoon are at

All kinds of physicians are represented at Onset, but there are but few sick people here for them to

heal.

Mrs. S. S. Brown, of Athol, Mass., is at the Pratt Cottage.

A. B. Gardiner, of Providence, R. I., is staying at the Onset House.

J. W. Cottrell, of Reading, Mass., (formerly of Kan-

J. W. Cottrell, of Reading, Mass., (formerly of Kansas.) is at Onset.
The registers at all the hotels show a large increase of visitors.
John W. Hartley and Edward N. Shrader, of New Albany, Ind., are at Onset for their health, and are also enjoying investigations concerning the spiritualistic philosophy.
E. Terry and wife, of California, are at Hotel Onset.
Mr. Terry is a man of wealth, retired from active business, his wife is a good medium. They gave to Mrs. H. W. Cushman, the musical medium, a cottage at Lake Pleasant two years ago.

#### Lake Pleasant, Mass.

From our Regular Correspondent, who keeps for sale the Banner of Light and other publications of Colby & Rich.]

Another week and the seventeenth annual convocation will have commenced a five weeks' session, and with every assurance of success. The railroad facilities for reaching Lake Pleasant are of the best, those of this year being superior to those of any previous

Nearly every part of the country is already represented by old campers, and a fair per cent. of new faces. The weather has been all that could be destred, dry, cool and salubrious. The opening address will be given Sunday forenoon, July 27th, by Rev. J. W. Chadwick, of Brooklyn, followed in the afternoon by Rev. E. L. Rexford, of Boston. There is every indi-cation of a large attendance.

NOTES. Mr. John White and family, of Buffalo, N. Y., are at the "White Buffalo," on Lyman street.
Prof. A. H. Huse, the old seer, is located at the

Prof. A. H. Huse, the old seer, is located at the Arnold cottage.
Capt. Caswell, of Gardner, has arrived.
Dr. E. A. Smith, of Brandon, Vt., President of Queen City Park Association, is a frequent visitor in eamp.
A. T. Whiting, of Utica, N. Y., has been here for a few days. Mr. Whiting is one of the Trustees of the Association.
W. F. Osborn and wife, of Buffalo, N. Y., with Mrs. Jas. Osborn, of Ontario, are at the "White Buffalo."
Miss P. C. Hull is having a cottage built on Lyman street. Miss Hull represents the Religio-Philosophical Journal.

Jas. Osborn, of Ontario, are at the "White Buffalo." Miss P. C. Hull is having a cottage built on Lyman street. Miss Hull represents the Religio-Philosophical Journal.

Hon. Newman Weeks, of Rutland, Vt., is here. Mr. Weeks is one of the Vice-Presidents.

There is quite a demand for house lots at the Highlands. This is the prettiest part of Lake Pleasant.

Association Hall is now open. Prof. Bartman, of New York, gives the first concert. The programme is an unexceptionally fine one.

Boating on the Lake is quite popular this season.

A large party of firemen from Southern Vermont are to plenic here on the 30th.

Mrs. A. H. Coburn, of Springfield, is occupying her new cottage on Broadway.

Mr. and Mrs. W. H. Rynus, of Brooklyn, are at their symposium in "Heavenly Court." They are veteran campers here.

Keene, N. H., is more largely represented this season than ever before.

A special excursion from Queen City Park Campmeting is being arranged.

The register at the headquarters is rapidly filling up. Space forbids the copying of names.

Excelsior cottage on the Highlands has been very much improved.

Mrs. S. P. Crapo and daughters, of Boston, are occu-

Excelsior cottage on the Highlands has been very much improved.

Mrs. S. P. Crapo and daughters, of Boston, are occupying the Dailey cottage on the Bluff.

F. B. Woodbury, of Roxbury, is building a new cottage on Massasoft street, Highlands.

It is estimated that the sum of five hundred dollars is annually expended at this camp for flowering plants and cut flowers. Nearly every cottage has a fine floral display.

Upon the occasion of a recent excursion of a temperance society to this place, the mediums did a large

perance society to this place, the mediums did a large business with the visitors. "Straws show which way

the wind blows."

Justus Fisher and family, of Keene, N. H., are at "Forest Home."

Mr. James M. Crafts, of Orange, is here. Mr. Crafts is a veteran Spiritualist and old-time camper. South and Central America are represented in camp by five young gentlemen of the Spanish tongue. They hall from Lima, Brazil, Cuba and Rio de Janeiro.

The telegraph office is now open; also the office of the American Express.

The opening concert by the Worcester Cadet Band will be given on the afternoon of July 26th.

The grounds are in perfect order.

J. M. Y.

Lake Pleasant, Mass., July 19th, 1890.

except the "Royal."

or other injurious substance.

others in strength and leavening power.

Free from Lime and Alum

ROYAL is the only Baking

Powder Absolutely Pure.

The only Baking Powder yet found by chemical analysis to be entirely free from both lime and alum and absolutely pure, is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent pro-

cesses which totally remove the tartrate of lime and other impur-

ities. The cost of this chemically pure cream of tartar is much

greater than any other, and it is used in no baking powder

Dr. Edward G. Love, formerly analytical chemist for the U.S. Government, who made the analyses for the New York State

Board of Health in their investigation of baking powders, and

whose intimate knowledge of the ingredients of all those sold in

this market enables him to speak authoritatively, says of the

tartar powder, and does not contain either alum or phosphates,

"E. G. LOVE, PH. D.,"

purity, wholesomeness and superior quality of the "Royal": "I have tested the Royal Baking Powder, and find it composed of pure and wholesome ingredients. It is a cream of

Lookout Mountain, Tenn. To the Editor of the Banner of Light:

Sunday morning, July 13th, Mrs. C. L. V. Richmond delivered an address replete with beauty and eloquence. Mrs. A. M. Glading gave an excellent dis-course and readings in the afternoon. In the evening Dr. George A. Fuller lectured before a highly appreclative audience.

Monday, 14th, conference at 10 30 A. M. Tuesday, 15th, 9 A. M., Stockholders' meeting, excursion down the Tennessee River and return via Shellmound, Tenn., over N. and C. R. R. Wednesday, 16th, conference at 10:30 A. M. Reception in the evening by Mrs. Richmond's control, "Oulna," during which beautiful poetic readings were given individuals. Thursday, 17th, conference at 10:30 A. M. In the evening a sheet and pillow-case party. Friday, 18th, conference at 10:30 A. M. Public circle in the evening. Saturday, 19th, at 10:30, Fact meeting.

10:30 A. M. Public circle in the evening. Saturday, 19th, at 10:30, Fact meeting.

Dr. C. L. Armington, Anderson, Ind., has created a great sensation here by his wonderful phase of medium-ship. He holds his seances in a room from which no daylight is shut out, magnetizes and manipulates pieces of cardboard, on which faces and messages presently appear. The medium stands in full view of his audience, and is held in a deep trance while this manifestation of spirit power is taking place. The cardboard is brought by individuals who privately mark it before entering the Doctor's presence. No pencils or crayons are used. Dr. Fuller was present at a test-seance given by Dr. Armington to the officers of this Association, and was the surprised and pleased recipient of a striking likeness of the late "Harry" Powell. A message with the spirit's signature was written below the picture. Several persons present had been well acquainted with "Harry," as they called him. Later on the medium was taken control of by Powell, and a startling test given Dr. Fuller, with whom Powell was well acquainted in earth-life. The picture is a perfect likeness. A lady in one of the seances received a card on which were several faces, some of which she identified at once. I have been unable as yet to find time to attend the Doctor's seances, but shall do so very soon. We have invited this medium to visit us in our future home in Worcester, Mass., where an opportunity may be given our friends of seeing this remarkable phase of spirit-power.

Another visiting medium is Mrs. W. D. Ivey, of At-

power.

Another visiting medium is Mrs. W. D. Ivey, of Atlanta, Ga. She gives slate-writing sittings to those she feels impressed to invite, and charges nothing for her services. The slates are placed on a table in full light, the sitter and medium each placing a hand on the slates. The results are starting, for on the inner surface of the states. surface are lengthy messages and the features of dear ones long since passed to spirit-life. Judge Ivey is with Mrs. Ivey, and unites with her in this generous missionary work. What a joy to meet such unselfish

workers!
Mrs. H. M. Wood, of Memphis, Tenn., Mrs. Nellie
Ulrich, of Nashville, Tenn., Mrs. R. T. Clanney, of
St. Elmo, Tenn., and Dr. Eldridge, of Boston, Mass.,
are doing good work here.
J. H. Wright, of Cincinnati, O., Treasurer of The
Better Way, is with us for a brief stay. This gentleman secured the friendship of the camp at once by
his genial manner and hearty interest in the work
here.

here.

Col. C. H. Stockell, of Florence, Ala., is an ardent worker for Spiritualism in the South. He will remain here through the meeting.

Mrs. Mott Knight has arrived and given some remarkable adapted.

Mrs. Mott Knight has arrived and given some remarkable séances.

Mr. Cooke, Mrs. Ross and Miss Bertrand continue to charm lovers of choice music with their efforts.

The mountain is crowded with guests and visitors. The weather has been exceedingly dry, in consequence of which a great lack of water supply is experienced. Ice is a very expensive luxury this season. What honest observing persons can doubt the growth of Spiritualism if they follow the chronicles of our camp meetings, and note the steady demand heavily-velled church members make for sitlings with our mediums? Immortality, thou must tell thy tale!

July 17th, 1890. Georgia Davenport Fuller.

From a report of the exercises of Sunday, July 14th. given in the Chattanooga Evening News, we quote the following:

the following:

In the morning Mrs. C. L. V. Richmond gave one of her charming and forcible impromptu addresses. After she took the stand a request was made that the audience furnish her a subject for her address. Mr. Flood, a lawyer from Texas, handed up a slip of paper with the question: "What mean all these longings of the soul, this ever reaching out for the things unknown?" In reply the subject was handled in a lengthy discourse of one hour and fifteen minutes by Mrs. Richmond. Her delivery is distinct and impressive; her language chaste, cultivated and poetle. The entire time she had the undivided attention of the audience. All were interested in the strong and imdience. All were interested in the strong and impressive argument. Mrs. Richmond's address was pronounced the finest she has given in the pavillon. After Mrs. Richmond's address nineteen subjects were given her for poems, from which she selected three, and delighted the audience with her splendid efforts.

efforts.

At 1 o'clock P. M. Dr. Armington gave a scance to fifteen auditors. The tests were pronounced by those who were fortunate enough to be allowed to enter, to be most wonderful, and perfectly satisfactory. Each of the audience had a test. Dr. Armington's mediumistic powers are different from any that have ever been seen on the grounds before.

In the afternoon Mrs. Glading gave readings; there were twelve in all, each and every one being satisfactory to the subjects and more than interesting to the audience.

In the afternoon Mrs. Glading gave readings; there were twelve in all, each and every one being satisfactory to the subjects and more than interesting to the audience.

Mrs. Glading's tagediumistic power of reading is a source of much pleasure to all her hearers. In delivering her readings, the lady has a most interesting delivery and fluent flow of words. Her voice is flexible and well modulated, and she never fails to charm by her easy diction.

Mrs. Glading was the only speaker in the afternoon. She delivered a very able address on a furnished subject, and was intentive listened to.

That Dr. Geo. A. Fuller is a favorite inspirational lecturer was attested by the number that attended in the evening to listen to his address. He is considered by many the greatest inspirational lecturer the Association contains. He did not choose a subject till after taking his stand on the platform, and although none was announced, the discourse was: "Answers to Some objections to Spiritualism." The entire address was logical, and practical and simple illustrations employed to substantiate it.

Yesterday was the second Sunday of the Spiritualists' Camp Meeting, and the large crowds in attendance of the present—some elighteen or twenty—had received a flower.

Once two spirits walked out together about six feet from the cabinet, when one slowly dematerialized leaving the other to return to it alone; while my spirit wishe, at my request, materialized a second time, back of the rote and behind my chair. On the whole, the sance was very gratifying, and I predict for Mrs. Whidene a place in the front rank of our materializations in the front rank of our materializations in the contains.

Meetings in New York.

Adelphi Hall, corner 52d street and 7th Avenue.—W. J. Colville lectures every Sunday evening at pariors 310 West 48th street, using west of 8th Avenue. Mary C. Morrell, Conductor.—An Experience and Mediums' Meeting is held every Tuesday evening at pariors 310 West 48th street, conducted by Mrs. Morrell.—Sunday last, July 20th—

#### Niantic. Conn.

To the Editor of the Banner of Light: Another day has passed, and through the inspira-

tion of Bro. Sidney Dean we have communed with the spiritual hosts.

An excursion boat from Norwich came in with a liast of friends from that section.

Mrs. Roth is in her cottage with her daughter, Mrs. Rodgers of East Lyme.

Mrs. Porter and Mrs. Pearl, of Hartford, have opened their cottages.

Mrs. J. Lewis, Willimantic, is at the S. Allen cottage.

tage.
J. Hatch and family, of South Windham, are to be found at their pleasant home here.
Gad Norton, of Bristol, has opened his cottage for the season; as also has Mr. Belknap, of Bridge-

port.
Mrs. Mixter and daughter, with a sick friend, are enjoying for the first time our pleasant retreat; they are to be found in Mrs. Fannie Marcy's cottage.
Mrs. C. A. Bardon, Mrs. Hawes and Mrs. Hastings, of Haitford, Conn., have taken our cottage on Pine street

of Hartford, Conn., have taken our cottage on Pine street.

Mr. Redpath, of Waterbury, we were pleased to meet once more, and hope he will permanently regain his health. He was given over by the doctors six weeks ago, he tells me. May his angel ones keep him here for our and his family's sake.

So far all seem to be enjoying themselves with circles at different places. We had a very good one at Mrs. Tassett's Saturday evening; our good friend "Jehlel" was in his best spirits; he is a host in himself. Royal Calender gave some good tests, and we were pleased to see Mr. Congdon, from New Haven, in the circle; himself and wife are still in the work.

We have Mrs. Nugent for our planist; she is at R. Stanton's cottage.

Mrs. Denison has opened her cottage.

July 14th, 1890.

MRS. N. H. FOGG.

Skinner's Grove, West Peabody, Mass.

There is to be a "basket" gathering and service on Sunday next, July 27th, in Herbert Skinner's Grove, West Peabody, with vocal and instrumental music, and good speaking, Mrs. N. J. Willis, of Boston, being one of the speakers. There will be a male quartette and a mixed quartette. As it is the first meeting of the kind in that locality, it is hoped there will be a general rally, that a favorable impression will result, and could be geomylished.

general rally, that a favorable impression will result, and good be accomplished.

The Salem Spiritualist Society closed its season on the last Sunday in June, and will commence again Sunday, Sept. 28th, when J. Frank Baxter will conduct the opening service for the season. At the business meeting officers were elected as follows: Chairman and Treasurer, George W. Moreland; Secretary, Amanda Bailey; Solicitors, Mrs. Annie Hall, Mrs. Tufts, of Peabody, and Miss Amanda Bailey; Doorkeeper and Hall Manager, Melville G. Cram, of Peabody.

#### Temple Heights, Me.

Just as we go to press the official announcement eaches us that the Temple Heights Spiritual Corporation will hold its Eighth Annual Session at its grounds near Northport, Me., commencing Aug. 10th, and closing Aug. 24th, 1890. We shall give further particulars as to speakers, etc., next week.

#### Seance with Mrs. Whidden.

To the Editor of the Banner of Light:

I have been visiting Onset Bay for a few days, and as it so happened that we arrived on the 12th, my wife and myself attended the first séance given by Mrs. Whidden, who advertises in your columns; and certainly it was a wonderful manifestation of spirit power. The cabinet is the same as formerly used by the Berry Sisters and Mrs. Stafford. Two forms appeared inmediately after the medium entered the cabinet, and were fully recognized. Our excarnated friends talked with us as plainly as if they had been with us in their earthly forms. The first one who came was my first wife—who appeared as natural as when in material life, with black hair, black eyes and well-defined features. Her conversation was such as to show us that it was the same person who had previously materialized to us many times through other mediums. She said to me: "The boy is here," meaning a boy who passed from this life a year ago last October, in Arkansas, and who has never before been able to come to me in any way. When he came out to us, walking across the floor to where we sat in the rear part of the room, he looked so much as he did when he left home that I exclaimed: "Why, Wallie, how do you do?" The same full, broad forehead and regular features, the same moustache—in fact, it was my son, and we were very much pleased at this manifestation.

There were several materializations and dematerializations at a distance from the cabinet: and one form and myself attended the first seance given by Mrs. There were several materializations and demateri-

alizations at a distance from the cabinet; and one form came from overhead, floating down until she touched the floor.

the floor.

A cabinet spirit—a beautiful girl with a wealth of golden hair—appeared, and gave to each one present a spray of flowers. Her manner of producing them was peculiar. Lifting her bare arms high in the air above her head, she gently swayed to and fro, manipulating her flogers, until a flower was visible between them. The flower dropped in a sitter's hand. Her own was immediately raised again, without contact with any material object, and this was continued until every one present—some eighteen or twenty—had reevery one present-some eighteen or twenty-had re

being delightul—large audiences gathered in Adelphi Hall morning and evening. W. J. Colville lectured on "Many Mansions, but One House," and "Spiritual Views of Marriage." The two lectures were so essential to each other that a report of one necessarily refers to both.

"Spiritual Marriage," said the speaker, is the ultimate of earthly marriage, not its abrogation, but its perfection. It may be difficult to realize what resurrection means unless we are resurrected, but the only really intelligible view of any spiritual subject is the one presented by those truly inspired and illumined teachers whose furthest flights of transcendentalism but furnish them with knowledge which can be made practical on earth. Shakerism is beautifully ideal, and adapts itself well to the spiritual needs of a few persons of both sexes, but a higher and more universal view of life is needed to day than that supplied by Ann Lee and her followers.

True marriage must be based on pure, unselfish, spiritual affection. Even intellect as well as sense must be held subservient to spirit. As deep, fervent spiritual ove prevails, all social questions will settle themselves, and the present chaotic wilderness of thought give place to a garden of rare flowers of peace and harmony.

If the many mansions in the Father's house mean anything, they signify that the law of spiritual relationship is the one law which can never be broken in time or eternity; and while this higher law takes no notice of mere physical consanguinity, it secures to all matually loving and adapted souls eternal union. When we can look with angels' eyes on all occupations and positions, we shall cease to condenn and cease to quarrel.

The secret of a successful and blessed life is to know one's place, and keep it, and surely in the spiritual world that perfect order must prevail which astronomy reveals to us as the basis of all organization throughout the universe. Learn to love unselfishly; desire truth for its own sake; count not the world's applause, nor dread its censure,

The People's Spiritual Meeting .- A very profitable and instructive session was that of the profitable and instructive session was that of the People's Meeting last evening at the residence of Mrs. M. C. Morrell, 310 West 48th street. Gen. E. M. Lee made some excellent remarks, and recited a beautiful poem, "The Review," by Bret Hart. The topic for consideration was "Spiritual Healing," Mrs. Morrell related some marvelous cases wherein she had been the instrument of raising to health those who were said by the doctors to be dying. Rev. C. P. McCarthy spoke interestingly upon the philosophy of healing, also giving experiences. Phebe A. F. Dusenbury and Prof. Forbes spoke to the edification of the listeners.

Mrs. F. M. Holmes will speak next Sunday evening.

310 West 48th street, July 21st.

#### Meetings in Boston.

Twilight Hail, 789 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 3% and 3% P. M.; also Wednesdays at 2 P. M. F. W. Mathews, Conductor.

Chelsen, Mass.—The Spiritual Ladics' Aid Society holds meetings in Pilgrim Hall, Hawthern street, afternoon and evening of the first and third Tuesdays of every month Friends cordially invited. Mrs. M. L. Dodgo, Secretary.

Engle Hall, 616 Washington Street.-Last Sunday morning the meeting opened by an address by Mr. Dill, after music by Miss Folsom. Remarks vere made by Mr. Kurtz, Mr. Riddell, Dr. Eames,

were made by Mr. Kurtz, Mr. Riddell, Dr. Eames, Mrs. Dr. Howe, Mr. W. C. Cappel, Mr. Blackden and the Chairman, Mr. Mathews.

\*Afternoon.—Services opened with music and an address by Mr. Palge. Mrs. J. E. Wilson gave tests. Miss Bayard contributed a song. Psychometric readings of handkerchiefs were given by Miss Stetling, and readings and tests by Mrs. A. Wilkins, Mrs. Chandler-Bailey, Mrs. Dr. Steers, Mrs. J. E. Davis, Mrs. Wilkinson, and remarks Mr. Mathews.

\*Eventage.—Music and an address by Mr. E. A. Blackden. Tests by Mrs. Dr. Steers. Miss Bayard, of the Jubilee Singers, sang. Tests and psychometric readings by Mrs. Dr. Bell, Dr. Toothaker and Mrs. Chandler-Balley. Tests and remarks by Mrs. J. E. Wilson, Mrs. Hugo and Mr. Mathews. The attendance was large.

Mrs. Hugo and Mr. Matnews. The attendance was large.

Wednesday Afternoon, July 16th.—Music and an address by Mr. Blackden. Remarks and tests by Mrs. J. E. Wilson, Mrs. Webster, Mrs. Chandler-Balley, Dr. Morris, Mrs. Hugo, Mrs. J. E. Davis and Mr. Mathews.

Meetings are held in this hall every Wednesday at 3 P. M., and Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., during the summer. F. W. MATHEWS, Con.

Tarkiln, Mass. - Sunday last, July 20th, Mr. J. Frank Baxter, who, once a year, for many seasons, has paid Plymouth County a visit in this section at Temperance Hall, Tarklin, was greeted by a good audience of interested people from Marshfield, Kingston, Pembroke, Duxbury and Hanover. Noted in the audience were the well-known Mr. Edwin Wilder, of Hingham, and several summer visitors from Boston and Brooklyn, N. Y.

Ambiguan, and several summer visitors from Boston and Brooklyn, N. Y.

Mr. Baxter was at his best, preluding his work with music and a poem. The subject, "The Indisputable Good Results from Spiritualism," was presented, and with most effective benefits. It was methodical and scholarly, sustained with a recital of well-established facts, and followed by a scance of an hour or more that gave absolute evidence of spirit-return. Mr. Baxter has held many scances here, but this excelled all his previous ones. The sympathetic and harmonious audience, without doubt, had much to do with this result; for Mr. Baxter voluntarily declared that he rarely found himself so "well-conditioned" for satisfactory and convincing mediumistic work.

A recess is to be taken through August, after which the meetings will be resumed on the first Sunday of September at West Duxbury, with Mr. A. E. Tisdale for speaker. Many from this vicinity will spend the vacation in some camp, the majority at Onset Bay.
OLD COLONY,

Philadelphia, Pa.- On Sunday, Aug. 3d. Mr. W. J. Colville will bring his present work in Philadelphia to a close. On that day he will lecture in Corinthian Hall, 1524 Arch street, at 3 and 8 P. M.



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### Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Bonner, Vice President, 457 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 214 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 23 P. M., southeast corner loth and Spring Garden streets, Wil-liam Rowbottom, Chairman.

### Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday ovening, at 3 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

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310 West 48th street, July 21st.