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#### CONTENTA

First Page.—Tablyirited Bostress. An Inspirational Discours, by W. J. Colville. Foreign Correspond-ences Jose Shepard's Bocoption in Paris.

Smoorn PABE. Poetry; Heaven. Spiritual Phenomena:
An Impressive Incident. An Open Letter, Original Becay: The Unreasonablemes of Objectors. Whildren's Lyosum-Closing Report of the Year. Bemarks by Mo. New Publications. Cassadaga Lake Camp-Meeting. August Magazines.

THIRD PAGE. Banner Correspondence: Letters from New York, Connecticut, Danish West Indies, Pennsylvania, Vermont, Missouri, California, Dakota, New Hampshire, Massachusetts, and Maine. Postry: The Story of Life. Oblivary and Meeting Notices, etc.

FOURTH PAGE.—The New Theology, Response to the In-essigntor, The Medium Gordon's Sad Condition, Recognising the Rights of the Indians, Death of Dr. Strick-land, Ohildren's Lyceums, etc.

FIFTH PAGE. -All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc. SIXTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Mossages given through the Mediumship of Miss M. T. Shelhamer from John E. Bobinson, Lulu E. Martin, William H. Ahl, Ella Sterling, Gipsy, Calvin Torrey, Sylvia Fogg, Myron S. Knight, and Mary E. Driscoll. Verifications of Spirit Messages, etc.

SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE. - The Camp-Meetings: Lake Pleasan (Mass.) Camp-Meeting; Onset Bay Doings; Niantic Camp, Ot.; Lookout Mountain Camp-Meeting, My De-lightful Visit to Onset, Geauga Lake Conference. Spiritualist Meetings in Boston, etc. 🖰

### The Spiritual Rostrum.

An Inspirational Discourse, BY W. J. COLVILLE.

Delivered in the Public Hall. Belper, on Sunday Evening, March Seth, 1884, and Reported for the Herald of Progress, by Augustus Pitumonke.

On this day, March 31st, 1884, we celebrate the Thir ty-sixth Anniversary of the Advent of Modern Spiritnalism. On anniversary occasions it is both customary and profitable to indulge in retrospect as well as prospect—to trace the way along which we have been led as well as to forecast the future, and make plans and resolutions for the work of coming days, An an-niversary occasion is one not unmixed with sorrow and regret; it calls to our minds what we have neg-ther on in our ever forward journey. On this day, sweet with many pleasant memories, joyful with rec-ollections of much good accomplaned, of many bleasings received, it will benefit each one of us to pause awhile; and though truly thankful for every blessing, let us be ever ready to accept our due share of responsibility for the success of the great work in which we are engaged. You must pardon us if on this day we indulge in recapitulation and reminiscence. The striking events connected with the birth and early spread of the spiritualistic movement in America are so interesting and suggestive, and fraught with so much from which we can deduce practical lessons for daily guidance, that though the historian and biographer have nobly done their part in converting the record of Spiritualism into well authenticated historical fact, the moralist, the philosopher, the spiritual teacher, will ever find a vast field opening up before him, an immense array of priceless treasures out of which he can evolve, for the guidance of the present and succeeding generations, a system of philosophy, whose foundations will be on ground no less secure than the rock of ages-the impregnable, invincible truth itself.

Spiritualism, as we are frequently reminded by our writers and speakers, is so old that it seems cotem poraneous or coeval with primitive man. At all events, the facts of Spiritualism are to be met with in the histories and other records of all ages and peoples, and while many of the stories told of angels' visits and of communion with devils may be greatly exaggerated and distorted, while we must allow a wide margin for fear, fancy, superstition, and the habits natural to tales of increasing in size and marvelousness to an almost incredible extent if they are great travelers, atill the residuum of indisputable fact is sufficiently large to compel every free-minded investigator of the laws of being to drop his prejudices, part company with preconceived theories, and address himself practically and intelligently, painstakingly and fearlessly, to an investigation of this new philosophy called spiritual, which is in truth a very old friend, clad in a new robe; for the great men of every age who made a mark in the fields of literature were all in a sense Spiritualists, in that they acknowledged the existence of spirit as distinct from matter, and believed it possi ble for spirit to hold communion with spirit though the spirit of man should be embodied on earth and the spirit with whom man sought communion should be free from the trammels of materiality.

It is not our purpose here and now to proceed with an examination of ancient philosophies and theologles. We do not propose to take a critical survey of the ground occupied by the various bodies of religion ists who dispute with each other the claim to special possession of spiritual truths and gifts: Such study might be endless, and though doubtless to an extent profitable, it is so much more difficult to convey dem onstrably accurate information concerning the affairs of past ages than with regard to events now transpir ing, that we deem it best to deal more frequently with current topics and everyday occurrence

At the same time it is the furthest from our thoughts and wishes to attempt to suppress a study of the revelations of past ages, or to discredit the tes timony which has been given, no doubt in many instances most faithfully and accurately to what oc curred long age. It is, to say the least, a singular co incidence, that so many great persons are said to have been born of humble parents and in most lowly places; that so many great reforms have been inaugurated in out-of-the-way places, where one would be least likely to look for any great movement to origi nate. The reason for this ever-repeating fact in the his tory of reformers and reforms seems to be that where ever there is the least intellectual culture and worldly wealth, there is likely to be the least bias of thought and there are to be found the fewest conventional obstacies in the path of free expression. It was custon ary in very olden times for children who displayed in edinmistic powers to be taken to colliar places, and there left to the action of mature and the spirit world; we do not mean that they were neglected or unsafed for in the ordinary way; they were held peculiarly sabred and had the best of care laviabed upon them in many installed, but they were not trained as other enildren; dor sent to school to have their

allowed freedom in which to expand morally, intellec- | ly upon bread which came down from heaven near tually and physically; they were given plenty of good, simple, nourishing food, fresh air and exercise; but they were left unhampered by the restraints and uncontaminated with the evils of city and even school life. It is a noteworthy fact that all nations have made singular and extensive mention of the medium ship of children, and it is quite equally remarkable that genius usually displays itself in childhood, and that in the persons of children who seemingly have not inherited their talents in any sense from their parents. Still, there is a great truth in the doctring of heredity, which, when studied interiorly, will be found to teach that in numberless cases, not the attainments of the parents but the wishes, the most secret longings of the parents, are fulfilled in offspring; and not only this, but that the wishes and needs of the world are fulfilled and supplied by means of the unut-tered longings and necessities of the human family, drawing a supply to meet the demand of which people are often most intensely conscious when they know least how to supply it, and can scarcely conjecture how the nameless desire of their hearts can ever be supplied. Behind the bars of material life an angel ever sits watching, unseen by fleshly eyes, ready to give to the children of this planet the very highest interpretations of nature they can possibly understand

The old theory of partiality in the divine government

of the universe is happily, now almost out of date. Very few persons of any thought or reflection who believe in Delty at all suppose now that he purposely withheld his truth from all other nations than the Hebrew, and confided to Jews all the secrets of his infinite mind and will; the growing thought on revelations is that revelation is incessant, and that God is incessantly speaking to all through the medium of the universe. If one man is a prophet, one woman is a prophetess, while others are not... We see no arbitrariness in the divine; election; every life is purposeful; and in the economy of the universe concerning spiritual as much as concerning physical realities it may be said that the sunshine is for all, provided all can see it; and that while some are blind and cannot see the light, that very light they cannot but ignore practically, reaches and blesses them, for without it the blind man could not live and be sustained. That there is truth in the doctrine of election we do not for a moment gainsay; that there is such a thing as reprobation we deny. All are elected to some office, all chosen for some special work, all qualified to fulfill some needed task; and happy only are they who can realize that they have not missed their vocations, and have not been neglectful of the duties given them to do. Very often a person's 'career, is so singularly marked out from his earliest intancy that it seems impossible he should tread in any other path than that in which bels moving. It some instruces our career is determined for us without any seeming volition on our own part. We are made to do a work needed to be done; and though our path may be strewn with thorns more thickly than with roses, we cannot turn aside if we would. We are constrained, impelled, to travel in that prescribed track. This ordination of the way before us does not imply loss or absence of accountability, as this has reference to the faithfulness with which we follow the moral light within us, not to an ordering our affairs beyond our own control. The little girls, whose surname was Fox. through

whom the rappings were first heard at Hydesville, near Rochester, N. Y., on the 31st of March, 1848, belonged to no illustrious family, and had enjoyed no of Republicism-Liberty, Equality, Fraternity—may educational advantages beyond the simplest training express eternal truth regarding the rights of man, yet freely provided for all children in the United States. They were so young at the time when the knockings were first heard. It is incredible that they should have made the noises themselves, and been able to carry on a systematic deception for years, duping the most learned and skeptical persons in the community. They had indeed no interest in deceiving any one. They objected to sit and naturally cried at the coninement and severe tests to which they were submitted to meet the demands of captions and unsympathetic inquirers and would-be exposers. Spiritualism vas therefore ushered into the world in almost as unlikely a manner as Christianity, and forcibly it reiterates the New Testament teaching, that through the minds and lips of artless children the greatest truths may be communicated from the heavens to the earth. One of the objections brought against Spiritualism is that it is so frequently to be met with in the dwellings of the poor, and that so many of the mediums it employs are either children or illiterate persons. This objection is sometimes used by professing Christians, who must altogether have forgotten that the "common people" were those that heard Jesus gladly, and that among his most intimate associates were several untutored fishermen. They must have completely overlooked the many allusions to children and childlike ness with which the Scriptures abound; and if the great hero of the gospels goes so far as to say that unless we become as little children we cannot enter into or even see the kingdom of heaven, what can be thought of the vaunted Christianity of those who, while calling Jesus Lord, Master, and even God, refuse to investigate a system to which they oppose one of their strongest objections by reason of the appeal it makes to the simplicity and receptivity of child-

Quite recently, a public debate on Spiritualism took place at Leeds, when one of the speakers who defended Spiritualism said that its philosophy was such that it frequently commended itself to the minds of children more forcibly than to the mature in years and the highly educated. One of the opponents of Spiritualism. in his reply, declared it to be utterly unreason able on the part of any one to insult intelligent men and women by endeavoring to force upon them's system more suited to children than to men and won of age and oulture. Had the maker of such remarks been a Secularist, we could have treated his observation without contempt; but coming as it did from a professed Christian of the Orthodox or evangelical type, who talked fluently about the excellency of the gospel, it simply proved either that the man had never read the gospels and opisiles, or that he was so blind ed by bigotry and projudice against a system, the real e of whose teachings he knew nothing about that he for the time being was so determined to make out a case for his own side that he used weapons sgainst Spiritualism which could be instantly turned with redoubled force against his own beloved Chiffs tishily . If ought to be sufficient for the Officeou Christian that Josus declared that spiritual truths. Christian that Jesus declared that spiritual truns; though often hidden from the "wise and prodent," are revealed into haber, as the Orthodox Christian claims that the Bible is his final court of appeal and Jesus his sovereign lord; but the radical religionist and the Secularist artist he research with spart from the Bible. To them the sayings of no hook and no man ought to be authoritative; and it is to the ever-increasing himber of free religionists and according to the out-increasing himber of the religionists and according the first the world is indebted for its true progress far more than to the fossilized and creed-bound members of churches, who wish to live so long as they so journ on earth exclusive-

nincteen centuries and.

The introduction of Spiritualism through the mediumship of two little girls is peculiarly appropriate and instructive, for the following absellent and unanswerable reasons: First, the might of children are not crammed with theories of which they have to become disposacesed or: they can receive any new light on spiritual questions; as is frequently the case with older people. Prejudices have not take time to grow; the brain and body alike are plantil, like soft clay casy to be molded, while older people. have formed settled habits of mind, have their personvictions, their darling preconceptions, and many and many a barrier to interpose between the embodied mind on earth and the spiritual communications the angel-world are ever waiting to make to manifed. Second, girls were chosen instead of boys to usher in the new era, because this new age upon which the world has just entered is to witness the emancipation and elevation of women and the unfoldment and glorification of human affection and intuition, to stipplement and comple-ment that reason or intellect which, though worthy of all praise and honor, is never trilly good when it dwells alone. "It is not good for man to be alone" signifies interiorly it is not good to develop reason without spirituality-the intellect without the soul-and that this is true no one need go fir to prove, as it is selfevident in your midst that intellectual culture—a good ecular education with nothing more—is not sufficient to stem the tide of human vice and misery, or to round out the character into that be utiful and harmonious symmetry without which the most brilliant lives are angular and ill-proportioned.

On this anniversary day it may not be out of place, while we are specially dwelling upon the operations of the spirit-world through children thirty-six years ago, to say a word or two concerning the need of giving to your little ones, who are naturally susceptible to spirit influence, that opportunity to develop which many so sorely lack. Mediums differ from other people in no other way than this, that they are extraordinarily sensitive and their natural inborn sensitiveness renders them susceptible to spirit influence to a degree unknown to others. This extreme sensitiveness renders them liable to a much greater amount of both pain and pleasure than that enjoyed and suffered by the rest of mankind. They are easily affected by their surroundings, easily led in one direction or another, according to the character of the people with whom they associate, and the conditions generally environing them; for this reason they may be neither as praiseworthy when they do will or as blameworthy when they do will or as blameworthy when they do will as those less sensitively organized. You may take what exception for please to this statement of fact, but the factable like have to be met and grappled with whether you prove or disapprove of the laws of being, and as we will and you all know, that there are people in the wor i much more easily led than others, you must make the best of the altuation and not accordingly. If it be asked why are some dif-ferently constituted to others, the need that they should be so in the present state of society seems obvi ous. Every one is born with a mission, and happy is he who can say, with the Christ pointing to some definite end and object in life, "For this cause came I into the world." No child is useless, no human life need be spent in vain. The coalheaver and the scavenger are as necessary as the poet and the statesman. Society can only be held together as all classes are equally employed, and though the three great watchwords so long as human qualifications vary, there must of necessity be different classes in society organized in the future on earth as they are now organized in spiritlife, with a view to meet the demands of society a large and afford congenial occupation for every individual, not in such a way as to perpetuate the feudal system and the evils of caste.

The Church of England has always taken its minis ters almost exclusively from what are called the upper ranks of society, and this practice has not resulted in good either to the church or nation. A good education is one thing and "blue blood." quite another. The true education of a person destined to hold a responsible and elevated position is that unfoldment of his mental and moral powers as shall best enable him to discharge the duties of his office not perfunctorily, but so as to inspire those to whom he ministers to live a holler and more useful life. A minister of religion need not be superior in wealth er worldly station to those to whom he ministers; but he is no true minister unless he can feed the spiritual nature of his flock and supply a felt want in the souls of his auditors. Church-going has become too much of a matter of form. It has been regarded too much as a duty, and too little as a privilege. People have been swayed by fear rather than by love. A healthy state of things will be when church services will supply spiritual necessities just as truly as good and pleasant food, and warm and comfortable garments, supply the needs of the body. People do not dwell in houses and wear clothing and eat food because they are afraid they will forfelt heaven and find themselves in hell if they neg-lect to make provision for the needs of the body. Spiritual wants demand supply in much as ever bodily wants can. There are such or tank in the human brain as spirituality and veneration, and these demand their proper share and kind of nutriment. The ancient practice of setting apart children from their birth, and in some cases even from the moment of conception, was originally intended for the raising, up of a class of specially prepared organisms through which a knowledge of spiritual life could most easily and effectually reach humanity. The Anchorites and rectuses of Hindostan, the syblis and oracles of Greece and Egypt, are examples of those who, from their earliest infancy, were set spart for special spiritual work; and while it is perectly true that the spiritual world always develops its instruments whenever and wherever is requires them. while we cannot too frequently relterate the truth that mediums are born, and though they may be developed they cannot be manufactured, we must not forget that every grace and talent, every power of mind, body and spirit, needs appropriate conditions for its unfold

We hear a great deal about a good education now-s days; but; unfortunately, what is often called an ex-coolingly good education is in reality a very bad edusation. Not only are ministely of religion confiden closely to antiquated standards of officedoxy, or else be deprived of their livings, or busisent to fill

of Progress on Reëmbodiment or Reincarnation, with out having been struck with the special pleading in favor of preconceived ideas indulged in by many writers on both sides of the controversies. Need we won der that the spirits wisely select unbiased, unprejudiced, uneducated children through whom to do their work, when elder people are generally so wedded to fossilized opinions, and so determined to make out a good case for their own side and no case for the opposite party in a discussion! True Spiritualism is the only thoroughly effective corrective of the skeptical tendencies of the age, and the only positive and absointe antidote to theological dogmatism and supersti-

Spiritualism came not uncraved for, though it came undemanded in words. The Rochester knockings were answers to the unuttered thoughts and prayers of millions, the cry of whose hearts unceasingly was, ".Give us some definite and unmistakable assurance of human immortality." The laws of heredity ordain that every child shall receive in some degree the characteristics of its ancestors; but, in addition to heredity, we must not forget that the surroundings of a sensitive mother have very much to do with the disposition and temperament of the child to whom she is about to give birth. We hear such expressions as the following used constantly, "The man was born for the times, the age produced the man, and then the sequence is, the man molds the age, and through influence in large measure directly traced to bimself, society is reconstructed. Luther, Wesley, Swedenborg, Dickens, Burns, Bacon, Shakspeare, all of these and hundreds of other notable personages came to the scene of human action by invi tation of the world which needed them. The united sighing of human hearts throws forth an influence which endows an unborn child with peculiar sensitiveness and capability, and when these little girls at Hydesville and many children after them came into the world about that period, so singularly endowed that they could afford means of communion between spirits on earth and those in the unseen spheres, they were literally born to meet an immense demand and

in response to the cry of human hearts innumerable. Spiritualism is positively necessary in all its phases to meet the multiplied wants of man, but we must ever bear in mind that the raps are only premonitory signals, and are like the postman's knock at your door who must needs rap to gain admittance, if there be no other means of arousing your attention and letting you know that some important news awaits you outside the door. The knock has done its work when the letter has been taken in: but should a friend call on matters of gravest moment, and you were in the garret or the cellar, and could not hear unless he knocked repeatedly and loudly, the knocking would be an imperative necessity until you were summoned by it to open the door and receive the tidings. America was chosen as the birth-place of Modern Spiritualism because, though in reality older than Pritain, it, is to day practically a new country. Across the waters there is such wide room for growth, such length and breadth of yet uncultivated prairie, such freedom from the restraint of a smaller country, and an older civilization. Novelty has a charm for the American mind, revolutionary ideas are popular, olden institutions, except in New England, have had no time to take deep root, therefore the field is open for reformers, and while the churches cannot hold their own against the aggressions of modern doubt, Agnosticism is as unsatisfactory to Ingersoll and Adler as it is to the humblest and most tender hearted English woman who has just been called to part with her darling child. Ingersoll hopes for life founded. Adler says he knows not how to give consolation to the bereaved in the hour of their bitter sorrow, and these men are both splendid samples of the best elements in Transatlantic Agnosticism.

Now that England is in mourning because a member of the leading family in the land has been taken from the arms of a loving mother and a bright young wife; now that our beloved and gracious queen is sitting in grief to mourn the loss of one to her most dear, is it not an inexpressible comfort to all stricken widows and mothers that the gates of mortality may unclose and show them their dear departed, not barished from them amid the far-off glories of a sumptuous Oriental palace in the skies: not doomed to everlasting fire because they had offended an angry and avenging Deity. but dwelling among them still, though unseen by mor tal eye-so near that their lives, and those of the friends they have left to mourn their earthly loss, are in time mystically but beautifully interblent, and in eternity consciously united for uncounted ages, for the gospel of the spirit ever is—affection is deathless to live once is to live forever. These few disjointed fragments of an anniversary lecture, in which the difficulty is not to know what to say, but what to leave out, we submit to your most thoughtful and earnest consideration, trusting it may help some of you, in some slight measure. In your studies into the unseen uni

A writer in the American Age makes some comparison between the number of people who have been mentally afflicted by the excessive assimilation of Christianity or Spiritual-ism. He finds that a short time ago in five Ohlo insane institutions there were forty-nine in-mates made insane from excitement caused by insane institutions there were forty-nine in-mates made insane from excitement caused by Uhristianity, and only seven credited to Spirit-ualism, for the same period of time. The record for a longer period in thirteen of the largest in-stitutions of the United States showed this re-sult: 1994 from religious insanity, and 229 cred-ited to Spiritualism, during the same time. In 42 reports showing 32,313 male patients, 315 were down as clergymen, which shows one insane minister to 150 others, while only 46 male and female, credited to Spiritualism, showed the proportion of insane Spiritualists to be only one to every 711 others. Taking the estimate of Spiritualists in the United States at a low figure, they would be represented proportionately in they would be represented proportionately in the insane asylums by over 3,000 inmates, where-as at this time they do not exceed 150.—The Truth-seeker, London, Eng., Rev. John Page Hopps, Editor.

The Richest Church In America.—The New York correspondent of the Pittsburgh Commercial-Gazette says of the wealth of Trinity Church of the Metropolis: "I believe," said a down town real estate man, "that \$200,000,000 would about cover the actual wealth of the Trinity Church corporation. It is certainly as rich as the Vanderbilts; and has a steadier line of profit. Beside the immense rents coming in from property in the city, the church corpora-tion holds mortgages on several hundred Epis-copal, church edifices all over the country, on or else be deprived of their livings or statement to fill most invidious positions in characteristics of the pulpit and, reading deal are often strangely at variance, but physicians, lawrens, write cirr, all who are strungiling for efficiency in extensions directions have certain text-books blased in their limits, fortain authorities, placed before their as their deficient great specifies have before their as their deficient great specifies his results and the results and if you think they give any money to make it is not contained to knowledge; and the first private discourse recently printed in the section of the section of the section of the printed in the section of th

### Foreign Correspondence.

#### Jesse Shepard's Reception in Paris -His Seances a Success. To the Editor of the Banner of Light:

The Fourth of July, 1884, will ever remain memorable in the history of the fraternity o peoples. It was the one hundred and eighth anniversary of the Declaration of Independence of the United States of America, and it was celebrated in Paris under conditions which will never again occur.

On that day Ferdinand de Lesseps, the great Frenchman, presented the Colossal Statue of Liberty to Minister Morton, in the name of the Union Franco-American committee. By a strange spiritual coincidence, this day ought also to be remembered by the presence in Paris of a great American medium, serving as intermediary between the adepts of Modern Spiritualism in the new and those of the old world.

The flags of France and America floated from our windows on the Boulevard Montmorency. which under the circumstances were decorated with garlands of evergreens and flowers, which, by the way, was the work of a young American musical genius, Ernest Schelling.

The reception rooms were filled to overflowing by a distinguished company, Ernest Schelling had already executed several brilliant plano solos, when at half-past nine in the evening Mr. Jesse Shepard was announced. In the midst of perfect silence, one of our col-

laborateurs, Jean Darcy, was inspired to deliver an address of welcome, which in its spiritual patriotism, eloquence and fervor touched every soul present and filled many eyes with tears. The following is a translation in part of the address:

"Mr. Jesse Shepard. I am happy at last to have the opportunity of taking you by the hand. Your reputation as an inspired medium is universal, and for a long time we have earnestly desired your presence in Paris for the general good of the cause we all love We thank you for having fulfilled your promise, and

for having faced so many obstacles in so long a voyage. Your presence here on this great national holiday is not by chance, for we have been accustomed to celebrate the anniversary of the Declaration of American Independence in these rooms, and you can see there the image of Joan of Arc [pointing to the bust], the angel of France alongside that of George Washington, the soul of American independence, both draped in the stars and stripes and the tricolor of France. And it is under the auspices of these great spirits and our other guides that American Spiritualism will give a fresh impetus to France, which has lost her real independence through materiality and skepticism.

I thank God, and bless the spirits for the joy I experience at this moment. . . . . And you, Jesse Shepard, citizen of the Great Republic, who have been a witness of the progress of Modern Spiritualism, it is as a Spiritualist you have come to clasp hands with your brothers in France, and we remain assured ur aid as an inspirational m

It is for us, as Spiritualists, to dissingte the fore of ignorance and vain science, to arm ourselves with the torch of truth, and carry the light everywhere in the name of progress and universal love."

Much more was said, and we regret that space and time forbid a fuller account. Later in the evening Mr. Shepard astonished every one by his really lucid mediumship. Although every one present was a stranger to him, he gave, in each instance, the most minute and remarkable proofs of his clairvoyance. The skeptics present were put to their wit's end. and the evening closed in a veritable triumph for Spiritualism on the 4th of July, 1884.

A few evenings later Mr. Shepard gave a select séance at our residence. None of the sitters could speak English, so the medium found himself surrounded with new and peculiar conditions, and yet the seance, from first to last, was a constant succession of powerful and convincing phenomens. The following translation from La Lumière of the 10th of July will convey an idea of the phenomena which we all experienced with so much satisfaction. After desoribing the circle, the editor says:

"Mr. Shepard began to play and we all sang a hymn. In less than five minutes the manifestations com-menced. A spirit took up a fan and fanned us vigorousarms, and we shook hands with invisible friends. The noise of spirits walking could be heard in the adjoining rooms. The heavy table was moved several times, the pencils placed in my hauds, and the plane itself was lifted. We saw lights and shooting stars, and the

was litted. We saw lights and shooting stars, and the bust of Isls in the room adjoining was covered with a brilliant light—a manifestation which could not have been produced by any one, however dexterous.

Many spirits gave their names. Mr. Shepard never ceased playing. But the grandest event of the evening was the visit of Sappho, the Greeian artist, incomparable in the pure elegance of her melodious phrases and soft, delicate execution. The immortal sappho touched a few brilliant chords on the harp and then waited it clear above our heads to the ceiling, without ceasing to play, producing the most wonderful effect. We were charmed; and if any one present had doubts they were quickly dispelled by this manifestation. A large luminous lamp was carried about by Sappho. Marvel after marvel followed. A sweet, pure voice rose above our voices for an instant. We all ceased singing the better to listen, when the voice immediately died away for want of power. Sappho again took the harp, and, resting it on the head of the writer, played an air. The harp touched every one in turn, while it continued to play in perfect accord with the plano. We wish every materialist and skeptic in the land could hear such music, as it would have a tendency to elevate each soul."

dency to elevate each soul."

The gifts of Jesse Shepard give him an exceptional position in the world of art, special marks of esteem and sympathy being constantly bestowed upon him by our celebrities. The liliustrious composer, Samuel David, has just presented him with his magnificent work entitled "The Triumph of Peace," bearing this inscription: "To my excellent friend, the great artist, Jesse Shepard."

Every seance Mr. Shepard has given has been different in the order of manifestations, and perfectly conclusive. He certainly has more demands on his strength and time than he can

demands on his strength and time than he can think of complying with. Our prayers are for the triumph of the cause in France through this American medium, whose high faculties have no parallel here.

Paris, France, July 14th, 1884. LUCIE GRANGE.

#### HEAVEN. .

We dream, sometimes, of that dim, far-off land.
Our journey's end, our home, our second birth;
We only dream—we cannot understand
That wondrous riddance of the woes of earth.
No failure there, no loss and no decay,
No tempest, but clear shining after rain;
Like mists life's myriad cares shall fade away,
While all good things we know on earth remain.

The singer's voice in sweeter strains shall rise;
The poet's verse in nobler numbers flow;
Fair landscapes wait the painter's raptured eyes;
And gazers on the stars at last shall know
The very heart of all their mysteries;
And Nature's faithful lovers shall not end
Their lifelong quest of blossoms, birds and bees,
But placid hours in peaceful wood-craft spend.

They who on earth were hapless doomed to dwell
In crowded cities' hot and stifling air,
May wander through a cool and ferny dell,
Beside fresh waters fringed with flowers rare.
The pale and shrunken victims of disease,
And they who writhed beneath the lash of pain,
Shall healing find in every passing breeze,
And all their pristine bounding strength regain.

And all their pristine bounding strength regain.

The worker's worn and weary hands shall rest,
The bent back straighten in a gracious case;
The heart cease aching in the mourner's breast;
The baffled student then may grasp the keys
Of soul and sense and many a mighty truth;
And they who faint with age—life's last worst ill—
Shall quant the spring of sweet, eternal youth,
And face the long, fair future, children still!

—Julia Dillo Young, in The Current.

### Spiritual Phenomena.

#### An Impressive Incident.

To the Editor of the Banner of Light:

A lady friend of mine in this city, whose mediumship has been only privately exercisednever advertised to the public-has given me the following narrative of an incident in her recent experience, which seems to me deserving of record.

Her peculiar gift has been that of independent or direct writing, or what Epes Sargent so well called "the stupendous fact of pneumatography," which he fully described and vindicated in his "Scientific Basis of Spiritualism." To most intelligent Spiritualists the phenomenon is too familiar to require my description. But for others, I may briefly say that the writing is produced on a slate or paper, in circumstances that absolutely forbid the use of any mortal hand or physical instrument. It is often done in broad day, and at a distance of five. ten, or even twenty feet from the medium or any visible being. In short, the fact of its production by an invisible intelligence is as certainly known as any fact in physical science.

The manner in which this "stupendous work" is produced in connection with the mediumship of this lady does not differ essentially from the way that is most common. True, it is in her case in the dark; but it is none the less under conditions that make fraud impossible. Both the medium's hands are so occupied that she could not move them without discovery. One is clasped in one of her visitor's hands on the top of the table; the other holds one end of the slate under the table and closely to its surface, while the visitor holds the other end similarly. No pencil is laid on the slate. Presently the sound of the writing is distinctly heard, resembling more the clicking of a telegraph than the drawing or rubbing of a pencil. This peculiarity is no doubt due to the electric or magnetic forces used. Three quick raps indicate the completion of the message, and the slate is immediately pushed into the visitor's hand by the unseen agent.

Of course the truthfulness or value of the message is to be judged on its intrinsic merits. And the probability of its real source or authorship must be determined in much the same way, except indeed where clairvoyance may add its testimony. Often the communication is quite extended, filling slate after slate. Often it is brief, but cogent in thought, or in other ways characteristic of the professed writer.-Though here I think I should in perfect frankness add that sometimes it is not entirely so; and this fact has been explained to me by a spirit-friend (writing through a different channel and method, the automatic) thus: A spirit who has learned to do the work takes the liberty to write in the name of another who cannot do it himself, and this without so informing us. And if he fail to catch the exact thought or style of the one for whom he is writing, he will of course fall to convey it. I am confident I have been present where this has happened.

Some time ago, in the presence of the wellknown Mr. A. H. Phillips, in full daylight, on the inside of one of two slates which I had myself carefully cleaned and tied together, I received, while they rested on my arm, directly before me and in full view, the following:

"This writing demonstrates a force intelligently exercised independently of this medium. You cannot explain it by any other theory than the one imputed by Spiritualists.

EPES SARGENT." I thought so then, and I think so now. But to my story, to which this introduction has perhaps been too extended.

To desire to witness such a phenomenon would be, I will not say pardonable, but laudable, in any intelligent man. It was so in the case of Mr. George W. Pearce, lately a wellknown and much esteemed citizen of Chelsea, Mass. Last January 16th he visited my friend, whom I will here call Mrs. K. (though for verification her name could be given) for a sitting. He was to her an utter stranger, and did not mention his name nor that of any member of his family. But the first message written for him, in the manner above described, began with "My dear George, my own husband." and at the close of a very affectionate and every way satisfactory communication was signed "Louisa," his wife's name. Mr. P. was deeply impressed, and made an appointment with Mrs. K. at once for a second visit on the next Wednesday, Jan. 23d, at 11 o'clock A. M. He added that he could not be sure that his business would allow him to come; but if he found it would not, he would either inform her seasonably, or pay for the hour appropriated to him. She replied that she did not wish for pay in case he could not come. "Certainly," he said, "you ought to be paid for your time if it is engaged to me, whether I am able to come or not. That's the way I do business."

He was able, however, to come on the appointed day, and again was profoundly moved by the tender and appropriate message he received from his wife, and made an appointment for a third visit that day week, Jan. 30th. This appointment, too, he was able to keep; and, while sitting in conversation with Mrs. K., awaiting the writing, he expressed himself with much feeling as weary of the cares and pressure of his earthly-life, and said he heartily wished he could go out of it and join his dear wife. Mrs. K. said to him, "I doubt if she likes to hear you say this. I think our friends in the other life desire us to remain here as long as we can; and for good reasons. They Wish us to make full use of this life's opportuni lies for the benefit of others and so of oprselves."

But as soon as the spirit-writer began on the slate, he repeated his feelings to her, telling her how much he missed and mourned her, that his children did not need him now as formerly, that he was thoroughly tired of his business life, and longed to get out of it and go to her. He said this with so much earnestness that Mrs. K. was painfully affected by it. While he was talking thus the writing was going on, and at its close was found to contain the expression of the writer's regret to hear him speak thus, of her fear that she had kept too close to him, so binding him to her, and a very serious caution to moderate his devotion to business, or he would "come to her some day suddenly." Said Mr. Pearce on reading it,

This, Louisa, is the sweetest thing you have ever said to me, and I shall keep right on with all my business."

He then arranged for a fourth visit to Mrs. K. at the same hour that day week, Feb. 6th. This engagement he however found the next day that he could not keep, and sent her a note, requesting the time to be changed to Feb. 13th. "The same hour," he wrote, "and I hope I shall be able to come."

But the event proved otherwise. Monday. Feb. 11th, Mr. C. G. Sargent, one of Chelsea's most respected citizens, called on Mrs. K. for a séance. The first writing given him was simply the name "Louisa." He did not recognize the writer, and asked for further information. Then was written:

"My husband, George W. Pearce, came to my spirit-home very suddenly last Saturday, from Martha's Vineyard, and wished me to come here and say to Mrs. K. he could not keep his engagement for Wednesday, the 13th inst.— Mrs. PEARCE.

Delighted to be free."

Mrs. K. of course was thunderstruck; "quite overpowered," as she expressed it. So soon as she could recover herself sufficiently, she asked Mr. S. if he had heard of Mr. P.'s death. "Yes," he said, "as I was leaving Chelsea, an hour or so ago, I learned that a telegram had been received this morning announcing his death suddonly of paralysis, at Martha's Vineyard, where he had gone on business. He died on Saturday, the 9th."

May I venture to suggest that we have in such an incident as this not only— I. An indubitable case of spirit-writing, as

all done in this way must be, but, II. High evidence to the identity of the communicating spirit. This appears in the characteristic quality of the messages; on the one hand the affectionate solicitude of the wife for her husband, and, on the other, his scrupulous regard for his engagements which even death did not permit him to forget. Perhaps I should

also add. III. We have something that looks much like a speedy answer to earnest prayer—a prayer, to be sure, in which "the appropriate means" were not disregarded, whatever opinion we may incline to entertain respecting the wisdom of offering such a prayer or pursuing such means. This may involve considerations too difficult for us. And.

IV. There appears here, also, a warning from the spirit-world so definite as to suggest prophetic knowledge.

At any rate, I believe the story, as told me, is true in its every detail. And every one is at liberty to draw his own inferences or lessons from it. JOSEPH D. HULL.

3 Copeland Place, Boston.

### An Open Letter.

To the Friends of Wendell Phillips:

Among the cloud of witnesses of all nations who are ready to testify to the illustrious career of Wendell Phillips, the question naturally arises, What shall we do to honor him?

How show him reverence due, Whose deeds through the rime of ages Shall blossom fair to view?

Shall blossom fair to view?

A character so unique as was his, so exalted in its manifices, so pure and true in all the relations of life, calls for memorial offerings as unique and exalted in kind. It is evident, then, that no statue in bronze, no marble cenotaph, however costly, would be in harmony with the grandeur of his life. He took no pleasure in vain display, or waste of time or money. The useful was to him the beautiful, and to this trait in his character it were well to look for guidance in the pleasing task of rendering him grateful homage. It would seem, then, that industrial schools colleges and universities.

Original Essay.

### THE UNREASONABLENESS OF OB-JECTORS.

To the Editor of the Banner of Light:

In a recent article in the Banner of Light on the subject of "Catering to Popular Prejudice," I find this quotation from an editorial of the New York Sun:

"It is now about forty years since these spirit phenomens first made their appearance in this country, and yet not one fact of moment, not one principle of truth has been added to the sum of knowledge from this source. It is always the same dreary round of rapping and writing; the same simple and childish statements; the same probability of jugglery and illusion, from the beginning, forty years ago, to the present day."

Without thinking to improve mon the aritic

Without thinking to improve upon the criticism which the Banner has given this monstrous assertion, I cannot well refrain from uttering a few thoughts and asking a few questions concerping it. And first let me ask what are the principles of truth? Is not truth a concretion of facts? And then, if facts constitute truth, has no truth been added to the sum of knowledge from this source?

According to Locke, "Knowledge, which is the highest degree of the speculative faculty, consists in the perception of the truth of affirmative or negative propositions."

The assertion of the editor of the Sun, then, as I understand it, is, or amounts to this: that there is not one advocate of Spiritualism, from the least to the greatest, who is capable of discerning between truth and falsehood. Of course such a statement requires neither comment nor reply; it simply belongs to the man who made it.

It has always been the way of that class of would-be-considered wise men who, "thinking they know all things," know nothing as they ought to know it, to object to all phenomena ever given to mankind to advance the race in spirituality, on the plea of "lack of dignity or respectability," meaning all the while, lack of approbation by the money-power.

I did not think any one was so self-conceited and impudent as to deny that intelligent communications of facts have been received by many persons of undoubted veracity through inanimate objects, such as chairs, tables, etc. The inanimate object being the medium used to communicate by, no suspicion of fraud was possible. The facts thus stated may seem simple and childish to such men as the editor of the Sun, for truth is both, and a characteristic which he seems none too familiar with.

But without asking whence comes this intelligence, or of what value it is to solence or literature, is it not of moment to every human being that it does come? Is it a fact of no moment that persons can go into their parlors, and say to a rocking-chair, "If there is a spirit seated in this chair, will it please rook the chair back and forward three times," and have the request immediately complied with? If, find-

ing themselves answered intelligently, they continue the conversation till they are informed of the death of a relative at a distance whom they supposed not only alive, but in good health, also that they will receive by the next mail a letter conveying to them confirmation of this intelligence, all of which proves true, though the matter communicated is of no importance to any but the parties concerned, is the manner of no moment, and no addition to If in the same or similar manner we are told

that death is only a freeing of the spirit from its "mortal coll," and in no case an extinction, and hardly an interruption of life, and not so much a suspension of the faculties as sleep is; that many lie down to refresh themselves with sleep and death awakens them to life refreshed indeed; that the blood of Christ, which we have been taught will cleanse us from all sin, has no semantic streams are streams and such parts of the Linguist control to the Lin effect upon us whatever, except that we, knowing it was shed for the advancement of truth, and shed, too, by just such wise men as those

# Children's Apceums.

Shawmut Lyceum-Closing Report of the Year.

the Year.

Sunday, June 22d, the Lyceum was called to order by Conductor Hatch, and the exercises began with singing, and reading by platform officers, followed by the grand march with seventy in line. Mr. Hatch spoke of what had been accomplished in the last year of Lyceum work. Mr. John Wetherbee was present, and spoke in his usual happy vein.

Dr. W. E. Clayton spoke under influence to different ones engaged in Lyceum work, with the admonition to each and every one to go on; soon will the great body of Spiritualists see the all-important necessity of educating the children. The programme of exercises then continued as follows: Mr. and Mrs. J. B. Hatch, Jr., and Miss M. T. Shelhamer in a tric; Recitations by Luiu Morse, Georgie Wilbur, Boas Wilbur, Blanche Crook, Lizzle Costello, E. W. Smith and Mabel Roberts, and song by Eddle Hatch. Vocal selection by Dr. and Miss M. T. Shelhamer, and Mr. and Mrs. J. B. Hatch, Jr. It will be remembered by all Lyceum children, and workers that when our good and amiable Brother Thomas Lees of the Cleveland Lyceum was visiting our city and Lyceums he recited to the satisfaction of all. "Ever so Far

It will be remembered by all Lyceum children, and workers that when our good and amiable Brother Thomas Lees of the Cleveland Lyceum was visiting our city and Lyceums he recited to the satisfaction of all, "Ever so Far Away." At this session Miss Gracie Burroughs gave a fine rendition of the same.

One-by-one we notice the Lyceum workers of the past, and to day we were encouraged to see Assistant-Conductor Wedger of Lyceum No. 1 present. He made a few very acceptable remarks, and expressed the hope that the Lyceum workers would work in unison. Amen to that. Let us labor for the grand mental and moral training of our children, irrespective of Shawmut or Lyceum No. 1. This cause cannot be narrowed down to one, two and three Lyceums; our work is universal, and upon that basis we shall be able to batter down bigotry's walls, and erect in their place deeds, actions and thoughts in harmony with nature.

Assistant Conductor Rand spoke as earnestly as ever before of our cause, showing that his energies and thoughts are at work for us. In reviewing the work of Lyceums too much praise cannot be given to its workers and supporters. Among the great body of Spiritualists a lamentable lack of interest has existed in reference to our Lyceums. This would not be if they for one moment would consider that the life of Spiritualism is centred in the children; that the future of humanity will still be blighted by creeds unless we teach our children the truths we have ourselves learned. Spiritualists owe it to their children that they have opportunities to become informed with regard to the truths and phenomena of Spiritualism. As illustrative of the lack of interest, I may mention that, though the enterprising paper, Light for Thinkers, published at Atlanta, Ga., has a page devoted to the Lyceum cause, and in each issue publishes a request that correspondence be sent on matters pertaining to the movement, not one contribution has been received.

This Lyceum, since its departure from its former place of meeting, has galned in number

ment, not one contribution has been received.

This Lyceum, since its departure from its former place of meeting, has gained in numbers and popularity. On Christmas day of last year Wells Memorial Hall was engaged for Lyceum work and it is the determination of those having it in charge to retain the hall, in order that the children may be educated in the truths of Spiritualism. It is intended to do away with many of the exercises and teach them what will be of importance to them in the future. During the year just closed there have been given three Sociables, a Christmas Festival, May Festival, and an Excursion to West Roxbury Park. Conductor Hatch, in planning and carrying out the "Lees Testimonial," was deserving of much oredit, as were also his assistants.

The Lyceum movement at that time was in

The Lyceum movement at that time was in its ascendency, and no doubt the seed was planted which in the future will bear fruit.

Through an ardent supporter of our cause, Mr.S. S. Goodwin, Mrs. Margaret Fox Kane was induced to visit our city at the time of the Thirty-Sixth Application, and being the great of induced to visit our city at the time of the Thirty-Sixth Anniversary, and being the guest of the Phenomena Society, the children were enabled to see one of the original instruments in the hands of the spirit-world in proving the existence of humanity beyond the confines of the tomb; and on Sunday, March 30th, this medium was on our platform, and the rap was heard, thus giving our children an example of the A B C of Spiritualism.

This Lyceum is indebted to the Banner of Light for its many courtesies in the past, and especially to its life-long editor, Luther Colby, for his lasting interest in our cause. May he have his reward in knowing he has done his work faithfully.

The thanks of the Lyceum are due Mesrs. Colby & Rich, Miss Rebecca Bowker, Mr. Smith, S.S. Goodwin, Capt. Oliver Roberts, J. W. Day and others, for liberal financial aid during the past year. A fitting conclusion of the Archy of the Lyceum are accepted to the past year.

who has been longing all the week in the close, hot, noisy alley, for this breath of air, these swaying trees, this daxiling, tremulous water, this pure and joyous melody?

Perhaps it demoralizes that poor seamstress over there? She has labored all the week, bent over a sewing machine. Her fingers are rasped, and her heart is weary and her head is heavy. Do you think she will be tempted into evil courses by hearing a little good music on a fair summer afternoon? Do you think she would be any better off, mentally, morally or physically, in your own great gorgeous church, sitting in the charity seats, far down by the door?

But you think that the Sunday concert is an insult to the community. To what community, and why an insult? And what is your idea of desceration? Is there any community which feels that it is insulted and its holy day descerated because the birds sing, and the flowers blossom, and the earth and air and water are glad on that day? Is it possible that good music can be at any time, or at any place, an insult to or a desceration of anything on the face of the earth?

My dear Mr. Gimp, when you tell me you have a mysterious revelation that a mysterious power will punish me and cast me out from happiness because I make myself glad on a certain day of the week, you are talking nonsense! You are telling me something that might do for the Middle Ages, but that will not do at all,

tain day of the week, you are talking nonsense i
You are telling me something that might do for
the Middle Ages, but that will not do at all,
now. I do not believe your story. You have
never been able to substantiate it, even from
your own records. And even if you brought me
a stock of Greek and Hebrew manuscripts as
high as the Tower of Babel, I should not believe
it. I should tall you that you were dying in high as the Tower of Babel, I should not believe it. I should tell you that you were flying in the face of a greater revelation than was ever written in books—the revelation of the changing seasons, of the winds, of the waves, of the green things of the earth, and of the life of earth and air and sea—the eternal revelation of wise and kind nature. The maker of all these things never made laws that stuitlified and outraged his own creation.

Mr. Gimp. you misunderstand your mission.

these things never made laws that stuitfied and outraged his own creation.

Mr. Gimp, you misunderstand your mission as a minister. If you come among us as a friend and counselor and guide, you are welcome, and we will pay for your support and listen to you. But if you are trying to reëstablish an overthrown system of hierarchical tyrauny—why, we shall throw you over as we should any other nuisance.

And now, take my advice, Mr. Gimp. You are going to Europe for your vacation a week from next Wednesday. Very well, next Sunday, instead of preaching your farewell sermon to six women and the sexton, in that great gorgeous church of yours, go up to Central Park, and sit among the people, and listen to the music, and see if you cannot learn the great lesson of love for your neighbor that lies at the bottom of all true religions.—New York Puck.

#### New Publications.

THE PROOFS OF CHRIST'S RESURBECTION; From a Lawyer's Standpoint. By Charles R. Morrison. 8vo., cloth, pp. 155. Andover, Mass.: Warren F. Draper.

We have in this a labored attempt to prove that certain events took place nearly two thousand years ago, while at the same time events every way similar occurring in our own day are denominated "lying won-ders,...exhibited by modern conjurers or Spiritualists, senseless, frivolous, for no worthy object, and beyond the mystery accompanying them, supported by no reasonable proof." So much for a view of Spiritualism "from a lawyer's standpoint," a lawyer evidently who holds a retainer from the opponents of the truth and being pledged to argue against it, does so at all hazards. But of what value to any reasonable mind is the view or expressions of one who strains his visual organs to faintly discern a grain of sand in the distance while wholly ignoring the existence of mountains of the same near at hand, and which, possibly, he stands upon, though it may be unknowingly, to get his "view"? And this is just the position which Mr. Morrison occupies in this book.

WILD WOODS LIFE; or, A Trip to Parmachenee, containing the Adventures of the Party of Boston Boys who figure in "Eastward Ho?" and who in this volume penetrate further into the Wilderness, and most with a great variety of Thrilling Adventures and Amusing Experiences. A Realistic Story of Life in the Woods. By Chas. A. J. Farrar. Fully illustrated. 16mo, cloth, pp. 407. Boston: Lee & Shepard.

The title-page given above is so fully descriptive of this volume that nothing is left for us to say average.

this volume that nothing is left for us to say except that it is a good companion for those who during the summer "take to the woods." and equally so to those who stay at home and can there enjoy an imaginary journey thither.

THE COUNTESS OF MONTE CRISTO. Being the Companion to Alex. Dumas's "Count of Monte Cristo." 8vo, paper, pp. 274. Philadelphia: Peterson & Bros.

An exciting narrative, comprising all the startling adventures, episodes and mysterious complications looked for in sensational literature.

Himself Again. A Novel. By J. C. Goldsmith. 16mo, paper, pp. 286. New York: Funk & Wagnalls.

There is a naturalness about this story that touches the emotions, enlists the sympathies, and compels a reading of it from the first page to the last. One of its chief attractions is the spontaneous and resistless good humor that pervades it, always self-governed, and never discordant or offensive. Its description of scenes in nature, opening with that of the Hudson Highlands in midsummer, are given with the pen of an artist.

### Cassadaga Lake Camp-Meeting.

o the Editor of the Banner of Light: The season at Cassadaga was opened Sunday, July 27th, with an address by O. P. Kellogg, who took as a text the following quotation from I ngersoll: "We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought." He pointed to the achievements of the past, and spoke with hope of the indications for the

past, and spoke with hope of the indications for the future.

In the afternoon Mrs. R. S. Lillie addressed the audience upon the subject "Heredity." Her address was a thoughtful one, showing the chain of causes which lie back of every human character; and a ringing appeal was made to public teachers to sound the truths of this all-important science into the ears of the people, and teach them the laws of physical as well as of spiritual health and purity.

The season of '84 promises to be a highly successful one. Eminent speakers will elucidate the philosophy of Spiritualism, and gifted mediums will demonstrate the facts upon which it rests. Everything possible; is done by the managers to promote physical comfort, as well as spiritual enlightenment. The hotel will be under the continued management of Mr. Edwards, and greets may feel assured that everything will be done to promote their welfare. A grocery on the grounds will furnish supplies to all who desire to set their own table, and tents are provided for campers. There are now about sixty cottages on the grounds, and a good prospect for more. In spite of rainy weather, visitors are continually arriving, and meetings are well steenedd. Among the later arrivats may be noticed Mr. W. A. Mansheld, slate-writing medium, Mrs. Carletto. Twing and Lyman O. Hows. E. W. Emerson is expected at an early day.

#### TOTAL TOTAL August Magazines

August Magazines. 11. 11. 2001.

The Magazines of American History Com with "The Story of a Moniment," followed by an interesting discussion of the question." Did the Romans Colonize America?" "Lee's Campaign Arithst Pope in 1862"; an appreciative Skeeph of Chirty Service Pope in 1862"; an appreciative Skeeph of Chirty Service of The Magazines of the Inest writers of the Inest writers of the Inest of a lunatic asylum, from which he was released by passing to spirit-life in June 1882 the treatment of Washington Irving and Sunnyade, "are amone the remaining sotionts. This magazine is writers in twal in its unique and of literary above 1884 their several in its unique and of literary above 1884 their several in its unique pieces. New York."

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## Banner Correspondence.

New York.

TROY.—Geo. A. Stevens writes that the Sunday evening meetings at Keenan Hall are growing in interest, the addresses by Mrs. Reynolds, Mrs. Duffey,

evening meetings at Keenan Hall are growing in interest, the addresses by Mrs. Reynolds, Mrs. Duffey, Mrs. John Carpenter and others, being entertaining and instructive. "The Executive Board," he says, "has displayed excellent judgment in securing Messrs. Emerson; Baxter and Fletcher to lecture in Troy during the autumn months. Orowded houses will greet them. There is one thing which the Spiritualists of Troy need, and that is a Lyceum. It is to be hoped that steps will soon be taken to establish one.

Dr. William H. Vosburgh continues to exercise his healing bowers with great success. Mr. Charles Lambert, formerly ticket agent in this city for the Troy and Boston Railroad Company, but now of Chicago, was thrown from a horse, and one of his legs was bruised so badly that the M. D.s decided it would have, to be ampulated in order to save his life. Dr. Vosburgh was summoned, and, after manipulating the limb for one-half hour, reduced the swelling so much that the injured man immediately walked; within twenty-four hours he was entirely cured, and resumed his duties. A newsdealer, named Nugent, had a severe attack of rheumatism in his ankle. He suffered intense pain, and found no relief until the genial doctor applied his hands to the afflicted member. Mr. Nugent was instantly cured.

The wife of one of the clerks in the New York State Senate was unable to walk on account of a weak kneejoint. The M. D.s could not remove the difficulty, but Dr. Vosburgh cured the lndy after a few treatments. One of the most remarkable cures that Dr. Vosburgh has made was that in the case of my cousin, J. T. Birge, of New York. His digestive organs were diseased to such an extent that he could not partake of food. He was so weak he could not sit up in bed. The physicians could not cure him, and gave up the case in despair. Dr. Vosburgh was called, and in a few weeks' time restored him to perfect health."

Additional to the above respecting Dr. Vosburgh, Mrs. E. B. Duffey writes:

"The cures which he effects by the laying on of hands,

dowed.

The time is not far distant when the eyes of mankind will be opened to the fact that through this
method is manifested the only true science of healing
disease. All else is but experiment, and very often
uncertain and pernicious experiment at that. The
facts are already made clear through the achievements of such healers as Dr. Vosburkh; and prejudice, which closes the eyes to the truth, is the only
thing which stands in the way of their full recognitions.

Dr. Vosburgh will spend the camp season at Lake Pleasant."

.MORAVIA.-Barah C. Comstock writes : "The Spiritualists of Moravia have recently been favored with three lectures from Mrs. M. C. Knight (formerly Mrs. three lectures from Mrs. M. O. Knight (formerly Mrs. M. O. Gale), inspirational speaker of Dexterville, Oswego Co., N. Y. Mrs. K. is a clear, earnest, forcible speaker, and thoughtful people cannot but be benefited by her inspired utterances. Her delineations of spirits after each lecture were good, nearly all being recognized, and many excellent tests given. Her psychometric readings, also, were satisfactory. We most heartily recommend Mrs. Knight to all who are desirous of securing the services of a good speaker."

#### Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "The adherents of the Christian scheme or plan of salvation declare a belief in Christ's second coming and then all things will be made plain. But should he appear again in his earthly tabernacle they would seek to destroy it as they did before. This is evidenced by the fact that his ministering spirits are abused and scorned about as much as it is possible for their enemies to scorn and abuse them. No; he will not place himself again in their power to be murdered by them. Eighteen hundred years ago he promised the angels should be seen descending upon the flon of Man. We ask the Christian: Has the promise failed? Now, after eighteen hundred years, mortals are witnessing the fulfillment of the promise in all parts of our globe; they appear in a physical form. But both the spirits and their beloved and cherished and highly-honored media are denounced, abused, rudely and shametolly treated. No; our world has had too many saviours already, and it is highly proper now that man should conduct himself according to the rules of gentlemanly conduct, and thus make effort to save himself from ignominy and disgrace.

On this thing highly not receive nor sechnowledge infinherents of the Christian scheme or plan of salvation

ready, and it is highly proper now that man should conduct himself according to the rules of gentlemanly conduct, and thus make effort to save himself from ignominy and disgrace.

Ohristanity will not receive nor scknowledge 'ministering spirits' sent forth to minister to them that shall be heirs of salvation. They gay: To know of the future life is to pry into God's secrets. It is blasphemous! I do not want to know of the future life. But what becomes of the secrets pertaining to the future life whilst God sends forth his ministering spirits to declare plainly and positively all of those secrets? But the Christian asks: Why does not God send my friend directly to me, instead of a roundabout way, through a medium, in a distant place? We answer: Do you know that your spirit-friends do not come directly to whisper words of consolation and rejoicing in your ear? Are you clairvyant and clairandient, and thus enabled to see and hear them? If you are not able to see or hear a spirit, how could be give a communication except through a medium's organs of speech? But it is insisted that to strive to obtain a knowledge of the spirit world is forbidden and God will punish all such intrusions. If that he true, why did he institute a ministry of angels to mortals to make them fully acquainted with spirit-life's conditions? And while the angels are urging the attention of mortals to the conditions of spirit-life there is no propriety in saying mortals are prying into it; or the knowledge of the angels are urging the attention of mortals to the conditions of spirit-life there is no propriety in saying mortals are prying into it; or the knowledge of the spirit world in the form of the fact that the heavenly visitable. Moses and their work be left out; and, further, that all preachers of the Talmage stripe carefully avoid any mention of the fact that the heavenly visitable. Moses and Ellas, came to Jesus, Path and other spirits and their work be left out; and, further, that all preachers of the Talmage stripe carefully avoid an

Light west Indies: worth dist

ST. THOMAS. - "Noel" writes i "Although, Mr. Editor, I have not the pleasure of being personally acquainted with yourself, I am with your partner, Mr. I. B. Rich, through his visit to this island with his family. I hereby renew my subscription to the Banner of Light, as I would not like to be without it—feeling always a great pleasure in its perusal and study, as it accords with the opinions which I have had for many years, and I feel that the Banner has confirmed them. I think that an elevated contemplation of the immortality of the soul cannot be too often renewed, for it is an improving exercise of the mind, and furnishes the means of execting in ma an ambition for something far above the objects of our general daily pursuits. I feel convinced that those who have passed what we call death must, with certainty still live; and it is that future life that really deserves to be called the true life of man—for while the soul is confined to the body, it would appear to me that there is a continual warrare between the spiritual and material man, though the soul, being immortal; is sure of the victory at last.

I cannot bring myself to believe that when I shall have materially quitted all those dear ones around me that I shall cease to be, and shall not subsist, although perhaps not seen but still active in stying to benefit those I have left behind, Since while kere on earth, in our every-day walk of life, we cannot see the mind or soul of each other, yet we feel convinced that the soul dose exist—in—each of us, actuating and moving our bodies. I therefore cannot doubt that the soul of spirit will continue an active in stying to be quiescent is to be like unto death.

It must be a great consolation to man, in his troubles and difficulties during his stay on earth, to be convinced that his soul or spiritual part is making a perpetual progress toward the "perfection" of its insture, with new accessions toward freedom and perfectibility; still adding knowledge to knowledge and virtue to failer brothers and is the first Great Cause—God, the Father of All—to see t Editor, I have not the pleasure of being personally acquainted with yourself, I am with your partner, Mr.

seemed the only relief the boy could reasonably hope for. In this helpless and hopeless condition he three times dreamed that he was in Pittsburgh, where he saw a man who took him into a drug store and gave him a prescription, assuring him that if strictly adhered to it would cure him in two days. The prescription was followed in all its minute details. At five o'clock the second day, the contracted limbs began to relax and gradually came back to the normal condition, the spine relaxing also, and the boy, who had been wholly helpless for about six months, rose from his couch and walked slowly across the floor. In a day or two his eyesight began to improve, and within four weeks his sight was completely restored. He is now in as good, if not better, health as ever in his life. This statement is made by Dr. U. L. Clemmer, and its truth vouched for by several ladies and gentlemen who were personally cognizant of the condition of the boy and his cure.

#### Vermont.

QUEEN CITY PARK. - A correspondent writes : I would like to call the attention of your readers to the attractions of Queen City Park, and some of the fea-

"I would like to call the attention of your readers to the attractions of Queen City Park, and some of the features of the Camp-Meeting to begin there August 14th. We are two hundred and thirty-three miles from Boston (the railroad fare for round trip is only ten dollars), the route passing through some of the most delightful scenery in New England at least, and I doubt if finer can exist on the continent. Those who choose to come from Lake Pleasant, as many undoubtedly will, will find it equally fine up through the Connecticut valley. Tickets can be obtained there of Dr. E. A. Smith at very reasonable rates.

We are comparatively young, this being only our third season, but we are growing and are destined to be, with the assistance of those who can and will help us, a power for good in this part of New England.

We have pure mountain air, pure spring water, brought upon grounds free to all campers and visitors, a charming lake, upon whose surface one may sail in any kind of a craft they choose, and from whose depths, if they understand the art, they may catch the finest specimens of a great variety of fish; this is an especial feature of attraction here for the sportsman. Other attractions are a good table at the hotel, presided over by mine host N. A. Balley, whose charges are very moderate; a beautiful grove well supplied with croquet grounds, patent swings, and other amusements, while at a convenient point, overlooking the lake, with the Adirondneks—velled in mist at times—in full view, is located the auditorium, with a gem of a speaker's stand, from which will be heard during the session some of our most glited lecturers and mediums. A large Pavillon affords protection in inclement weather, and is used for concerts, dancing, and social assemblies. Some fifteen cottages are already erected, and more are being built and will be occupied this season. There will be ample accommodation for all, and a successful meeting is predicted. Further information may be obtained as to rates of fare from various points, et

#### Missouri.

ST. LOUIS.—M. Goettler and A. E. Stall write:
"Mrs. Elise Yeathman Smith of South St. Louis, Mo., a lady of eighty-three years of age, an excellent writing medium, received the following communica-tion. The spirit who gave it, Mr. Joseph Schnaider, was a friend of ours, President of Schnaider's Brew-ing Association, and one of the most prominent and popular men of this city. He passed away about three years ago. His communication will be read with great interest by Spiritualists, and perhaps others—especial-ly in St. Louis."

interest by Spiritualists, and perhaps others—especially in St. Louis."

I think this is wonderful. I did not believe in this when I was in earth-life, but now i wish I had, for I ind there is no death, and I wish to say a few words about spiritual things. I was so astonished to find myself living still. that I could not understand where I was, nor what I had changed to. Then I made up my mind to try to get back into the earth-body again, thinking I was dreaming; but I could not, and then I began to realize that I had no more to do with earth. Then I began to hear my friends mourning for me. I spoke to them, told them I was not dead, but they could not hear me. I screamed, but they heard no voice. Finding it of no use to try to make them hear, I touched them, but they did not feel the touch. I did not know what to do. Then I looked around; I could see no walls to the room, but saw a beautiful country; then I saw my sister, who I knew was dead, then father, then other friends. Among them I saw Henry T. Blow's son John; I think I must have seen hundreds that I knew were dead; then I began to look back on my past life, and found it lacking in attention to the concerns of my soul. I had acted wisely in carthly affairs, but forgot the hereafter. What was the good of wealth to me? here was sternity before me, and I had never believed in a future. I had tried to do right to all I had any connection with, to my family, to my employes, to all with whom I did business, and this was a great satisfaction to me; but my ignorance was deplorable; I knew no more than a babe on earth. Then I wished I had paid attoniton to take a higher view of it, attend to the teachings that affect the soul, for the glory, the beauty of a pure soul can never be described. I wish my family could believe, then I could help them in their endeavors to secure etran happiness. I wish to say in conclusion, Mrs. H., ireasure this belief; it is worth more than it between the described.

### California.

SAN FRANCISCO .- A correspondent writes: "The first anniversary of the birth into spirit-life of John H.
Fuller, July 16th, was celebrated at the residence of
his daughter, Mrs. E. F. McKinley, No. 1807% Polk
street, San Francisco, by the family relatives and intimate friends, numbering about sixty five. The parlors were decorated with floral tributes in every available niche, the most artistic being the embellishment
of the favorite chair consecrated to the memory of the
ascended father. The exercises opened by the rendering of 'Home. Sweet Home,' by Mittle Wands.
Mrs. McKinley then read a beautiful message, desoriptive of his birth and reception into spirit-life,
written through her hand only three weeks after his
change of spheres. Music, vocal and instrumental,
followed, by the well-known artists, Mrs. Ooggswell
and Abble Smith.

Mrs. Matthews then read an original poem, prepared under her spirit-centrol, entitled, 'Mono's Song
for Mr. Fuller to his friends, written on his first aninversary into spirit-life.' The sentiments were in
full accord with the message already given, and
breathed a sublime pathos, a sweet tenderness and a
spiritual insight characteristic of her charming wordpictures. first anniversary of the birth into spirit-life of John H.

spiritual insight characteristic of her charming wordpictures.

Miss Annie Hixon gave some selections on the plano
in her cultured and always pleasing method. Rev.
Mr. Parker, R. E. Ecbinson, Mrs. Cooke and Mrs.
Wilson all spoke, recognizing the presence of the one
whose loving memory was kept fresh by words of love;
of counsel and encouragement by daily-communion in
the home circle. The children participated in the entertainment—Misses Dalsy, Cressy, and Hope McKinley, enlivening it with songs and recitations.

All present joined in singing his old favorites, and
after the last choice of 'How cheering the thought'
had died away, a poem by Mrs. McKinley and words
of tender greeting to all the family were given. Dr.
Rush then bade the friends 'Good night,' and each
felt the evening had been one of intense enjoyment
and spiritual outpouring."

Dakota.

MITCHELL. - A correspondent has furnished us with some of the leading thoughts of an address delivered some months since by A. B. French in this
place. Mr. French commenced by referring to the infinite past, and claimed that science had not settled
the origin of life or the advent of man on earth. He
spoke of pre-bistoric man in Europe, his age of rough
stone, the Neolithic or age of pollshed stone, and also
of the Bronze age, which marked another advance in
man's pre-historic life. He said the earth-works left
by the mound-builders are very numerous, and spoke
of an ancient fort in Ohio with over five miles of walls,
reservoirs, etc., and of a sacred enclosure, containing
thirty acres, with an eagle, mound in the centre, and
an ancient altar containing calcined human bones.
He had no doubt of the existence of the ancient Atlantis, and he also believed the Pacific Islands are only
a part of lost lands that in the ancient times made
'Asiatic communicatons easier than now. He thought
our mound-builder came from the south, our Indian
was the wild and daring man of the north. "Man,"
he said," is everywhere the same being, whether savage or civilized, and the eternal truths of science and
religion will be sought after more and more as the
ages come and go."

The lecturer was loudly applauded, and received at
the close of his effort the personal thanks of, many of
the audience for the pleasure and satisfaction he had
afforded them. with some of the leading thoughts of an address de-

Now Hampshire.

MANCHESTER.—R. W. Emerson writes: "I feel like saying a few words in praise of the good will and their brothers and elaters, trying to raise humanly to a higher plane of justice and morality while here on earth."

Pennsylvania.

BEOWNSVILLE—A correspondent sends us an account of a remarkable cure enected through the alleged agency of a dream. William A Clemmer, now about thirteen years of age, was two years since attacked with what seemed a shortening of the spine. The bip became wollen and enlarged; the right leg so count state that he pould only touch his heel to the floor; the leg was strawn backward and rested against the chigh, with, the spine; the spine curred from states that he pould continued upward. The left is became paralyzed, and the spine curred from states that he pould continued upward. The left is became paralyzed, and the spine curred from states that he pould continued upward. The left is became paralyzed, and the spine curred from states that he pould continued upward. The left is became paralyzed, and the spine curred from states that he pould continued upward. The left is became paralyzed, and the spine curred about third the spine; the chigh with the spirit; they all seem the found the people site with the spirit; they all seem and her controls could fill an education, which the spirit; they all seem the found the people site with the spirit; they all seem and her controls could fill an education. Which is the spirit is to work together in harmony and milder the found the Banner in many homes, which allows they man are interested in the great work. I was very much rested with that blushess. All remodies known to felt in good spirits for camp work at Neshaminy Falls.

Cassadaga Lake, Lake Pleasant and Sunapee, gathering strength and development for the work which my band of spirit-friends have engaged for the fall and winter."

#### Maraschusotts.

BOSTON .- M. Milleson writes: "I send you the following certificate for publication, in order that those who see it and are suffering may know where to obwho see it and are suffering may know where to obtain relief. It was given by Mrs. Smith about one month after she received the treatments, showing that the cure was permanent. You will be safe in sending any sick person to Dr. E. B. Fish, 8 Bond street, Boston, for I have watched him and his powers closely, and say that his ability to impart a vitalizing, quickening energy exceeds any I have ever seen. Many well-known Spiritualists recognize his gifts. Judge W. W. Bieroe of Memphis, Tenn., sent him a letter the other day, showing his appreciation, saying: 'I hope you may succeed in Boston; you deserve it.' And many like congratulations come from prominent men and women. No such healer has been in this city for years:

BOSTON, Mass., July 8th, 1884.

in this city for years:

BOSTON, MASS., July 8th, 1884,
I take pleasure in stating for the benefit of all who may
be smitcted as I have been, that I have been entirely cured
by Dr. E. B. Fish of a complication of troubles. For soveral years I have been suffering with female weakness.
My kidneys were much diseased and severe pains afflicted
me in my back and limbs, and also in my ear, the latter being almost unbearable at times, rendering my hearing imperfect. Dr. Fish gave me three treatments, and I am
now entirely free from all the above troubles.
211 Harrison avenue,

Mig. H. M. SMITH.,"

BOSTON.—A. S. Hawward writze. "On we wanter

BOSTON,-A. S. Hayward writes: "On my return from Maine I stopped at East Salisbury, Mass., for the from Maine I stopped at Kast Sallabury, Mass., for the purpose of calling upon Dr. W. F. Evans, the author of The Mental Cure, and other works illustrating that process of healing. He takes a limited number of patients; the charges, which are moderate, including treatment, instruction, and board, and makes an elfort to impart to his patients all he has gained in a long life of close study and investigation. I attended his morning lesson or lecture, and listened attentively. What the doctor does not know about the various authors who have written upon the subject of which his lectures treat is not worth looking up. As for myself, I take more interest in investigating the law and cure of disease by and through spirit forces, magnetic and electric power generated by and through the organisms of practitioners and persons that do not devote their time to the healing art professionally.

Doubless there are but few men in this country and age who have given so much thought and research to the study of the power of mind over mind and disease as has Dr. Evans. He informed, his patients while I was present that he never was stronger in the Spiritualistic theory than to-day. His Mental-Cure book is full of Spiritualistic teachings, and doubtless he is assisted in his writings and teachings by spirits. He admitted in his lecture or talk that in his practice, at times, he invoked the aid of a spirit, giving his name, and it was the spirit of a person of whom he was a great admirer when living in earth-life. Let it be distinctly understood that Dr. Evans does not sell diplomas or require one to teach the laws of life and health in his mode, and that he is in sympathy with Spiritual-lam proper." purpose of calling upon Dr. W. F. Evans, the author

ism proper.

#### Maine.

CAPE ROZIER .- S. D. Gray writes, July 19th, as follows: "If materialization is a fact, and our friends who have experienced the change called death come and show themselves, it is something that should awaken the deepest interest in every reflecting mind. It is therefore strange that any should condemn as fraud and illusion the only positive proof of life and immortality beyond the tomb. Ask them if they believe that a certain king saw a hand writing on the wall, they will answer yes. Ask them if they believe Moses and Elias appeared at the transfiguration, they will tell you yes. But if a friend tells them they have seen a spirit, and materialization is a fact, it is all humbug with them. Nor will they believe though they have the strongest evidence. The strongest evidence we can receive of anything comes through our senses. I meet a friend on the street whom I suppose tobe in Europe. He takes me by the hand, calls me by name, looks, talks and acts like my friend; am I to believe that in all this I am mistaken, because somebody says I am? So when I see, as I have, my friend from the spirit world in a form that looks, talks and acts like him, I am going to believe on the evidence of my own senses that I really meet, see and converse with him." who have experienced the change called death come

#### THE STORY OF LIFE.

Say, what is life? 'Tis to be born
A helpless babe to greet the light
With a sharp wall, as if the morn
Foretoid a cloudy neon and night;
To weep, to sleep, and weep again,
With sunny smiles between—and then?

And then space the infant grows
To be a laughing, sprightly boy,
Happy despite his little ways,
Were he but conscious of his joy;
To be in short from two to ten To be, in short, from two to ten, A merry, moody child—and then?

And then, in cost and trousers clad. And then, in coat and trousers ciad,
To learn to say the Decalogue,
And break it, an untbinking lad,
With mirth and mischlef all agog,
A truant of by field and fen,
And capture butterfiles—and then? And then, increased in strength and size,

And then, increased in strength and To be, anon, a youth full grown; A hero in his mother's eyes, A young Apollo in his own; To imitate the way of men In fashionable sin—and then? And then at last to be a man,

To fail in love, to wo and wed;
With seething brain to scheme and plan,
To gather gold or toll for bread;
To sue for fame with tongue and pen,
And gain or lose the prize—and then?

And then in gray and wrinkled eld
To mourn the speed of life's decline;
To praise the scenes of youth beheld,
And dwell in memory of lang syne;
To dream awhile with darkened ken,
Then drop into his grave—and then? -[Exchange.

For the Banner of Light. II. BY A. B. PIATT.

And then his spirit, freed, will rise, Attracted to a higher sphere, Where loved ones meet beyond the skies, Prepared for mortal dwellers here, When they, through death, are born again And quit all earthly scenes-and then?

And then he learns the lesson grand. That he shall live beyond the tomb, Where ev'ry virtue may expand, And flowers of love immortal bloom : Where glories rare, beyond our ken, His opening vision sees-and then?

And then, in nature's balance weighed, He sadly counts his gain and loss; As earthly actions are surveyed. And worldly riches prove but dross, He finds himself a boy again, See Just starting out in life—and then?

And then, inspired by love and truth, He views creation's broad expanse, Lives o'er again the days of youth; And in that life he strives, perchance. To reach once more the haunts of men And teach them how to live-and then?

And then he comes to friends below. Across the bridge by angels planned-That radiant arch, love's shining bow, By which the gulf of death is spanned-And brings glad tidings to all men Of everlasting life—and then?

And then, when called from earthly strife, His loving hand shall guide theis o'er That shining bridge, the way of life To yonder bright and shining shore, To live till time proclaims Amen At Nature's funeral pyre-and then?

### Passed to Spirit-Life:

From Addison, Me., July 26th, Mrs. Frances H. Drisko

From Addison, Me., July 20th, Mrs. Frances H., Drisko, wife of Capt. P. O. Drisko of East Roston, Mass., aged 54 years and 5 months.

Mrit, Drisko has always been a friend to humanity—a caretaker and free worker for sick people; a firm Sprittallist for fitteen years, and she passed to a higher life strong in the Taith and principle of the teaching of Sprittualism. She was a great sufferer for six months, but her mind was clear to the moment of her decease. During the last day or two of ber earth-life her vision was opened into the goirt-world. She saw many of her spritt-friends, sad-they showed but her future home, with all its beauty and splendor, and the also heard the heavenly music, etc. These facts, with all the minror details, were told by her to the relatives and friends who were gathered as her bedsides Capt. Drisko is well known. In East Boston and vieintly as an old and stanch Spiritualist, and a strong advocate of the cause; he will receive the heartfelt sympathy of his many friends; and the subsulades which he has of spirit return and saford him great comolation in this dense point return and saford him the Schangsburg, Ohio, March. Iss. 1994. Dri. Brita-for Humingriss, in the 72d year of his safe.

From the Hermany seven years he was a firm Spiritualist.

From the first seven years he was a firm Spiritualist.

Soon after his conversion to Spiritualism he was developed Soon after his conversion to Spiritualism he was developed as a healing medium, and nothing gave him so much pleasure as the privilege and ability to alleviate pain; and call him who might, he was always ready to go and do all he could for the relief of the suffering. Whoever cared to question concerning his belief, whoever an arbibition of trusting hope and quenchies faith that was vory teuching. His kindly charitable inture endeared him to all with whom he was associated. His cleaning hours were as peaceful and serone as his life had been blameless.

Com.

From Mechanicsburg, Ohio, Feb. 1st, Nathan C. Davis, aged 57 years.

aged 87 years.

He was born Jan. 28th, 1707, in Brunswick, Me., and was of Quaker parentage, and reared after the peculiarities of that sect till early manhood. His mind was of a liberal cast, and his investigations led him to modify his theological views from time to time till hisfaith was shaken in popular Orthodoxy, and for many years he was a firm Spiritualist. His life was one of strictest integrity, impressing the force of his character upon the entire circle of his associates. Very few men have epiped more of carth-life than he, and none ever died with a more decided faith in his doctrines or a brighter prospect of immortality.

S. B.

From Utica, N. Y., Herman Ehle, aged 49 years 8 months

From Utica, N. Y., Herman Ente, ageu wyens and 20 days.

He has passed from the scenes of earth into the realms of apirit. For this change he was prepared. He patiently waited for the death-angel to give him release. Death was a welcome messenger. It was release from pain and bodily suffering; it was entrance into higher realms and brighter conditions. It was reinion with dear ones gone before, those whom he saw and conversed with before the death-message came. Their forms he clearly saw and their voices he distinctly heard. He lived in two worlds—the world of sense and the werld of spirit. To him the future was all agiow with a bright effulgence. He was as conscious of future life as of his present existence. Not a cloud bedimned his spiritual vision. Strong in his consciousness of immortality, he patiently endured his sufferings, and waited till the change came that gave release to his spirit. From our sensuous vision he has passed, but to the open-eyed he will be seen and his presence felt. Services conducted by

From 421 West Fourth street, South Boston, July 19th, 1884, Nancy B. Doolittle, wife of Benjamin Doolittle, and daughter of Mr. D. B. Hill, aged 53 years.

Mrs. Doolittle was at one time a member of the Ladies' Aid Society, and ever an earnest, worthy woman, Friends who sympathized with and endeavored to assist her in her long liness will find their reward in ''well-doing.'' The funeral services were conducted by the Rev. James Kay Applebee and the writer, May the light of truth be the comfort of the remaining ones. Mr. S. TOWNSEND-WOOD.

[Oblivary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line will be charged. Tan words on an average make a line. No postry admitted under this heading.)

#### The Pacific Association of Spiritualists,

Of which organization J. M. Lauderback is President, isaac Whealdon Vice-President, W. W. Ward Recording Secretary, P. A. Smith Corresponding Secretary, and E. Pagles Treasurer, will hold its first annual convocation, beginning on Thursday, Sept. 4th, and closing on Monday, Sept. 15th, unless further continued at the option of the Association.

beginning on Thursday, Sept. 4th, and closing on Monday, Sept. 18th, unless further continued at the option of the Association has secured fifteen acres of land, situated three-fourths of a mile east of liwace, W. T., on Baker's Bay, at the mouth of the Wallicut River. The location is in every way finely adapted to camp-meeting purposes.

There will be a lecture or address given each day of the meeting, at half-past ten o'clock a. M., and in the evening at seven o'clock. At half past two o'clock each day there will be a platform discussion, for the free expression of thought, open to any one who may wish to participate. The very best of vocal and instrumental music will be furnished during the entire occasion.

While there is considerable hotel accommodation at II-wace, still the hotels will not by any means be able to provide for the many who will attend this meeting. Therefore those who come should be prepared to camp, remembering that Israel in tents was by far the healthlest and happiest poople, and that "God's Temples" are unexcelled. Provisions, such as vegetables, fruits, meats, fish, shellfish, etc., will be delivered on the camp-grounds, so come and make this a camp-meeting, and supplies will be abundant.

The Association will adopt such rules for the government of the camp-grounds as may be deemed necessary, for sanitary measures and to maintain good order, and such rules will be strictly enforced. The camp-grounds will be opened to campers the Monday before the meeting begins. Lots will be leased to parties wishing to erect cottages on the grounds.

will be leased to parties wishing to erect cottages on the grounds,

Those coming from the interior of Washington Territory or Oregon will leave Kalama or Portland per steamer, and land at the camp-grounds early in the evening of the same day. Reduced rates over the following lines of travel will be given to all those who come for the purpose of steaming the meeting: Oregon and California Railroad, East and West Bile Divisions; Oregon Railway and Navigation Company, and Hawco Steam Navigation Company. Those paying full fare one way, upon presentation of cortificate will be returned at 80 per cent, off or regular fare. There is a daily mall to Ilwaco, and telegraph facilities at Fort Canby.

By order of the Executive Committee,

A. W. EMBREE,

E. PAGLES,

S. EMBREE.

The First Maine State Spiritualist Camp-Meeting

The First Maine State Spiritualist Camp-Meeting

Association

Will hold its Beyenth Annual Meeting at Buswell's Grove,
Etna, commencing Aug, 20th and closing Sept. 7th, 1894.
Buswell's Grove is situated on the line of the M. C. R. R.,
one-half mile from Etna Statton, and is easy of access from
all parts of the State by Cars or team.

There will be reduced rates on the Maine Central Railroad
and its branches.

Etna cannot beast of ocean scenery, but it can boast of a
beautiful Grove, and of being the central location for a
Camp-Alecting in the State, and of having, the same as
elsewhere, the beautiful blue arch dome of beaven above,
with all the privileges of worshiping God according to the
dictates of our consciences.

This Association is free from debt, and is working harmoniously for the best advancement and development of the
human race through the channels of Spiritualism. It acknowledges the God-givon right of all to think for themselves, and therefore extends a cordial invitation, regardless
of creed, to every soul who wishes to hear the Spiritual Philosophy expounded from a bread and liberal platform.

The following able and eloquent speakers have been engaged:

Bot the entire meeting—Hon, Warren Chase of Califor-

The following able and eloquent speakers have been engaged:
For the entire meeting—Hon. Warren Chase of California, Abby N. Burnham of Boston. For Sept. 2d and 3d—
Prof. J. R. Buchnam of Boston. For the last four days—
Capt. H. H. Brown of New York. For the entire meeting—Mrs. P. D. Bradbury of Fairfield. Mo., Mrs. Abble
Morse of Searsmont, Me., Mrs. Mary E. Thompson of Hockland, Mc.
Communicate with Daniel Buswell. Etna. in regard to

Morse of Searsmont, Me., Mrs. Mary E. Thompson of Hockland, Mc.
Communicate with Daniel Buswell, Etna, in regard to
Tents and Cottages; also Board and Lodging.
A new bearding-house has been erected, while cottage
lots are being taken up rapidly. Those who wish to erect
cottages can do so, and only have one dollar per year to pay
for use of ground.
An admittance fee of tencents will be charged for the ten
days to help defray the expenses.
Officers of the Association are as follows: President, Dr.
Cyrus Chase, Monroe; Vice-President, Dr. S. I. Emery,
Glenburn; Treasurer, Daniel Buswell, Etna; Secretary,
Charles M. Brown, Glenburn; Trustees, B. D. Newcomb,
South Newburg; Dr. H. E. Field, Dexter, A. J. Farmer,
Garland; Directors, B. D. Newcomb and F. M. Garland,
North Newburg; A. J. Farmer and Mrs. Georgie A. Field,
Dexter; Mrs. Bella H. Smith, Corinna; Mrs. Olive Emery,
Glenburn.

Glenburn.
All mediums and the public are cordially invited. Come one! come everybody! Per order Directors,
CHAS. M. BROWN, Secretary.
Glenburn, July 25th, 1884.

### Camp-Meeting.

The Michigan Association of Spiritualists will hold its annual Camp-Meeting this year on the Fair Grounds at Lansing, Aug. The to 18th. These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp-meeting purposes. The buildings on the grounds will be thrown open for the accommodation of those who may desire.

ho may desire. Speakers engaged: A. B. French, Giles B. Stebbins, H. Fairfield, Mrs. L. A. Pearsall, J. H. Palmer, Mrs. Sa-h Graves, Chas. A. Andrus. Others expected. A. B. French will speak on Saturday and Sunday, the 9th

and 10th.

Olie Childs Denslew, the inspirational singer and public test medium, will be present and take part in all the meetings. The Lapeer Choir will assist in furnishing music, Public tests will be given from the restrum every day, including the fire test. Nearly all phases of mediumship will be represented on the grounds.

Parties wishing to rent tents will please address the Secretary at Lansing.

Parties wisning to rent tents will please and ress the secretary at Lansing.

Hotel rates: Lansing House and Hudson House \$1,50 per day; Chepman House, \$1,50 per day; Everett House and Commercial House, \$1,00 per day. Arrangements have been made with Messra. Porter & Goodrich, buss and hack line, for round-trip tickets from dépôts to the grounds or hotels at 30 cents, including ordinary beggage; fare one way only, 20 cents; fare from hotels to camp-grounds, 10 cents. Dining rooms on the grounds; also lodgings for a limited number.

ber.

Rallroads: The Michigan Central and D., L. and N.
R. Rs. will sell round-trip tickets on Aug. 7th, 9th, 18th and
16th, good to return until 19th. The D., G. H. and M. R.
R. will give return tickets over their mad at 1 cent per mile
on certificate of Secretary of Association. L. S. and M. S. H. Will give return tickets over their mad at 1 cent per mile on certificate of Secretary of Association. L. B. and M. S. R. R. round-trip tickets 1½ fare from 6th to 19th, Lansing Branch; at stations on main line same rates by application to Secretary. C. and G. T. Ry, is expected to give 1½ fare for round trip, but as yet has not reported rates.

No charge for tenting privileges. Accommodation and feed for horses may be had on the grounds. A small admission fee will be charged. Good music for dancing parties every evening except Sundays. A cordial invitation is extended to all. For special information, address Secretary.

DR. J. A. MARVIN, Secretary.

Address Lansing, Mich. (care Chapman House).

### Memoka Camp-Meeting.

The Nemoka Camp-Meeting. Society of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 18th and closing Sept. 18t. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordial invitation to all the friends of progression to join us in making this meeting one of general interest and free discussion, and hope for the best results. of general anciers and the period of the period of the period of the period of the Executive Board.

By order of the Executive Board.

MRS. M. J. MEAD, Secretary.

The Semerset Spiritual Temple Association

Will commence its Annual Camp-Meeting at Hayden Lake, Madison Center, Bomerset County, Me., Best, 11th, continuing four days, Good speakers will be engaged. All friends are invited to come to the feast. Railroad raductions will be made to Skowhegan; Further notice will be given.

Per Order Com.

The Iowa Conference of Spiritualists will hold its three weeks Camp Recting at Mount Fleasant Park, Clinton, Ia., commencing Aug. 3d, 1894, and closing Aug. 3d; For juritor particulars and information, address the Becratary, Clinton, Ia.,

Mount Pleasant Park Camp Meeting.

### New Books.

### Books from England.

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The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.

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

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

#### The New Theology.

In the July number of The Popular Science Monthly is an article of much thoughtfulness and an immediate interest on the above subject, written by Rev. George G. Lyon. He begins with assuming that the Creator of the universe must be incomprehensible, and hence infers that no conceivable symbol can be either satisfactory or helpful, except in a period of immaturity; therefore a new faith becomes necessary above all things, and its confident and constant expectation is perfectly reasonable; on which account he thinks that "that which is now dawning on the Christian world is doubtless destined to have its day." Those who have done their work and feel the need of rest will not be gratified with the light of this new morning, but those who are up with the rising sun will be delighted with the dispersing darkness and the increasing brightness, and the new beauties and fresh fragrance of the clearer light and higher life.

He regards the New Theology as thus far rather reformatory than revolutionary in its teachings and tendencies. While accepting the nomenclature of the Old, it shades or expands its definitions so as to accord with the subtler experiences and the enlarged observations of the age. While it maintains the dogmatic statements of the Old, it modifies their exposition so as to bring them into harmony with the laws and processes of being. While it affirms with the Old that faith is the basis of salvation and of all deliberate activity, it gives no preëminence to any form of faith, and tests the validity and the sufficiency of a faith by the salvation it secures and the activity it inspires. With the Old, it accepts all Scripture given by inspiration as divine, and interprets Scripture by Scripture; but holds in abeyance all biblical utterances which seem the most unreasonable, rejects all which are in conflict with the nature of things or the course of Providence, and aims to understand and to corroborate the written word by the works of Nature. And it maintains that no portion of the Scripture can be a revelation of God to man except to the extent that it is understood and conforms to the laws of being.

The New Theology, says this Orthodox expositor, is distinguished for its respect for science; manifesting it by its effort to put all its statements on a scientific basis, and submit them in a scientific method, and to question the value or utility of any doctrine which does not come under some general and harmonious law, or which cannot be scientifically presented. Having such a respect for science, it has a corresponding antipathy to authority, insisting on personal freedom in investigation and personal responsibility for conviction. It concedes that most of the knowledge acquired by individuals is derived, and that authority is necessary as a guide in immaturity, but holds that no ipse dixit is final, and that all communication is to be received tentatively and subject to amendment or rejection; that authority is merely mechanical in its action and in its effect, and that they who submit to it without question are mere machinery propelled like an engine by steam, capable of valuable service for a season, but neither develop nor improve, and are deprived of all the pleasures of progress and of increasing vigor and usefulness.

It even goes further, he asserts; and charges that commanding authority dwarfs growth and weakens ability, and is, therefore, largely responsible for the general inability to distinguish between right and wrong, and for the unsettled and weak convictions as to good and evil. And, furthermore, that it is accountable for much of the prevailing belief and skepticism, since without some collateral and corroborative evidence to support naked affirmations faith becomes weak and lapses into superstitious incredulity, or is abandoned for the more satisfactory—if not more intelligent—negations of infidelity and agnosticism. He is free to admit the difficulty of holding the average of Christians to an unfaltering faith in the Trinity, the divinity of Christ, the atone ment. etc.; that but few have a clear conception of any of them, that many deny one or more of them, that no two understand them alike, and that all have doubts and fears with respect to them; and, therefore, that the New Theology most earnestly protests against the arbitrary and incomiderate church canon which exacts the starts of ceres nominal assent to all or to the starts of faith as a requirement of God

soul's salvation.

While it does not question the soundness of the doctrines affirmed, the New Theology recognizes the impossibility of making all men see them alike or of holding them to a credulous assent to them; and affirms that many who doubt and many who disbelieve them are among the most exemplary of mankind; that the sacred Scriptures, comprehensively understood, do not exact uniformity of faith in order to salvation; and that if any symbol were the basis of hope, it could not be of universal application, and would, therefore, not be adapted to humanity, or be consistent with either the divine or human nature. Most vital of all, as we regard it, the writer states that it assumes that saving faith is that recognition of what is right and best which enforces its practice; and that the sincerity and strength of faith are determined by the degree of the conformity of the heart and life of the subject to the character and requirements of the ideal. In other words, that the aim and effort of a man to be in accord with what he sincerely regards the true and perfect, whether that be fetichism or Christianity, is the exercise of saving faith, and secures the soul its highest commendation and the divine favor; and since its excellence is in sincerity, it may be as perfect and as acceptable in its first timid appliance by the feeble as in its last bold assurance by the strong.

The New Theology, in a summary phrase, is not a positive philosophy which rejects or agnosticizes the unknowable and the incomprehensible. It accepts authority as the startingpoint of inquiry, which is skeptical, but open to evidence, and takes the reasonable and the probable rather than the positive or the absolute as the only attainable presumption of truth and error. And since problematic conviction constitutes the sum of all human knowledge, and forms the basis of all human activity. it regards as impractical theorists, insensible to the operative agencies of the ages, all who reject the probable for the positive.

It starts out with the leading ideas that no creed can be final so long as there is the infinite to explore or the human intellect is capable of comprehending more; that new symbols are of periodicity and of rational expectation, and therefore that all creeds are tentative and adapted only to a transition period; that authority is insufficient, and requires the corroboration of correlative facts or principles of observation to establish faith; that no formula of faith can be adjusted to all comprehensions or made the condition of salvation; and that the probable is the highest and the sufficient warrant for all human faith and practice.

It is confidently expected that the beams of the New Theology will be brightest at its meridian; and it is taken to be chiefly suggestive even to the most zealous of its expounders, a contribution of suggestive definitions and methods applied to the popular or evangelical theology. In respect to the doctrine of the atonement, it is without decided convictions; its adherents consider themselves mere inquirers, investigating in an obscure light its profound mysteries. It does not deny, says the writer, that in some way the mission of the Mrs. Kendrick uttered in our presence when Lord accomplished immeasurable good to mankind: but it cannot reconcile with a worthy conception of either the divine or human nature the punishment or the suffering of the innocent for the guilty in order to placate the divine anger and render the Delty propitious. or to satisfy the claims of justice so that the Judge can be element to transgressors of law and permit them, untrammeled by guilt for the past, to reform, or give them another chance to do better. It holds that nothing can be more stances as we were not present, and its editor absurd than the teaching that God was at enmity with the sinner, unless it is the affirmation of those who believe it, that the atonement is a provision of divine grace or love"; the plain statement of both being that an atonement was | self had. Then the editor makes rather a weak necessary because God hated sinners, but was | point by telling his readers that he told us two really instituted because "God so loved the

The New Theology, on this doctrine, holds that no new provision of grace or special scheme of redemption for the recovery of man from the power and dominion of sin was necessary; that all the elements for the restoration from sin to righteousness are included in the provisions of Nature; and that the regeneration of the human soul is as practicable without the mission or work of Christ as an additional agency as with it for it consists essentially in the deliberate determination henceforth and forever to be at one with God. "There is nothing now." proceeds this expositor of the New Theology, to afflict or discourage except the past, and that is forsaken and abhorred; and since in eternal progress and effort the soul is in accord with the laws of its being and the divine will, it gradually comes to forget, as God does, its backslidings, and to think only of that which is pleasing to God and which will be the source perpetual delight." The advent and life of Christ has ever, according to all human experience, been recognized in the ideal of good which reproaches every varying thought and deed, and which constitutes the inspiration and the encouragement to all improvement.

The aim of the atonement, continues this writer, is to exemplify a condition and life corresponding to, but surpassing, the highest ideals of men, which may be approximately attained by every individual of the race in every stage of accountability; and the effort to realize this condition and life is the acceptance of its provisions and its accounted righteousness, or the transfer of Christ's righteousness to the believer; for the faith that impels to be like Christ is transforming in its effect, and by its continuous exercise believers become Christ-like in character and conduct. The atonement, therefore, is not a provision for sin or for the sinner, but for man: and had sin never entered the world, the mission of Christ would have been as necessary to the exaltation and salvation of mankind as it is under the reign and power of sin. It is a practical revelation of an ideal which was essential to the highest good of man. and which could be eternally approximated, but which never could be conceived by man without its disclosure in the life and death of

On the subject of probation after death, the writer states the position of the New Theology to be, that each moral act—that is, each deliberate act for which a moral being is responsible-completes a probationary period, so that a moral life is a succession of periods in which deliberate choice is expressed. Probation is therefore of instantaneity, and not of continuity, except so far as continuity indicates a succession of moral or probationary processes; character is the tendency evoked by the last

and a condition of the divine favor and the there, as here, on a probationary existence, and be secured by deliberate choice. In answer to the objection that this renders the conditions of the future as uncertain as in the present, it is only said that "the ordinances of Heaven are not regulated by speculative philosophers or theologians." The writer asks why should the conditions of the future differ from those of the present? Is God variable, or partial? Is not a probationary existence here wise? Could there be virtue or vice, happiness or wretchedness, without it? Could there be virtue or vice under constraint? Would obedience or disobedience that was merely of habit (were it possible) be of any moral quality, so as to be either pleasing or displeasing to God, or profitable or damaging to the soul? Or is there any greater probability of falling from virtue

hereafter than here? Much more might be given in support of the view of probation presented by the New Theology, but this must suffice. One thing is certain, and that is that Old Theology is undermined by the critical thought of the present age, and the nature of the human spirit is understood as it never was by man before. The New Theology promises to have more religion in it and less blind faith. It is the necessary outcome of what has gone before, and is plainly destined to supersede it in the churches as they go on to a still larger spiritual knowledge

#### Response to the Investigator.

Response to the Investigator.

Repeating a Wrong Statement.—The Banner of Light recently said that at a Freethinkers' Convention held in Watkins (N. Y.), to which the Spiritualists were invited, they (the latter) were "squelched," as the Banner expressed itself, or were not allowed to speak. We told our spiritual neighbor that he must have been misinformed, for it was not at all characteristic of Freethinkers to treat people in that manner; and besides, we were present at Watkins Convention of Freethinkers, and we know that no Spiritualists were "squelched," or prevented from speaking. If such an attempt had been made we would have known it and should have protested against it, for we believe in free speech.

At that Convention we heard no less than eight Spiritualists make addresses—Messes. Peebles, Evans, Toohey, Taylor, Lomas, and Mrs. Lawrence, Kendrick and Bristol. This was certainly giving the Spiritualists a hearing and not "squelching' them, as has been said by the Banner, whose editor could know nothing of the circumstances as he was not present at the Convention. He was misinformed, as we told him two or three weeks ago, and he should have corrected his misstatement; but, somehow or other, he does not see fit to do it, or has not as yet. Will he please inform us when, or where, or who the Spiritualist was that was ever prevented from speaking at a meeting of Freethinkers?

We notice that the Banner's wrong report has been

of Freethinkers?
We notice that the Banner's wrong report has been copied into another Spiritual paper—the Spiritual Offering—and perhaps the misstatement will appear in all the papers of that class. The Banner should be careful what it says, especially when it speaks without knowledge, and whenever its errors are pointed out it should promptly correct them.

Our usually placed contemporary, the Boston Investigator, as will be seen by the above extract, is of the opinion that we have been repeating a wrong statement." We had no idea of doing any such thing. In our article in reply to the New York newspaper, Man. we gave as a reason why our Spiritualist speakers felt that they could not cordially unite with the Freethinkers in convention was because they were not well treated—i. e., were not put on committees, etc., etc.—at the Watkins Convention. Perhaps the word "squelched" was too strong an epithet to use; but it was just what she returned from that convention. It is true that Dr. Peebles and others did speak, but manifestly under a sense that their utterances were not very acceptable. Mrs. Kendrick, whom our contemporary names, was very severe in her remarks to us in this relation. Mr. G. B. Stebbins and Mr. J. H. Harter also found much fault at the time, we understand. The Investigator seems to lay great stress upon the fact that we could know nothing of the circumwas. What specious reasoning! We gained our information from those of our friends who were there, who had just as good an opportunity to know what was going on as Mr. Seaver himor three weeks ago that we were misinformed. and that we should have corrects misstatement—and so on. Now, Bro. Seaver, we think you will excuse us for our apparent remissness when we honestly inform you that unfortunately we did not see your paper, as we were absent from the city at the time you men-

We exceedingly regret that we have been so greatly misunderstood. We only quoted what one of our speakers said-and felt somewhat annoyed, besides, that Bro. Green, whom we had favored many times in these columns, should subsequently appear in the Investigator over his own signature, giving Spiritualism and Spiritualists the cold shoulder from his materialistic standpoint. But that's all past now. And as there is a disposition manifested by the Freethinkers to join their forces with us against the enemies of liberal thought—as Man intimates—we are ready to meet them half way, and do what we can toward liberating from the thralldom of religious bigotry our common humanity. It is our duty to unite with all Liberals for that purpose; and, therefore, we are ready to join with Man and all other Liberal journals in the warfare already inaugurated by Bigotry.

### The Medium Gordon's Sad Condition.

Now that the various spiritual camp-meetings are in successful operation in this country, we would suggest to the managers that they call attention to the case of this much-perseouted medium, to the end that a combined effort be made to carry into effect Mr. Thomas R. Hazard's generous offer, the particulars of which were given in the last number of the Banner, viz., to raise the sum of eight hundred dollars, to be put up as bail for him while his case is pending in court, in order to allow Bro. Hazard to withdraw from the case—he offering to donate that amount to Mr. Gordon, who is in need of pecuniary assistance. It is to be hoped those who have the good of our cause sincerely at heart will assist at once this persecuted medium. We give below a portion of his letter to Mr. Hazard, in order that the reader may more clearly know his present position :

er may more clearly know his present position:

691 NOETH 13TH STREET, PHILADELPHIA, PA., }

DEAR FRIEND HAZARD—Yours of: the 22d is just received. In answer to which I will say all we know about the case is, when we met at the court-room our counsel had the case put off until the fall term in September. Nothing can be done until the fall session—so the case rests as it was. Our counsel is away from the city on his vacation, therefore I cannot ascortain anything further. I am almost insane, worrying so much, and have malarial fever. I cannot sit for any one nor hold a scance until I get well—if I over do. I shall not leave town for fear the enemy may take advantage of my absence—so I am deprived of going to the seaside to improve my condition.

Yours truly.

H. C. GORDON.

MAN Excussion from Cleveland, O., to character is the tendency evoked by the land O. Reilroad, will be made Francy determination: virtuous life is a succession of land O. Reilroad, will be made Francy determination: virtuous life is a succession of land O. Reilroad, will be made Francy best obvious, and finite moral being and moral land. Tickets to Cassadara and Sintra deliberation. Hence, if there ten days, may be obtained for four dollars, of the land of the land of the land. Cassadaga Camp-Meeting, vid the N. Y., P. and O. Railroad, will be made Friday. August ity terminate with probation will smooth there then days, may be obtained for flour dollar be virtue in the future, it must be predicated. Thomas Lees, 105 Oreas street, Cleveland.

Recognizing the Rights of the

Indians. The Washington authorities have recently sent the military into the Indian Territory to expel the persistent white invaders by force; that means, merely walking them out of the Territory by the ear. The Boston Advertiser to be expelled from the territory of the white man, they would be shot down long before they could get out. The difference in the policy pursued toward the two races is sufficiently obvious. A venerable and consistent friend of the red men writes us to make the deliberate affirmation, that the recognition of Indian rights is necessary for the establishment of equal rights for woman and of the great laboring class. In respect to the case of woman's equal rights, he reminds us that, as women compose one-half of the people of the United States, their share is an equal one in the production and character of the whole; and therefore that they ought to unite in a public protest against the shameful robbery and abuse of the Indians. They cannot expect men to do them the justice which they withhold from others.

He thinks that if men are the positive and women the passive participants in this great national sin, just so long as woman sanctions oppression by her silence it will be only just that her own oppression should continue. And inasmuch as the Indians have a prior right by inheritance or by treaty to the peaceful enjoyment of their preserves, and since too the Fourteenth Amendment to the Constitution declares that "all persons born in the United States are citizens thereof," etc., he insists that, so long as the women and the laboring men who form a majority of the voters fail to sustain the just rights of the Indians, they imperil their own, and prove their unworthiness of the enjoyment of them. The failure to secure protection to the Indians is attributed by him to the neglect and oppression of the weaker classes, for whose equal rights no demand is made in the declarations and resolves of the religious and political parties. And he is equally confident that ultimate success will attend such a demand for the equal rights of all, without respect for race, creed, or sex.

#### Death of Dr. Strickland.

The following paragraph appeared in the daily newspapers on the 28th ult.:

"Rev. William P. Strickland, D. D., died a few days since at Ocean Grove, N. J., aged seventy-five years. He was a man of distinguished abilities, and well known as an able writer. For several years he was assistant editor of the Christian Advocate, New York, and wrote several volumes, mostly historical and biographical, which have a permanent place in our religious literature. Some fifteen years ago he left the Methodist and united with the Presbyterian Church, of which he was an honored member at the time of his

death." Dr. Strickland was no common man. Though a member of an Orthodox church, he was eminently imbued with the spirit of progress, and possessed the firmness necessary to act on his convictions. Hence he took part in the great movement of medical freedom, and was President of the Board of Trustees of the first school of the Eclectic medical reformation, in which he became acquainted with Prof. Buchanan, to whom his noble tribute, published in the Banner of the 12th of July, was his last contribution to the press. He was a man of extensive erudition, and among other labors had made an original translation of the Bible, materially different from its Orthodox version. For several years he was Professor of Medical Jurisprudence and Medical Literature in the Eclectic Medical College of New York. He was an example of the increasing largeness and liberality of thought which is beginning to pervade the members of Orthodox denominations, who quietly accept the new spiritual light of the present time without leaving their old associa-

### Children's Lyceums.

Alluding to the fact that in England the question of providing Lyceums for the children of Spiritualists is being actively discussed, the Herald of Progress says it has arisen "assuredly not too soon." What it gives its readers on this subject is so applicable to all localities that we reprint it, and hope it may incite renewed efforts everywhere for the benefit of the rising generation.

"Nothing," says the Herald, "is more painful than the fact, which is so often met with, that parents who are themselves Spiritualists, receive no sympathy or cooperation from their sons and daughters. Nay, in many homes the parents are regarded as demented or openly scoffed at for their folly for believing in spirits at all. In many instances the knowledge of the truth came to the heads of the household too late for them to train their children, because the church or chapel had already got hold of them. But many cases of domestic inharmony have occurred because the parents have neglected to make their young ones sharers in the priceless truth and knowledge which they have received. Allowing them, the children, to go to the Sunday school and be indoctrinated with the theological creeds and dogmatic falsehoods, the results have been and are to-day in hundreds of homes most pitiful."

Writing from Manizales, United States of Columbia, Mr. Simon Lopez informs us as follows: "Spiritualism has made great progress in this country, and I have the pleasure of sending you the first two numbers of El Cosmos, which is published in Bogota, the Capital of our Union. In it will shortly appear several extracts from your truly valuable, paper, the Banner." The above mentioned numbers having come to hand, we find that El Cosmos is edited by Gabriel Ponton, assisted by five members of the Ontological Society of Bogota, It has commenced its career by establishing agencles for its sale in ninety-five of the principal cities of the Republic. We extend the right hand of fellowship to El Cosmos, and welcome

New Book by Alexander Smythe.

Twenty years ago was published a volume that attracted much attention, entitled "Jesus of Nazareth; A True History of the Man called Jesus Christ." The author, Alexander Smythe. subsequently wrote a continuation of that work, but passed to spirit-life before he could: fully prepare it for publication. At the urgent well says that if it were the Indians who were solicitation of his widow and others who were aware of what Mr. Smythe had accomplished. the MS. was purchased and thoroughly revised by Mr. John M. Wasson of Richmond. Ind., and is now published by him in a handsome cloth-bound volume of 400 pages. Of the work, which is entitled. "TRAVELS AND SCENES IN FOREIGN LANDS," one who has read it says: Whatever we may think of the bold teachings and of the mysteries brought to light, of the translations of rocky inscriptions, and of the curious facts and theories not to be found in any other book ever published, we cannot read it through without a deep feeling that the whole purpose and tenor of the book is ennobling. The author's earnest seeking for the 'sixth sense,' and for the 'first great cause,' the glimpses he gives us of these, from the antennæ of the ant up to the pyramids, reconciles us to the ruthless destruction of the gods made by human hands, or born of human brains, and to the asserted superiority of man over his words, creeds, fables, foibles, fictions,

lore, legends and laws." The price of the book is two dollars, upon receipt of which it will be mailed to any address by J. M. Wasson, Richmond, Ind.

We are informed by Dr. Hayward, the magnetic healer, that at a materializing scance of Mrs. Gray and DeWitt Hough, at Onset, July 8th, the spirit-daughter of Mr. A. L. Hatch of Astoria materialized and dematerialized several times in presence of her father and others, until finally, having obtained sufficient strength, she seated herself at a table, and, while Mr. Hatch stood at her side, wrote with great rapidity a communication, assuring him of her pleasure in thus meeting him, and of the happiness she experienced in welcoming her mother to spirit-life eight days previous. Later, during the seance, Mr. Hatch wrote several questions, closely folding the slips upon which they were written, so that the medium could not possibly divine their contents-all of which were satisfactorily answered. Since the return of Mr. Hatch to his home in Astoria, he has written to Dr. H. that his lately-ascended wife appeared to him in materialized form, July 25th. as perfect as in earth-life, and held a long conversation with him upon matters in which they were mutually interested.

We have learned since our last issue that our old friend and energetic worker in the cause for many years, How. Thomas R. HAZARD. an account of whose sickness was announced in the last Banner, started on Friday evening last. Aug. 1st, with his only son, for Santa Barbara, California. In a recent letter to us, in alluding to the Gordon trouble, he says:

"All great truths have ever been established only through the persecution of their instruments. The Quakers, who were the Spiritualists of the seventeenth century, died by scores in prisons and on the gallows; and it now looks as if the Spiritualism of the nineteenth century was destined to gain permanent footing after the same manner. I have done everything in my power to protect our mediums. After this I must be counted out of the ranks of workers —mentally, physically and financially."

In the language of Rev. Dr. Bartol, we would exclaim:

"What pains and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good with bleeding

T. A. Bland, Esq., publisher of The Council Fire-a monthly journal devoted to the interests of the North American Indians-has lately visited different tribes, and gives in his last number a very interesting account of his travels. Much information may be obtained regarding the white man's ill-treatment of the red man, etc., etc. Those who take an interest in the Indian question—and every honest man and woman in the nation should-will do well to send for this number of The Council Fire; or, we should recommend that \$1,00 be forwarded, for which sum it will be sent by mail for one year. Address T. A. Bland, 1209 G street, Washington, D. C.

Our friend Mr. J. S. Norton of Brenham, Texas, called at this office last Friday, on his way to the Spiritualist Camp-Meeting at Onset. Bro. N. has long been an efficient worker in the Spiritualist ranks, and his zeal and faith grow stronger by age. He has resided in Texas for thirty years, and came East to visit his aged mother, who resides on the old homestead in Connecticut.

Mrs. Williams and Kate Irving of New York made us a pleasant call on their way home from their brief visit at Onset. See Mrs. W.'s interesting Onset notes on another page.

Mr. Jesse Shepard, the well-known musical medium, recently had a grand reception in Paris, France, an account of which appears upon our first page. It is from the facile pen of our esteemed friend, Lucie Grange, editor of La Lumière—for which she has our cordial thanks. La Lumfère is a journal devoted to the interests of Spiritualism in all its aspects. Those in this country who are conversant with the French language would do well to subscribe for it. For terms of subscription, see the advertisement on our fifth page.

A special correspondent, writing from Onset, Aug. 2d, says: "We had a very enjoyable Old Folks' Concert at the Pavilion, last evening. Charlie Sullivan as Grandfather Upton, and a company comprising thirty or forty persons, dressed in the robes of long ago, made an exceedingly pleasant display, and sang their songs with a gusto that awakened old echoes in some of our aged hearts."

Ma One result of the growing interest in New Zealand in spirit manifestations is the formation of a Society at Wellington, respecting which one of the daily papers of that bity says: "At present the applications for admit-tance exceed the limit of the accommodation, and it is hoped that in the course of a few months the society will be able to hold its meetings in larger premises.

We are authorized to state that on the last two Sundays of this month, 24th and Sigt. artible is call of that paper's request to the excursion trains will leave Hartford Ot. for effect that or workness is birtualistic speak. Late Pleasant, returning in the early part of the evening.

Late Pleasant, returning in the early part of the evening.

The Jesse Sheparg Fritz on room All and the expect to the present other are invited to the street to the present of the presen

#### Simon Do Main in the United States.

A letter from C. G. Oyston, dated at Hunwick, Willington, Durham, England, July 22d, informs us that the highly developed medium, Mr. Simon De Main, left High Grange, Eng., the day previous for this country, his destination being Okoboji Lakes, Dickinson Co., Iowa. Mr. Oyston remarks: "England has thus parted with an invaluable medium, while the great Republic has gained a devoted Spiritualist, and a disinterested, faithful servant of the spirit-world. Nine years' intimate acquaintance have furnished me with a true index to his character. Pessessing a profound philosophical grasp of thought, an intense hater of all forms of flattery, a being who scorned to be the vassal of one man or a clique, he was peculiarly constituted for an honest exposition of advanced ideas, and deep heartfelt gratitude is the tribute which my soul must bestow for the spiritual illumination received through his marvelous instrumentality. It is to his mediumship that I am almost entirely indebted for my spiritual education, and surely I may be excused if I am warmly appreciative in my acknowledgments. I therefore commend him heartly to my brother Spiritualists of the United States and Canada."

A new industry, started by a colored man by the name of Samuel R. Lowery, is in successful operation at Huntsville, Ala. It is the culture of silkworms for the production of silk for the market. Quite an establishment is in operation, employing over one hundred women and children in caring for the cocoons, etc. A plan is now on foot to raise funds to purchase a loom for the weaving of the slik by issuing bonds redeemable in ten years. The par value of the bonds is ten dollars each, which are now disposed of at six dollars. As this enterprise is especially inaugurated for the benefit of the colored people, those so disposed can gain further information by writing to the above address.

We regret to learn, as we do by its issue of July 25th, that The Herald of Progress ceases with that number. Local dissensions the cause. The editor says, and with truth: "Friends, if you desire the spiritual movement to extend, live up to the knowledge you possess, and look with a more kindly eye upon those who are bearing 'the ark forward.' More to be dreaded is that 'deadly suspicion' of each other than actual opposition. In thus desiring more 'brotherly love,' and hoping that such may be engendered, we bid our readers—FAREWELL!"

We shall publish in our next number the Call of the Freethinkers' Convention, which is to be held at Cassadaga Lake, N. Y., on the 8d, 4th, 5th, 6th and 7th days of September next. It will be the seventh annual Convention. Many well-known talented speakers from different sections of the country are already advertised to be present.

We shall print in the next number of the Banner an ably-prepared essay from the pen of the veteran Spiritualist, Mr. A. E. Newton, formerly editor of The Two Worlds, entitled "THE OUTCOME OF SPIRITUALISM." It is timely and to the point, and will undoubtedly receive marked attention.

The next annual meeting of the Knox County Teachers' Institute will be held at Fredericktown, Ohio, Angust 11th, 12th, 18th, 14th 16th. It is estimated that about two hundred teachers will be present.

ERRATUM. — In the article published in our last issue, entitled "Theses of a Magnetic Physician," a serious misprint occurs: In the eleventh line from the commencement read psychical for "physical."

We learn that Prof. Henry Kiddle of New York is rusticating at White Lake, N. Y. Judge Nelson Cross will spend the heated term at Lake Winnepesaukee, New Hampshire.

As we go to press (Tuesday, P. M.) we learn that the veteran lecturer, Dr. I. P. Green- | are running night and day, and lead hundreds of young leaf, is dangerously ill at Onset Bay, and may pass away at any moment.

See notice of the Spiritualist Union Grove Meeting, at Leominster, Mass., next Sunday, 10th.

Dr. Fish, Healer, No. 8 Bond street, Boston.

Movements of Mediums and Lecturers. [Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.] Mrs. M. A. Howes will be at Lake Pleasant during the month of August.

Warren Chase lectures in Paine Hall, Boston, on Sunday, Aug. 10th, at 3 P. M. Be on hand promptly, as he is a grand speaker.

Mrs. M. E. Beste has left Washington, D. C., for On-set Bay.

J. H. Bandall, Mrs. B. C. Woodruff and B. W. Emerson (the test-medium) speak at the Spiritualist Camp-Meeting at Cassadaga, N. Y., on Sunday, Aug. 10th. J. Frank Baxter speaks at Niantic, Ct., Camp-Meeting, Bunday, 10th inst.

ing, Bunday, 10th inst.

A. B. French speaks at the Michigan Spiritualist Camp-Meeting at Lausing, Saturday and Sunday, Aug. oth and 10th. Dr. H. P. Fairfield of this State is engaged as one of the speakers during the meeting.

gaged as one of the speakers during the meeting.

G. H. Brooks, whose address is 124 Charter street,
Milwaukee, Wis. lectured in that city July 20th, and
in Whittier, Ill.; Ang. 3d.

A Spiritualist 'Camp-Meeting was announced to be
held in Fernidale, Humboldt Co., Cal., July 25th, 25th
and 27th. A correspondent says that the Society in
that place has fitted up a fine hall, and Dr. Payne, who
is a good speaker, and Mrs. Payne, a fine medium; are
very emidient workers for the cause in that locality.

The address of Rishom A. Rasla during the month

rery emcient workers for the cause in that locality.

The address of Bishop A. Besis during the month of August will be Jamestown, N. Y., at which place he was to hold a Grove-Meeting, Aug. 3d. 1997 | 1997 |

Mr. Fred A. Heath, the blind medium and speaker, is spending his vacation at Lake Pleasant; will return early in Beptember to fulfill engagements in Boston and vicinity. For engagements address him at Lake Pleasant, Montague, Mass., until Best. 1st. Permanent address, 37 Lewrence street, Charlestown, Mass.

Mrs. Cora L. V. Richmond is at this date lecturing in Liverpool. A correspondent of the Medicine and Daybreak states that she is to return to the United States this month.

Dr. Jack will give sittings and medical examinations during his stay at the Lake Pleasant Camp.

A correspondent informs us that Miss L. Barnicost, who is an excellent medium is to be at the Temple Heights (Me.) Camp-Meeting. She is a fine platform

A correspondent informs to the same L. Barnicost, who is an excellent medium is to be at the Temple Heights (Me.) Camp-Meeting. She is, a fine platform speaker. She has been doing a good work at Onset Bay.

W. J. Colville expects to leave Liverpool for New York, viz Steamer City of Chicago, Aug. 28th. So says the Herald of Progress.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BARRER OF LIGHT the circulation to which its merits entitle it, and they look with obtifidence to the friends of the paper throughout. The work to take them in the work.

Oct. The Brook Pablishers.

### ALL SORTS OF PARAGRAPHS.

The recent death of the great publisher, Nicholas Trübner, was sudden and pathetic in its circumstances. He had given a dinner-party the night before, had seemed perfectly well, and had greatly enjoyed himself. He slept quietly all night, and, waking at six in the morning, complained to Mrs. Trübner of a pressure on his heart. She brought to him some simple remedy, he took her hand and pressed it to his lips in lover-like gratitude - and in an instant was

In the account last week of our sitting at Onset Bay with Miss E. Gertrude Berry, wherein we speak of " a Mr. Stone," who met and recognized his spirit-sister, etc., it should read, instead, Mr. B. Hibbard. A more explicit statement in regard to the presence and identity of the spirits whom he recognized will be given in our next number over his own signature.

We decline to print communications written in pencil. We have been bothered terribly in this respect of late. Besides being illegible, almost, the writers so badly misspell their words that it would "puzzle a Philadelphia lawyer" to make out what they are driving at, and then, when errors occur in print, the editor is the one to blame-nobody else, of course. We censure no special individual of this class. Their name is legion.

The New York authorities refuse to allow Dr. O'Donnell to exhibit in that city the Chinese lepers he has brought from California.

Miss Rosamond Dale Owen's recent lectures in Liverpool (Eng.) were a decided success, and she met with a most gracious welcome, says the London Medium.

The N. Y. Ladies' Aid Society has closed its meetings, to be resumed in the Fall. A manufacturer estimates that one hundred million

pounds of tobacco are used in this country yearly. The famous horse Jay-Eye-See has trotted a mile without a break in 2:20; H. B. Winship and running

mate in 2:06! Unparalleled time for horse flesh. In the "Experiences" of Prof. Cadwell, published in our columns July 26th, through an error in the MS. the name of a gentleman met by Prof. C. in Providence should have been printed Pond instead of "Bond."

> Wiser and windler than of yore, The Concord school is met: And Emerson's a lucky man In being dead—you bet. Unhappy he alive to be And hear their solemn rot. About the whatness of the which, The whichness of the what.—Star.

A substitute for sand in house plastering is now found in sawdust.

The lying cablegram stated last week that the Chinese authorities had settled with France, by paying an indemnity. Now it says-"No settlement-war in-

The cholera is gradually spreading over Europe. It

has reached Spain, Italy and Russia. New York is to have a crematory. What has become of the Boston cremationists and the zeal with which they started out last winter on the crematory mission?—Boston Globe.

Owing to the lateness of the season when the New England Cremation Society was organized, the effort to obtain a charter from the Legislature did not succeed, no new business being at that period of the session admitted without a suspension of the rules. The Society is by no means inactive, but for the above reason its operations are not such as they would otherwise have been. So we are informed by its President, who also informs us, in reply to an inquiry made at the suggestion of a correspondent, that as no statutory law exists directing the manner of disposing of bodies after the departure of the spirit, there is no need of applying to a State Legislature for permission to do so by the greenation process. The word "burial" employed in the connection our correspondent speaks of, is evidently used in only a general sense, implying any proper disposition of the body, the manner thereof being optional with the related parties.

It is said by those competent to judge in such matters that the New England Malt Co. is a bona fide atfair. Personally we know nothing about it. The agent in this city informs us that the machine, which costs \$1,000, will make as much malt as a malt-house costing \$20,000. Full particulars relating to the sale of the stock may be found elsewhere.

The New York Mail says that one of the biggest blots on Long Branch is the gambling-houses. They men astray.

> BYRON'S MUSE. When Byron wrote, He had each note Correctly in his brain; And that is why,

When he did try, ... He gave such sweet refrain.

The Greeley celebration at Portsmouth, N. H., Aug. 4th, in honor of the returned Arctic explorers, was a grand success. The procession extended a full mile in length, and numbered nearly four thousand men.

There are more than a quarter of a million of women in London who work with their needle for a bare subsistence.

Womanhood is rising to a level with manhood, even in India. A lady is the editor of one of the most popular vernacular journals in that country, and a library for women has been established at Calcutta.

It is said that Henry Ward Beecher is dangerously ill-or was on the 4th inst.

It is said a bug has been discovered which bores holes in lead pipe.

A grave mistake-Burying a live man.

In 1875 there were one hundred and fifty-six newspapers and periodicals published in Japan. Now there are two thousand.

Twenty States and Territories have adopted compulsory education; but only Massachusetts and Conecticut have effective means for the carrying out of its enforcement.

Here is a quatrain which, it is said, in a collection of curious epitaphs, memorizes a London brewer:
Poor John Scott lies buried here;
Atthough he was both hale and stout,
Death stretched him on the bitter bier;
In another world he hops about.

Cincinnati, Ohio, claims a population of three hun dred thousand. Gladstone is going to send an expedition to Egypt to rescue "Gen. Gordon. The British premier is subtle:

He disarms his opponents at home, and aggrandizes his country abroad. Gordon never was in danger. The long inaction of Gladstone clinched the fact. Now he asks for funds-to relieve him i-which his opponents to be consistent, must grant. The sly old rat !

Eggs-actly, dear friend. Let it incubate.

If ever the cholers gets into Boston, it will strike Bosworth street (off of 100 Tremont street) quicker than lightning. This street has n't been eleaned for years. The sanitary authorities have been notified, repeatedly, but they take no notice whatever of the requests of our citizens who have dealings on that street.

The custor bean plant is said to kill grasshoppers by the million. It is also needs in killing files, multitudes of which are found dead on or under the plant.

All men are created free and equal. It is only after their creation that the fun begins. Rochester Post-Repress.

Washington's underground system of telegraphy is said to be a complete success.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Obleago, Ill. Prios Sents ser copy, at, 80 per year, VOICE OF ANGELS. A Semi-Monthly. Published in Somerville, Mass. 41,80 per annum. Single copies sonts. FAOTS. A Monthly Magazine, Published in Boston, Siagle copies 10 cents.

MILLER'S PROGRAETRIC OFRCULAR. Published monthly by C. B. Miller & Co., 17 Willough by street, Brooklyn. N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M., and N. P. FOZ. Per year, \$1,50. Single copies 5 cents.

THE ROSTRUM. A Formightly Journal, devoted te the philosophy of Spiritualism, etc. Price 6 cents.

THE HERALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

Cents.

THE GLIVE BEARCH: Utics, N. Y. A monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BEARCH: Utics, N. Y. A monthly. Price

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.
LIGHT FOR THINKERS. Published weekly in Atlants,
Gs. Single copies, 5 cents.
GALLERY OF SPIRIT ABT. An illustrated quarterly
magasine, published in Brooklyn, N.Y. Single copies 50
cents.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Epocial Metices forty cents per line, Hinten, ach invertion. Special Retices forty venue.

Special Retices forty conts por line, Agaic,
Business Cards thirty conts por line, Agaic, each insertion.

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

Payments in all cases in advance.

AP Advertisements to be removed at continued rates must be left at our Office before 19 M. on flaturday, a week in advance of the date whereon they are to appear.

### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. Jy.5.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators. to investigators.

### BUSINESS CARDS.

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On and after July 15th, 1884, until further notice The Saratoga Specials, Due to leave Boston at 10:00 A.M., and to pass the Lake for Boston at 1:19 P.M.,

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TO see under Finance, headed NEW ENGLAND MALT CO.: also, see Globe, Herald, Star, Daily Journal, New England Trader, Roxbury Adocate, Brockton Gasette, Cambridge Tribune, Banner of Light, July 10th and Aug. 9th, and R. P. Journal of Aug. 2d, and other papers, ½ page for 3 months. 209 Washington st., Room A, Boston.

Boston. Sw\*-Aug. 9.

PEV. MR. JAS. K. APPLE BEE delivered at the Onset Bay on Monday, July 21st, one of the most exhaustive lectures on the great question, TRUTHFULNESS TO ONE'S SELF, fully endorsing the Spiritual Philosophy. This lecture is published in the July number of FAOTS. Price 10 cents. Address FAOTS PUB. CO., P. O. Box 3639, Boston, Mass.

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### Lake Champlain SPIRITUALIST CAMP-MEETING.

THIRD ANNUAL ASSEMBLY,

Queen City Park, South Burlington, Vt.; Under the auspices of the Queen City Fark Association, commencing Aug. 14th, and continuing until

Bept. 15th, 1884. SPEAKERS ENGAGED.

BPRAKERS ENGAGED.

Capt. H. H. Brown, Brooklyn, N. Y.; Mrs. Sarah A. Byrnes, Boston, Mass.; Mrs. Emma Paul, Morrisville, Vt.; A. E. Stanley, Leicester, Vt.; Joseph D. Stiles, Weymouth, Mass.; Geo. A. Fuller, Dover, Mass.; Mrs. Faunie Dayis Smith. Brandon, Vt.; Jennie B. Hagan, South Boyalion, Vt.: Mrs. Abbie Crossett, Waterbury, Vt.; Geo. Dutton, A. M., M. D., Hoston, Mass.; Mrs. M. E. B. Albertson, Middlebury, Vt.; Dr. H. B. Storer, Boston, Mass.; Mrs. H. Morso Baker, Granville, N. Y.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. Sophia K. Durant, Lebanon, N. H. Other eminent and distinguished speakers are expected to be present. be present.

Test, Musical, State-Writing and Materializing Mediums will be present, giving Béances and Tests during the entire meeting.

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A good choir has been secured.
Croquet Grounds, Patent Swings, Pleasure and Row-Boats, etc., in abundance.
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Trains, Boats and Teams will run between Burlington and the Park, so as to accommodate all visitors. Excursions both by land and water will be a prominent feature. Many improvements are being made, and no pains or expense will be spared to make this a first-class camp-ground. Water has been brought from the springs for the convenience of the campers, and it will be the sim of the managers to supply the most ample means for the welfare of all who may visit the grounds. Numerous enting entertalments, concerts, etc., will be held in the Pavilion.

The Ladies' Ald Society of Queen City Park Spiritualist Association intend holding a Fair during the Camp-Meeting, for the sale of useful and fancy articles, for the benefit of the Association. A very handrome Oriental silk bod-quilt will be dispessed of by ticket, and it is hoped that friends everywhere who are interested will send in contributions of fancy work, or anything that they may see fit, to assist the object. A pleasant, social time may be expected. Contributions should be sent to MRs. W. L. Thomson, Secretary, care Dr. E. A. Smith, Brandon, Vt., and during the Camp-Meeting to Queen City Park, Burlington, Vt.

All who wish to purchase lots, rent lots for tents, purchase lumber for tent floors or building purposes, o

will be Queen City Park, Burlington, Vt., till close of Camp-Meeting.
The Boarding House will be in charge of N. A. Balley of Rutland, Vt. The satisfaction given by Mr. Balley last year will guarantee excellent entertainment to all.
Table beard 45 per week; dinners 40 cents; suppor and brackfast 30 cents each. Lodgings in tonts, 25 cents. Rooms in cottages, 50 cents per day. Overcharges should be reported to Headquarters at once,
Good Hotel accommodations can be secured in Burlington at moderate prices.
This camp-ground is but two miles from the city of Burlington, and campers can supply themselves with all needed articles to make camp-life pleasant and agreeable.
Circulars giving full information will be sent on application to the Secretary, O. G. BUGBEE, East Barnard, Vt. Aug. 2.

CAMP-MEETING. The Maine State Spiritual Temple

> WILL HOLD ITS BECOND ANNUAL CAMP-MEETING

At Temple Heights, Northport, Me., (Temple Heights is situated on the west shore of Penobscot Bay, 20 miles below Temple Park, Verona or Bucksport,) Commencing Aug. 12th and Closing Aug. 17th.

Commencing Aug. 18th and Closing Aug. 17th.

Our State speakers and mediums are engaged, also speakers from out of the State; and to all speakers from other States we extend a cordial invitation. The "Baiph Hoos" will leave steamboat wharf, Bangor, on Tuesday morning, Aug. 12th, Wednesday, Aug. 18th, (not Thursday) Friday, 18th.—leaving at 8 o'clock A.M. and on Saturday at 4 P.M. Will return on Tuesday. Wednesday and Friday, after the afternoon services. Saturday boat down will return Monday morning, at 9 A.M. If pleasant on Sunday, there will be an Excarsion to the "Heights," returning in the early evening. Fare for the round trip, so cents for the same day, or 50 cents for a single trip.

Passengers on the Portland steamers for Temple Heights will be furnished tickets for one fare the round trip during the Camp-Meeting. Reduced rates on the Boston steamers from all landings between Reckinad and Bangor. Excursion rates on the Maine Central Ralinosds direct to Belfast, Passengers conveyed from dépôt to the Heights by Harriman's Express.

Lodging can be procured on the grounds, and meals furnished at all hours, by Howard Murphy of Belfast. Further information in regard to beard and lodging will be given by corresponding with the Secretary.

Address, until Aug. 12th, MRB, CLARA BUTTER-FIELD, Northport Camp-Ground, Northport, Maine, Secretary M. S. S. T.

Niantic Camp-Meeting.

Niantic Camp-Meeting.

The Connecticut Spiritualists' Camp-Meeting Association. THIRD ANNUAL SESSION.
SEASON OF 1884.
Commencing July 15th and Closing Sept. 15th. Commencing July 15th and Closing Sept. 15th.

Speakers and Dates: Sunday, Aug. 2d, Warren Chase;
10th, J. Frank Batter; 17th, Mrs. Sarah A. Byrnes; 24th,
and Tuesday, 26th, J. Clegg Wright; Sunday, 31st, and
Wednesday, Sept. 3d, and Sunday, 7th, Mrs. Ameila Colby.
Niantic, Ct., is situated aboutsix miles west of New London, on the shore line division of the New York, New Haven and Hartford Railroad, and can be reached without
change of care from Boston via the Boston and Providence
and Providence and Bounington R. R., and from New York
and intermediate points via the N. Y. and N. H. and Shore
Line. The New London and Northern Railroad will sell excursion tickets at about one-hair regular rates to New London.

The steamer Sunshine will take passengers from Hartford
and intermediate points at excursion rates.

Many of the best mediums in the country will be in attendance.

Tide water nearly surrounds the grounds. The new Dis-

ance.

Tide-water nearly surrounds the grounds. The new Dining Hall will be conducted by 8. P. Fenn of Putnam, Ct. Dancing or Boiler Skating daily. Music by David Wight and son. Good bathing, boating, fishing and claming. A beautiful pine grove. A refreshing sea breeze. A Tower 125 feet high, which overlooks the ocean and surrounding country.

Address letters of inquiry to JAMES E. HAYDEN, Niantic, Ct.

D. A. LYMAN, Secretary.

## ntic, Ct. July 19.—7w Fraternity of the White Cross,

AT ONSET BAY. Monday, Aug, 11th, 1864.

THE FRATERNITY OF THE WHITE CROSS will hold a Mass Meeting on the greunds of the Onset Bay Grove Association on the above date, merning, afternoon and evening. Mrs. Susie W. Fletcher, Mr. J. W. Fletcher, John Orvis and other able speakers, will be present. All persons desiring to attend the meeting will buy the Onset Bay Grove Association excursion tickets, and thus secure reduced fares.

JOHN ORVIS, Secretary.

### **ONSET BAY GRO** ASSOCIATION.

CAMP-MEETING

Commences July 13th, closes Aug. 10th; also three extra Sundays in August. Best speakers and mediums. Send for Programme containing particulars, and time-table. Ex-cursion Tickets now ready for entire season.

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### Message Bepartment.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. 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.

more.

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

AP Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Oldirman.

#### The Free-Circle Meetings

At this office have been suspended for the summer. They will be BESUMED, as usual, in September; due notice of the time will be given hereafter.

#### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held May 2d, 1884. [Continued from last week.]

### John E. Robinson.

I am a stranger to you, Mr. Chairman. I am not acquainted here, though I lived in Boston. I have only been dead a very little while—I think it can be measured by days—and I feel a little strange as yet in the world where I have gone. But I am pleased with my new surroundings, and I wish to tell my wife, my mother and my friends how pleased I am with all that has come to me. Why the spiritual world is a natmy friends how pleased 1 am with all that has come to me. Why, the spiritual world is a natural one! It appears as much so as this one does. We have green fields, hills and valleys there; we have houses and lands, and everything appears to be much as it is in the earthly life, only in a higher condition. This was strange to me. I hardly knew at first where I was; but I am getting accustomed to my surroundings, and am quite satisfied with them. I desire to make myself known, and tell my friends I have the power of returning to them, and want to speak. It seems to me now that I feel so active it will not be difficult to speak to my friends and tell them all I wish to; but somehow when I try to raise my voice they don't hear me, and I am disappointed.

If my friends—any of my relatives—will visit

some Boston medium, so that I may have a chance of coming to them, I will be most happy to try and do so, and I think I will be able to give them some knowledge of my new life. I also wish to talk over with them affairs connectwith my past life on earth. I am John E.

#### Lulu E. Martin.

My name is Lulu E. Martin. My friends live in Baltimore. I send them my love, and want in Baltimore. I send them my love, and want them to know how happy I am to have the power of doing so. I thought when I left my earthly home that I should never see any of my friends again. I knew that I was dying, and going out into an unknown world. I had no idea of the condition of life I should find, and I felt very sad to leave my friends. I did not believe that I should be sent to a condition of eternal punishment, nor did I have much faith in one of endless happiness, because I could not reconcile endless happiness, because I could not reconcile the ideas that religious people teach of heaven and a loving Father with those they teach of a state of eternal misery, of a God of wrath. I thought if part of the human race were permitted to dwell in continual pleasure and peace, that it was unjust to condemn the rest to a state of suffering, and so I did not have much hope for the future—nor did I have any fear.

hope for the future—nor did I have any fear.

I thought there might be a condition of existence, or there might not, I did not know; still I had no thought of meeting my friends again, and renewing the old associations of love and sympathy; and when I found I could come to them, bring them my affection and perceive theirs for me, I was very happy. I tried to manifest to them. I sought, for a long time, some means of making them understand that I was alive, and that a beautiful state of existence was given me. I did not succeed, and so for awhile I turned my attention to spiritual things, trying to devote my time to study and things, trying to devote my time to study and investigation in the world beyond this of earth, but after awhile I heard of this place, and was told that spirits came here from all parts of the world to send messages to their friends, and that many times these friends heard of the spirit-letters and were made happy by them, so came here several times trying to speak, but

did not succeed until to-day.

I was ill for some time before I died—a general weakness seized upon my physical frame—the doctors hardly knew what to call the malady; they did not pronounce it consumption exactly, but a general wasting of the life-forces. I sometimes felt premonitions of what was to take place in my life, and with my friends; and when I spoke of these things my friends looked when I spoke of these things my friends looked at me in wonder—but they found the predictions always verified—so they came to think of me as a strange creature, somewhat different from other folks. I know now I was a medium, that spirits came to me when alone, impressing on my mind information which they had to convey. I did not know anything of mediumship then, so I could not do the work which I might otherwise have accomplished.

I want my friends to know I am a medium now in the spirit-world. I sit at stated intervals for spirits who are beyond us in higher realms, and who are far wiser and more leavned.

realms, and who are far wiser and more learned than we, to give their teachings to those who dwell in the same condition with myself; thus

dwell in the same condition with myself; thus we are taught many things, and we pursue our studies in that way, learning of higher intelligences something of the laws of life.

My friends may think this is very strange talk, and perhaps they will not understand it; but if they will investigate Spiritualism, and give me an opportunity of coming to them personally, I will try to make it so plain they cannot fail to comprehend.

### William H. Ahl.

How do you do, Mr, Chairman? I have a desire to manifest through the lips of mortality. I was summoned from the physical body without warning. I was passing along my way in the open air, when very suddenly a sensation of weakness, of confusion, of general uneasiness

the open air, when very suddenly a sensation of weakness, of confusion, of general uneasiness seized upon me. I could not collect my thoughts, and in a moment I felt stricken to the heart, so to speak; in another moment I stood outside the body, gazing upon it, watching those who hurried to my assistance, as they thought, endeavoring to restore life, or to ascertain if life was wholly extinct, and I wondered at my condition. I could not realize it; one moment I was a living, active man of earth, and the next a breathing, vitalizing spirit, independent of the physical form—a new experience, which I assure you, sir, was very strange.

That occurred between two and three years ago; it was two years last fall, and since that event I have endeavored to gain knowledge of the conditions of existence, and to ascertain if, after having passed through one such experience, I should ever undergo a similar one, for finding myself in a world teeming with life and activity, somewhat as this is, and realizing that I am encased in a body corresponding in appearance, to that which was mine here, I question to know whether I am to pass through a discipline of years, limited perhaps to half a century or less, as was mine here on earth, and them to be taken out of that condition into another. This is a problem I am interested in solving, but of one thing I am certain; that I live, and that I have solved the mystery of physical dissolution. I find it has nothing to do with the real man, the indwelling intelligence, for that part lives, grows, and remains conscious; therefore I am quite satisfied with gence, for that part lives, grows, and remains conscious; therefore I am quite satisfied with my experience so far as I have gone, and after

I stand ready to assist them in their researches into the realms of truth at any time they may make the effort to learn of them. I know not, Mr. Chairman, as I have anything further to say. I give you my name as William H. Ahl. I would like very much to meet in social converse, through some one in this city, with G. W. Ahl of Boston, or any of those connected with him and with me. I think that I may convince them of my own identity, as well as the truths of spiritual communion.

#### Ella Sterling.

I am here with the hope of reaching my brother, John Sterling, of Montreal. I know of no other way of gaining his attention. I do not ther way of gaining his attention. It do by know of any mediums where he lives, and so i have come to this far-off place. I send my love to my brother, and our friends who are with me all join in sending their love. They wish him to know they watch over him and try to assist him in the perplexities of life, especially in those cares which have annoyed him during the left three months. We have tried to unthe last three months; we have tried to unravel the tangled skein for him and show him the end to follow. He does not see very clearly; he hesitates which way to move. If he will only step out of that line which he has had in mind, and which he has thought of pursuing most frequently, I know he will do just what is

right.

Mother wishes John to realize that she has not left him. When she passed away to the spirit-world he felt as though his last friend had been removed from him; since then he has had been removed and has grown out of the found other friends, and has grown out of the condition of gloom which surrounded him for a time; still he has never ceased to regret his loss, as he calls it, in our mother's death; she sympathized with him so fully in his plans, and always tried to make his way easy and pleas-ant. He never knew how much he owed to her ant. He never knew how much he owed to her until she was taken away. She desires me to say she has been assisting him ever since that

time, and always will continue to do so. There are many things I would like to talk about in connection with my dear brother and his plans. I do not wish to do so in public. I do hope that, by and by, he will execute a plan which he has had in mind for two years—that which he has had in mind for two years—that of making a visit to New York City, in order to meet with some old friends whom he used to know and love. If he does so, I think I will be able to come to him through some medium there. I am working to help on conditions that will open the way for this thing to be accomplished. I hope John will feel that we come to him with love, and that we will at all times try to assist him as much as possible, and he must feel that in the spirit-world we are together and have a home which he will find by and by, when the labors of earthly life are ended. Ella Sterling.

#### Gipsy.

I am permitted to come here and return my thanks to one who is present, through whose instrumentality and power I have been enabled to convince dear friends of my identity, and through whose agency I have been enabled to demonstrate immortality to more than one demonstrate immortality to more than one seeking for light and knowledge concerning the eternal life; but perhaps you do not realize, friends, what a boon it is to a spirit to receive the assistance of mediums in bringing evidences of the higher life to dear friends on earth; you do not know how we feel indebted to those instruments who give their time and service to the spirit-world, that those who have gone down, in the thought of their friends at least, into the wary grave itself, and who have been looked very grave itself, and who have been looked upon as lost, may be given the power of returning and manifesting in unmistakable tokens their love and affection, their personality and presence: it is to the spirit as though a great wave of light, of blessing and of power had been given to it. Certainly, then, we must feel indebted to our mediums for all that is extend-ed to us from the earthly side, and certainly we do appreciate and bless the self-sacrificing thought of those dear ones who stand as the open door-way between the immortal and the material life; so I come to-day, bringing a benediction of love, asking the angels to bless

presence, I have brought tokens of my identity and bestowed them where I knew they would be of service, and I feel that I have been blessed beyond many others. I would bring a share of my blessing to rest upon the dear instrument who has been to me an open doorway, and I ask the bright angels to bless and guide her. The spirit-band who surround that dear one are in-deed doing a noble work; they are providing conditions that by and by will be taken up by other spirits and other mediums, and utilized so that those thronging from immortal realms so that those thronging from immortal realms will have greater power of manifesting their presence to mortals. A work is being performed in that way, a school is opened where spirits come to learn, and by-and-by the result of ali this will be seen. In the meantime great good is accomplished in individual ways for those who desire to learn of the angels, and I know that the spirit-band who are working for the dear friend who sits before me, will eventually show to the world such evidences of their power and of the labor they are performing as will and of the labor they are performing as will prove beyond the shadow of a doubt that the prove beyond the snadow of a doubt that the work is of the angel-world, and that indeed truth is being demonstrated which will uplift weary, meaning hearts out of the perplexing shadows of earth-life into the clear light of knowledge and understanding, thus giving them a new impetus to press on in their daily work until they are summoned to join the loved ones who they know event them in the world. work until they are summoned to join the loved ones who, they know, await them in the world beyond. I had a name when here, one which was dear to me, which I do not now claim as I return. I only wish to be called Gipsy.

#### Report of Public Séance held May 6th, 1884. Invocation.

We praise thee, oh, Father, for the sunshine and for the balmy breeze; we bless thee for the rejuvenating powers of spring, which bring new life and activity to the products of earth. The budding tree and bending blade of grass speak to us of the triumph of life over death, of light over darkness, of warmth and animation over coldness, barrenness and desolation. Ohi our Father, in the earthly springtime, as we gaze upon thy works may we read a lesson of immortality, of continuous life, of these rejuvenating and quickening forces which fand to bless and elevate the soul. We would learn what it is to grow and expand heavenward, to gain in angelic powers, to breathe into our souls that divine love which ever floweth from immortal realms; and as these inspirations are given unto us, may we be ready to send them forth unto others, that they may spread and grow, performing a good work with those who are lowly and sad, and have not the advantages of spiritual communion that are ours, those who are reaching up for knowledge and tidings of the better land. To this end, oh, our Father, send forth thy ministering spirits this day with power to do thy will.

### Onestions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—[By B. B. L.] How, when, or where, and by what means, may a medium be developed?

oped?

Ans.—These questions require special answers for specific cases; for while one medium may be developed under certain conditions, another may find his mediumistic qualities regence, for that part lives, grows, and remains conscious; therefore I am quite satisfied with my experience so far as I have gone, and after meanly three years of discipline on the other side, I feel it my duty to return here and speak of my condition, of my life, to my friends.

I was a resident of Pitzburgh, Pa.; was known there in business circles. I have dear ones there, and friends, to whom I send my kindly greeting and love. I wish them forcealise that I continue to interest myself in their affairs.

I have friends, my kindly greeting and love. I wish them forcealise that I continue to interest myself in their affairs.

I have friends and friends, to whom I send my kindly greeting and love. I wish them forcealise that I continue to interest myself in their affairs.

I have friends and friends, to whom I send my kindly greeting and love. I wish them forcealise that I continue to interest myself in their affairs.

I have friends with assuration the way is open for an influx of spiritual with a will assure them, bers of the family, amid the congenial associations of household life, while others find their medial qualities developed in public gathermore work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work. Please, friend, and of ment of a higher work was always advocate the institution of home-circles.

I have friends with assurations the outer of the ment will assure them, of the way is open for an influx of spiritual with that will assure them, of the high will assure them, of the home-circles will be of the ment of a high will assure them, of the home-circles will be of the family, amid the congenial association of the interest will be of the ment of a high will assure them, of the home-circl

fraternal relationship, and to them I send my love and assurances of my continued existence. I wish them to know that there is no such thing as death; that the physical body dissolves itself into the elements of the atmosphere and is taken up into new forms, while the real being, that which thinks, moves, gives expression to vital consciousness, does not pass through any such change; it continues to exist in form as well as in power, and manifests its intelligence just as really, and even more so, than it did when clothed upon by the corporeal frame. If my friends will investigate these things, I think I can give them knowledge concerning them, and I stand ready to assist them in their researches into the realms of truth at any time they may make the effort to learn of them. I know not, Mr. Chairman, as I have anything further to say. I give you my name as William H. Ahl. I would like very much to meet in social conor sought for, unless the individual desiring it intends to exercise it for the blessing and benefit of others. If one desires this solely for the purpose of personal gain, or for any unworthy motive, he may rest assured he will attract to himself those spirits who are closely allied to earthly life, who are sensual and coarse, whose tenden-cies are not upward and spiritual; and he will neither be blessed nor purified through the ex-

eroise of his mediumistic gifts.

Q.—What are the requisites for mediumship?

A.—The most positive requisite—the unfoldment of inspirational or mental power of any ment of inspirational or mental power of any kind—is the possession of a nature that is easily acted upon by attending or surrounding conditions and influences; a nature that is negative or passive in its condition, so that a spirit, coming in contact with it, will be enabled to impress on the brain of the instrument his or her own thoughts, which may be reflected to mortal understanding as an image is reflected upon the placid sheet of water. For the unfoldment of physical mediumship it is necessary that the person should possess a large amount of vital force; his organism be overcharged with physical power of a magnetic nacharged with physical power of a magnetic nacharge amount of vital force; his organism be over-charged with physical power of a magnetic na-ture, so that the spirits may seize upon and utilize it for their purpose. The latter, togeth-er with the finer qualities of mediumship, such as susceptibility to influences of a higher na-ture, are requisite for the development of that particular phase of mediumship known as mag-

particular phase of mediumship known as magnetic, possessed by healers generally.
Q.—[By J. A. Fox.] Why does a medium sometimes personate a person yet in the form?
A.—This, again, is a question which requires special acquaintance with the specific case under consideration. It is possible for a medium to pass out of contact with her own organism and come en rapport with some spirit whom she supposes to be a resident of the spirit-world, and upon returning into close contact with her supposes to be a resident of the spirit-world, and upon returning into close contact with her own body, give to mortals what she has received from that spirit, believing him to have been disembodied at the time of her communication with him. It is also possible for an individual not mediumistic to loosen his hold upon his physical organism and through the law of psychological attraction, or some other means, come into contact with a susceptible, sensitive medium and impress upon her brain certain ideas or facts, which she may give forth believing them to have been given her by a disbelieving them to have been given her by a dis-embodied spirit, one who had passed through the change called death. It is also possible for some mischievous spirit to take possession of a mediumistic organism, and represent himself as another party, perhaps giving names, and so forth, connected with an individual yet in the body, and willfully misrepresent the fact to mortals, for the purpose of misleading or con-fusing them, even if for no baser motive. Each especial case must be studied by itself and receive its own solution. Generalities will not ap-

ply. Q.—We are instructed, almost universally, that we are rearing our spirit homes in the fu-ture through our aspirations and actions in life; what, then, is to be understood by the declars tion of numerous spirits that they are preparing

tion of numerous spirits that they are preparing our future homes for us?

A.—We have no difficulty in reconciling the two statements, which are frequently made by spirits. We can readily understand that it is impossible for individuals of different conditions of life to assimilate, or to make their homes together. For instance, the pure and noble-minded cannot make their homes with the vicious and weak, and, vice versa, the immoral and corrupt cannot make their homes with those who are holy and pure in thought and aspiration. Each one in earthly life determines to an extent his environments and surroundings, not only because of his physical and material conditions and means, but because of his spiritual tendencies, whether they be upward or downward. It is true that on earth the man who desires to is true that on earth the man who desires to build himself a home must make use of such open door-way between the immortal and the material life: so I come to-day, bringing a benediction of love, asking the angels to bless this dear medium present [a medium in the audience] who has enabled me to come and express myself to those who gather together to learn something of the eternal life.

I have given material manifestation of my presence, I have brought tokens of my identity and bestowed them where I knew they would what society their homes are to be found by determining even now in what condition and in what society their homes are to be found by-and-by. They are at present laying out for themselves a location in the spirit-world, and at the same time are, by their habits, methods of thought and life, and their aspirations, sending out a spiritual aura which is of itself a material as substantial to the spirit sense as any substance which we find in the universe. Because you cannot see this aura, measure and weigh it with your earthly senses, is no reason that it is intangible: on the contrary, like the that it is intangible; on the contrary, like the vital fluid of the universe—like that electric fluid which you can neither measure nor weigh, but which, under certain conditions, may exerbut which, under certain conditions, may exercise its power upon you—this magnetic aura is potent, and of a substantial nature. When you reflect that as this aura passes out into your spiritual environments, it being material, may be gathered up by your spirit-friends and utilized for a wise purpose, you will have no difficulty in understanding how it is possible for mortals to assist in rearing their spirit-homes while they are being prepared for them by their spirit-friends. Those friends may desire to provide handsome, noble edifices, surrounded by the most exquisite scenery, but they will be obliged to work with the material, good or bad, at their command.

Calvin Torrey. Several times, Mr. Chairman, when I have seen my wife present in this audience, I have tried to say a few words to her, to give her a little encouragement and cheer; and at your little encouragement and cheer; and at your last circle I endeavored to announce myself and bring her my love; but before I was aware of it the time was up, and I could not obtain control. But on presenting myself here again to-day, I am given the first opportunity of speaking, and I avail myself of it with gratitude. I bring my love to my dear wife, and assure her that I am gratified indeed to know that she senses the presence of her dear spirit-friends: the thought that she has entered into assure her that I am gratified indeed to know that she senses the presence of her dear spirit-friends; the thought that she has entered into close communion, so to speak, with the angel-world, and is ready to accept the guidance of loved ones from the other side—is ready to be instructed, and even influenced by them—is one of exceeding pleasure to me, and I wish to express my joy over it to her. I also desire to tell her that I am satisfied her mediumistic powers will strengthen after a while, and that she will receive more light, more knowledge and truth from the spirit world. I am ready to give her teachings of the immortal life, to reveal to her what I have found on the other shore, and guide her on her way toward the better land. Other dear friends are also standing by the open door, ready to send through gleams of light which will strengthen her in her material life. When she has been perplexed concerning material affairs, I have impressed her mind with my own thought; and thus guided her action. As the months roll away I find myself gaining in strength; and I have no doubt I shall be able to do much better by-and-by than I have done in the past.

have no doubt I shall be able to'dd much better by and by than I have done in the past.

Other dear friends join me in love to her and to our friends, with assurance; that the way is open for an influx of spiritual truth that will give them such information as will assure them, more than all else has done; of the interest taken in their affairs by spirit Friends, and of the power which we are gaining for the unfoldment of a higher work. Please; friend, announce me simply as Calvin Torrey.

I come to them they have no idea. I am there but if they give me a thought at all, it is as o one who has passed away from their sight and knowledge, and who has no interest in their concerns. I have tried to make them feel that I was with them; I have for some time endeavored to manifest in a physical manner, that they might know there was some spirit at work which did not belong to the bodily form. I have been dead, as my friends say, about sixteen months, and I have awakened to a condition that assures me I never was more alive in the world than I am at the present time. What seemed to be death was merely a little change which sent me from one condition of life to a higher and a better one. I come to send my few words of love to friends in Meredith, N. H. I trust they will realize I am with them: I tried to manifest to Aaron Clough, and have him feel I was not dead; also to others, endeavoring to make my presence felt, because, when I knew I was so throughly alive, it seemed as though I was so throughly alive, it seemed as though I must make them know it also, and feel there is no such thing as death; it was a lesson I had to learn after passing out from the body. I want all my friends to learn it while they are here, so they will be prepared to understand what comes to them after they lay aside the

mortal form.

I have nothing more to say at this time, only to give my love to friends, and thank them for all remembrance and attentions. Tell them I am happy now, and I have, it seems to me, all the beauties and pleasures of life. Sylvia Fogg.

#### Myron S. Knight.

I cannot tell what law it is that brings a spirit here, permits him to talk, and keeps others away; or why it is that one can come quite freely one day, and has no power or volition for doing so at another of your meetings. I have been here several times, trying to make myself heard, and to tell my friends that I am alive, yet I have had no power of expressing even one little word. To-day I do not feel any difficulty in coming, and I am quite surprised that I can come so easily.

come so easily.
I left the body last summer. I was drowned while bathing. When I found myself rising from the body, buoyant and free, floating in from the body, buoyant and free, floating in the atmosphere, away from the conditions that had surrounded me for a few weeks—traversing space to reach the earthly home of my parents and friends—I wondered at the change that had come to me. I could not realize that I was what people call dead. They said I was drowned. Though they who searched for my body did not find it at first, it came to them of itself, so to speak, and they realized that I had indeed passed out from the earthly condition. I could not realize it for everything seemed so a could not realize it, for everything seemed so natural, so much like what had been all along, that it seemed impossible I had passed through death—had solved its mysteries.

death—had solved its mysteries.

Since then I have been going to school, endeavoring to learn something of the nature of all those things of which I had no knowledge, to speak of; and I have been so interested in the truths I have discovered that I could hardly realize that months had passed since my change, and that very soon they would count up into a year. Then the thought occurred to me that I ought to send my greetings and love to mortal friends, and to tell them how pleased I am with my present situation. I have no desire now to return and take up the old plans sire now to return and take up the old plans and thoughts, to work out the ideas which came to me, or to unfold the ambition for worldly advancement; all these have passed from my mind in taking new lines of thought and study, which I am quite satisfied to pursue, independ-ent of any material consideration.

I desire my friends to know that I can come to them. I am anxious to hold communication with every one who is dear to me, and give them tidings of these great truths, tell them of the spirit-world, its conditions and surroundof the spirit-world, its conditions and surroundings, as I find them, and hope to have an opportunity of doing so. I was at Asbury Park, New Jersey, attending to my business at the hotel, last summer, when the accident happened to me. I have dear friends in Hancook, N. H. I trust they will learn of my return. I have reason to think they may do so. My name is Myron S. Knight.

### Mary E. Driscoli.

My friends have no idea that I can come to My friends have no idea that I can come to them. I suppose they think I have gone away off, millions of miles, and that they will never see or hear from me again while they live on earth; but they can see and hear from me if they only learn that spirits come back and sometimes show themselves, and that they have the power of making themselves understood.

I have visited mediums since I died, and tried to learn all I could of the way salvits manage.

to learn all I could of the way spirits manage when they come to speak to their friends; so I think I can come to them and talk quite easily, if some of my dear ones will visit a medium and give me a chance of doing so. I have not been passing through any dark condition. I have not had clouds and unpleasant places around me; it has been bright and sunny, as though I had been allowed to go out in a broad green field where the flowers grew all the time, and I have been so happy! I have no feeling

and I have been so happy! I have no feeling of weakness or pain now, nor any unhappy condition of mind; everything disagreeable has left me, and I feel like a little bird that has been let out into the clear air.

I want to send my love to my friends, and tell them if they do right and live as good as they know how, if they are kind to each other and always try to be just in every respect, they need have no fear for the future; there will be no darkness, no misary for them; they will find need have no fear for the future; there will be no darkness, no misery for them; they will find a bright home and dear friends to attend them. I have many things I would like to say, but I feel a little strange in coming here, as though I were going back into the old life and its weaknesses; but if I can see any of my dear friends in private I think I will have the power to give them what I wish. My name is Mary E. Driscoll. I lived in Charlestown District. My father's name is Timothy Driscoll.

I have a dear young friend whom I would like very much to meet. I think she would not

I have a dear young friend whom I would like very much to meet. I think she would not be afraid if she should hear that I can come back, even from the dead, and talk to her, and I find she has mediumistic powers. I am trying to use them so as to make her see me, because I think, through her organism, I can reach other friends and perhaps convince them of the truth of spirit-communion, and I think that is a pleasant and good work.

I was twenty-eight years old when I passed

I was twenty-eight years old when I passed to the higher life. I do not feel any older now, nor do I feel as old when I am in my spirit-home, because there all sense of weariness is

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

May 6.—Charles E., Codman; Helen Prince; Bamuel A.
Downes; Lizzie Allen.

May 9.—Lillie Sprague; Charles T. Worthen; Thomas
Lyjord; Alice C. Mayo; Maria P. Anderson.

May 18.—Wash. A. Danskin; Adelaide E. Sonnemann;
Gen. W. T. Spiceley; Mrs. Mary Downing; Caleb Martin;
John Macomber; Nannie Graves.

May 18.—Wash. A. Danskin; Adelaide E. Sonnemann;
John Macomber; Nannie Graves.

May 16.—Horace Gleason; Charles J. Hanley; Mrs. Emily A. Van Alen; John Close; Hannah M. Stevens; Georgiana Carver; Henry Wolfe.

May 20.—Mary Williams; Jacob Hedly; Seth Perkins;
Julia Mackintosh; Dr. S. E. Mershon; Mildred Howard;
Mrs. Clars Stillman; Nellie Foster.

May 23.—Gearfield Learned; Minnie Paimer; Oapt, John
K. Hyer; William H. Brown; Sarah E. Coolidge; George
W. Hogers; Mrs. Beulah A. Stevenson.

May 27.—Robert Anderson; John Tyerman; Susie Grant;
Della Griffin; Mrs. Ida Sawyer; Ella Mayo.

June 28.—Mrs. Elvira J. Swan; Cella Leonard; Isalah
Atkins; William H. Brown; Hannah Hunit; Laura A.
Martin; Addie Callahan; Jonathan Whitel; Bosswell;
Forest Flower.

June 28.—Gen. William MacRac; Mrs. Mary Ann Lamson; Jeferson Currier; Mellasa, Howard; Marion K.

June 21.—Fanny Burbank Felton; Oliver Moses; Emina
F. Dallinger; Margaret Newman; Henry Howard; Samuel
Henderson; Violetta.

June 22.—Mrs. Sarah Miller; Rev. Herman Blaboe; Kate
Pitman; Eleanor Adams; Bliss Barnard; Ida Stevens.

June 22.—John Pierpont; Lotela, for Margaret S. Ramcon, George Jardine, Samuel A. Hastings, Matooks, Francis M. Leonard, Water Lily, Biram Marsh, Nellie Ricker,
Willie Knapp, Job V. Capt, John Blahardson, Sarah Ann
Johnson; Harrison Clark; Clara Bacon, "Dick."

[From Light for Thinkers, Atlanta Ga. 76] Extract from a Medium's Diary.

Extract from a Medium's Distry

June 2d, 188—While communing with my guide on
the subject of our weaknesses and defects. I was forcibly reminded of one of my own; and with a sign, remarked; !! Will this evil never leave me? !! July !!

Answer: "No, my, child, it will never leave you !!

will remain as long as you permit it. But if your west
the temptations thembor and overcome the axis, when
it is alreaded on you it health may go but it will
never leave you voluntarily."

all most the hint; and since them the strength of the
in connectuence.

A single of the strength of the strength of the
inconnectuence.

#### Verifications of Spirit-inchales JAMES W. SEARS

In the Banner of Light of June 22th I see a message from James W. Bears, who formerly lived in Washington, B. C. I know him very well, as we were schoolmates, under Mr. Jno. K. Thompson, as instructor. I have always lived in Washington, until the last two years. We have played many of boyhood's games together, but during the last ten years I had lost trace of him. I did not know he had departed this life, until I read his message. He was a good boy, honest, and in every respect a gentleman. Long may the cause live that brings such beautiful things to our observation.

ROBERT WHITE, JR, Winter Park, Fla., July 24, 1884.

#### LEVI W. DAVIS.

LEVI W. DAVIS.

Please accept my sincere thanks for the publication of a message in the Banner of Light of May 17th, 1884. from my dear husband, Levi W. Davis, who died Nov. 25th last. It is correct in every particular; he having committed suicide by drowning in the watering trough at the barn. He was suffering from a slow billous fever, a trouble which had been about him for years.

Wentworth, N. H., July 16th, 1884.

#### MRS. ELIZA HEALEY.

In the Banner of Light of June 14th was a commu-nication from MBS. ELIZA HEALEY, who was long a resident of this town, where she has many acquaint-ances and friends. The statements therein expressed ances and friends. The statements therein expressed are true. Bhe was a firm Spiritualist, and read the Banner from its first publication, and was ever ready to speak of the truths of Spiritualism.
Yours very truly. HATTIE A. G. NEWMAN.
Washington, N. H., July 18th, 1884.

#### BENJ. G. FOLSOM.

The message of B. G. FOLSOM, formerly of Laconia, N. H., is recognized by Clarence L. Davis of this city, formerly of Laconia. The message was in the Banner of Light of July 19th.

H. S. DERBY. East Saginaw, Mich., July 23d, 1884.

#### NORMAN HOBERT.

We saw a message from Norman Hobert of Carthage, Ill., in the Banner of Light of May 10th, and were glad to hear from him and to know that he is not idle. We made his acquaintance some twenty-six years ago, when he first commenced investigating Spiritualism; he was then a Methodist preacher, but when he became fully convinced of its truth, he became an earnest worker in the cause. He visited us in our Oregon home, and spent a few months here prior to his passing to spirit-life, and was still a faithful worker in the cause of Spiritualism. His communication is characteristic of him.

That you and Miss Shelhamer may be sustained in your blessed labor for the cause of truth, is the prayer of

#### COL. ORSON PERKINS.

COL. ORSON PERKINS.

In the Banner of Light of July 19th, COL. ORSON PERKINS's spirit says: "I have friends, relatives and members of my family on earth, and I feel that many of them would like to hear from me, and learn that spirits can return. I come appealing to them to investigate Spiritualism," etc.

I was intimately acquainted with him for many years. He was a very honest man, and a peace-loving Unitarian, a first-class singer (as was also his wife), and a great lover of music. His children were all celebrated musicians. One son achieved great fame as a basso singer in England. He died very suddenly. I think the Colonel makes allusion to this son in his message.

nessage.
I often met and conversed with the Colonel, and readily discovered his desire to know something about Spiritualism—but the Church, his family and friends, kept him conservative.

The whole communication is so exactly like him that I cannot doubt his mind produced it. I send my thanks to Bro. Orson for his thoughts from the higher life. NATH'L RANDALL, M. D. 863 W. Jackson street, Chicago, Ill., July 20th, 1884.

I saw in the last Banner a communication from Col. Obson Perrins. I was well acquainted with Mr. Perkins, and also had seen his son Jules. After the reading of the message my daughter was controlled by a spirit who purported to be Col. Orson, who assured me that he gave the communication as printed in the Banner.

Woodstock, Vt., July 20th, 1884.

#### HENRY PARKINSON.

In the Message Department of the Banner of Light In the Message Department of the Banner of Light of June 7th is a communication purporting to come from Henry Parkinson of Nashua, N. H. Some twenty-five years ago I was a resident of Nashua, and knew Mr. Parkinson quite well. I did not know that he had passed on, until I saw, by "messages to be published" that there was one coming from Mr. P., which I watched for with much interest. Mr. P. was quite a public-spirited man, often holding actue offica in the studdenly killed while crossing a railroad in Nashua, being struck by the engine; all of which I ascertained, by inquiry, to be correct. I do not know that Mr. P. was a Spiritualist. When I knew him I think he had no particular religious belief. F. W. Jones. 25 Great Jones street, New York, July 22d, 1884.

In the Banner of Light of June 7th I find a communi-In the Banner of Lightof June 7th I find a communication from Henry Parkinson, and being well acquainted with him and all his family, the circumstances of his death, and more particularly that of his brother Royal, of whom he speaks, I can say that it is in every way truthful and like him. It comes to me as from a brother—not that I was a boy with him, for he was much older than I—but he and his brother Royal were playmates of my older brothers. I wish that all could see this message in the light that I do.

Yours respectfully. A. B. Dodge.

New Haven, Conn., July 27th, 1834.

MAJOR WILLIAM C. H. SHERMAN. MAJOR WILLIAM C. H. SHERMAN.

I saw in the Banner of Light, May 3d, a communication from Major William H.C. Sherman, of this town. Upon reading it I readily recognized it as being characteristic of the gentleman reported. I immediately repaired to the residence of his father and sister with the Banner of Light, showing them the message. Though not spiritualists they very readily recognized with tears of joy the communication as coming from the son and brother.

E. W. Dean.

Norwich Town, Ct., July 20th, 1884.

### CHARLES L. RICHARDS.

In the Banner of Light of July 5th a message was printed from CHARLES L. RICHARDS, which is so characteristic of him that it is, as far as I know, almost universally admitted as emanating from the spirit of Charles L. Richards of Norwich.

Norwich Town, Ct., July 20th, 1884.

### MILTON BONNY.

I wish to recognize the message of Milton Bonny of this place, in the Banner of June 28th, as he was my husband's business partner for seventeen years. I have wated for some of his own people to do so, but as they are all strictly Orthodox—and he was opposed to Spiritualism in every way himself—I think they will not wish to have anything to say.

Laurence, Mass.

MBS. G. H. MOFARLIN.

### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Rich, the original publishers, have now on sale at the Bunner of Light Bookstore the fourth edition of "THE SCIENTIFIC Basis of Spinitualism," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of en-couragement in the mortal to his co laborers for truth in this sphere of being while it will, as time proceeds, have a wider and wider reading, and a deeper and more protound appreciation on the part of the prolic reflerally

Read ZOELLER'S TRANSCENDENTAL Physics," The Bocky Mountain News, of Denver, Col says it is a very interesting book, worth any one's mercural, (who has any desire to inevel units; Line Mayareries of Spiritual manifest adolic.) Colby & Rich have the work on the standard of the Markey of Light Bookstore, Boswords street, (formally thing gomery Place,) Boston.

### Adbertisements.

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D. B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate selentihe mowineds with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Egricula in all its forms, Epilepty, Parslysia, and all the most delicate and compilicated diseases of both sortes.

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July 5.

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Aug. 2.—2wt

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### The Camp-Meetings.

#### Lake Pleasant (Mass.) Camp-Meeting.

, Lake Pleasant Camp, Aug. 3d, 1884.—The Eleventh Annual Camp-Meeting at this point was formally opened to-day. The weather was all that could be desired, and at 10:30 A. M. a good audience assembled to listen to the opening address by Mrs. Sarah A. Byrnes of Boston. The speaker chose for her theme, "The Religion of Spiritualism." In the afternoon Charles Dawbarn of New York lectured on "Nature and Man." At the conclusion of Mr. Dawharn's address F. O. Matthews gave an exhibition of his power as a

WORDS OF WELCOME.

WORDS OF WELCOME.

After the morning concert by the Fitchburg Band President Joseph Beals welcomed the people to the camp-meeting. He said in substance:

Ladies and Gentlemen: It is with feelings of great responsibility that I again assume the office of chairman of these meetings, and there is also a feeling of gratification, as I look upon this large assemblage, knowing it is composed of those who dare to think for themselves, and who by their independence of spirit have broken away from the old creeds and dogmas, which bound and hampered them for so many years. I fully realize how hard a task it was and still is to step out from a position where you have been respected fully realize how hard a task it was and still is to step out from a position where you have been respected and honored for what you believed, and accept and advocate an unpopular belief. This many of us have done. But we have found a truth, old almost as the hills, but owing to the materialistic tendencies of the age, covered up and almost obliterated and forgotten by mortals. Thanks to our spirit friends who have not forgotten that they were once imprisoned in the mortal form as we now are, the light has now come to us.

As I look over this large audience, realizing the fact As I look over this large audience, realizing the lact that this is our eleventh annual meeting, and contrast the situation with that of ten years ago, when a comparatively small number were gathered here to try the experiment of holding a Spiritualist Camp-Meeting right in the heart of one of the most conservative counties of the old Commonwealth of Massachusetts, and experiment of holding a Spiritualist Camp-alecting right in the heart of one of the most conservative counties of the old Common wealth of Massachusetts, and see how from a small beginning we have grown to such large proportions, I feel to read you an extract from my introductory speech upon the inauguration of these meetings, ten years ago this month. I said: 'This is an occasion which I believe is to assist very materially in revolutionizing the thought and belief of not only Franklin County, but of the whole Northwestern portion of Massachusetts—yes, and the waves of thought may, and probably will, extend to other States.' This, I think you will concede, was a modest statement; for to-day the New England Spiritualist Camp-Meeting Association has become a power, and is felt and acknowledged as such all over the world. Examine our register at headquarters, and you will find there the names of persons from nearly every State in the Union, from Maine to Texas, and from the Atlantic to the Pacific oceans, from Canada, from Europe and from Australia.

My friends, I am free to say that we who had a part in starting, and all who have helped since in carrying on these meetings, have reason to feel thankful that the success has been so great. As one of old said: "Behold how great a matter a little fire kindleth." And the end is not yet. In proof of this, look at the new buildings that have been erected this year.

We are now about to commence the exercises of our eleventh annual meeting, and I believe you have all come here with the intention of having a good and profitable time. . . . If we have feelings of love toward all and malice toward none, which I trust we all have, we shall leave these grounds for our respective homes greatly benefited by our sojourn here, realizing that this meeting has given a great forward impulse to the Spiritual Movement which we all love. Trusting this will prove the most interesting and profitable of our meetings here thus far, I cordially welcome you, one and all, to Lake Pleasant.

C

CAMP CHIPS. .Come to Lake Pleasant, reader.

- ....Dr. J. M. Peebles is inquired for.
- .... Pather Davenport is as genial as ever. .... Prospects for a large attendance are good.
- ....Arthur Hodges's séances are largely attended. ....Mr. Bacon of Philadelphia sang a solo on Sun day. ....Newman Weeks is looking on and meditating.

....Benj. Tilden wants to hear from the Woodstock folks.

....C. P. Wise says that trade at his store is first-class.

....Mr. Lund, telegraph operator, is again at the Lake. ....The Tozier Family are in camp at their former quarters.

....Mrs. Sarah A. Byrnes was warmly welcomed to the camp. ....Chas. Dawbarn is a new speaker. He is a man of ability.

...The famous Camp-dog, "Ponto," will arrive next week. ....Many Liberal Christians listened to the addresses on Sunday.

....The Worcester folks will receive a serenade on their arrival. ....President Beals's opening speech was attentively listened to.

...Mr. Budington will soon have his "Symposium" in working trim.

....Geo. Burnham of Willimantic has taken his old position in the choir.

....Crozier, the photographer, has pitched his tent in the grand square.

....The Seaman Family greet their friends cordially on the new grounds. ....Steadman runs the Dépôt Café and the Lake Shore Dining-Room.

....John Harvey Smith controls the dancing assemblies in the Pavilion.

... Fare from Buffalo \$12,75 round trip, via Troy and Boston Rallway.

....Mr. and Mrs. John F. Arnold salute many friends each day at the Lake.

...Mr. Henry Bartlett is a valuable assistant to Station Agent Holton. ....Mrs. John W. Wheeler is enjoying life in her

summer home in camp. ...Dr. C. C. York puts in his regular claim as a veteran worker this year.

.... Hon. James Priest and wife, of Derry, N. H., are asked for by many friends. ....Sunday, Aug. 10th, Capt. H. H. Brown and Mrs. R. S. Lillie will be the speakers.

...Mr. T. W. Coburn of Springfield is a quiet observer of passing events at the Lake.

.... "Dalsy Deli" is the unique title of J. Milton Young's cottage on the new grounds.

....Excellent: The train service this year. Train-master Fox understands his business.

....The Lake Pleasant Siftings is out, and the editor promises to give a first-class paper. ...Dr. Buffum is here—elegant wardrobe and all, as usual. He loves to hear a good leature

....Mrs. Clara Banks, a new and successful speaker, shook hands with many friends on Sunday.

...Mrs. J. J. Clark is housed on Montague street. At the close of the Camp she will visit Niantic.

... Rine: The electric light; the dancing pavilion and the skating rink are illuminated by the new light. ...Mrs. Addle Priest Young of Haverbill, Mass., has many friends on the grounds. She is a fine singer. ....Lieut. Benj. Gallupe has charge of the police, which is a guarantee that the best of order will prevail.

....May Warner and Lottle Weston are practicing their parts for the forthcoming dramatic season at the

....Mr. Van Austin of Orange contemplates making an application to join the Fitchburg Band—so it is ru-....George Holton, Station Agent at the Lake, has seen in the employ of the Fitchburg line for twenty-

one years. ....W. L. Jack, M. D., is at Bijou Cottage as happy so one can imagine. "Chippy" sends his love to all

....James Wilson, of Bridgeport, Conn., and wife, composedly gaze on promenaders from their quarters on Lyman street.

....Mrs. Fannie Davis Smith and Mrs. Thompson frequently confer together over the condition of the movement, as a whole.

....Mr. Tice and family, of Brooklyn, N. Y., have settled here for the season. All hands are determined to have an enjoyable time.

....Mr. H. L. Barnard is a live business man. There are many guests in the hotel. Accommodations are ample, at reasonable terms.

"Where is Mr. Billings?" "He has been promoted," the Banner man replies—"so much for efficient labor at Lake Pleasant."

moted," the Banner man replies—"so much for efficient labor at Lake Pleasant."

... Dr. Towne, as solid as ever, with satirical tongue, kind heart, and powerful magnetic influence, is here. He will entertain a company of Shakers.

... The Lake Pleasant Children's Lyceum meets at Mrs. J. F. Dillingham's cottage every Friday, at 8 p. M. The entertainment given on July 23d was a success.

... The dedication exercises at Frank Reed's new cottage were very interesting. Mrs. McIntosh, J. F. Bacon and others contributed to the success of the occasion.

... J. Milton Toung, of Haverhill, Mass., a well-known journaist is doing professional work at the Camp. He recently returned from a protracted Southers four.

Work here. She is a great favorite of the people. Mr. and Mrs. Reed, Mr. Filleid and Mabel Thomas are against Mrs. Lord.

....Mrs. Pasco, of Hartford, Conn., who has been ill for some time, announces that she is once more re-stored to health, and that her own "powers" were utilized so as to bring about her recovery.

....Dr. E. S. Walker, of Cincinnati, O., was warmly greeted by many friends on his arrival. The Doctor brought two patients with him. He is a very successful physician, and a generous, noble-minded man.

....The skating-rink is a marvel. The building is 200x70, with a skating surface 150x50, and a seating capacity of 2000. There are eight private boxes and two balconies. The rink is thronged with people afternoon and evening. Mr. Barnard deserves congratulations for his energy and enterprise.

...Dr. Ross, of Troy, N. Y., has been a very efficient worker on the transportation committee for years. It was mainly through his efforts that New York and Western travel was secured on excursion rates. The Doctor and his estimable family are held in high esteem by all within the circle of their acquaintance.

#### LAKE CHAMPLAIN (VT.) CAMP-MEETING.

TAIS CHAMPLAIN (VT.) CAMP-MEETING.
This camp, situated within two miles of the city of Burlington, will open August 17th and last until September 20th. Prospects for a successful meeting are considered excellent. There are nearly forty cottages on the grounds. Over twenty-five acres are included in the area owned by the Association. Capt. H. H. Brown, Mrs. Byrnes, A. E. Stanley, Geo. A. Fuller, Dr. H. B. Storer and other prominent lecturers will address the people.

Dr. R. A. Smith, of Brandon, Vt., will be at Onset Bay August 3th and 10th, with excursion tickets from

Dr. R. A. Smith, of Brandon, Vt., will be at Onset Bay August 5th and 10th, with excursion tickets from that place to Burlington. Tickets are now on sale from Lake Pleasant to Burlington and return for five dollars; good until Sept. 20th. After Aug. 20th Mr. Henry will sell these tickets; up to that date Dr. Smith will have charge of the sales.

During the Lake Champlain Camp the Ladies' Aid Society will bold a Fair. A beautiful Oriental quilt will be on sale. Donations of fancy goods, etc., may be sent to Mrs. J. E. Thompson, Queen City Park, Burlington, Vt.

CEPHAS.

#### Onset Bay Doings.

The past week has been cold and rainy at intervals, but the interest in all the meetings was by no means diminished. The facts pour in, and a volume of intense interest might be compiled from these narratives of personal experience.

Capt. H. H. Brown delivered a very radical lecture on Tuesday afternoon, touching nearly every branch of reform the discussion of which is sought to be shut off from some so-called Spiritualist platforms. The true standard of right and wrong was the subject of his scandard of right and wrong was the subject of his search, and, examining the Bible standard, the legal standard, and the standard of public opinion, he found them all inadequate, and came at last to the standard of Life. "Whatever increases and lengthens life and improves the quality of its manifestations is right; and whatever shortens life and depreciates its power is wrong." Personal habits and social usages were tested by the standard and sadischedered. power is wrong." Personal habits and social usages were tested by this standard, and radical reforms in-

Jennie B. Hagan again delighted a large audience in the Pavilion, speaking as inspired upon practical topics and poetizing, as usual, upon suggested sub-

topics and poetizing, as usual, upon suggested subjects.

Hon. Warren Chase gave his farewell lecture upon "Spiritualism Proved by the Science of Evolution," on Thursday P. M. It was a solid lecture, and commanded close attention and high appreciation. His farewell words were tender, strong, hopeful, joyous. Life had been a blessing to him, and he expected only good from its continuance in a higher sphere of being. Dr. Severance and Mrs. M. S. Townsend-Wood spoke briefly in appreciation of the veteran's life-work, and Dr. Storer, in behalf of the audience, bade him "Goodby and God-speed."

Dr. Storer, in behalf of the audience, bade him "Goodby and God-speed."

The lecture of J. Kay Applebee, at the Pavilion, on Tuesday evening, was the finest entertainment of the season. His subtle and discriminating analysis of Charles Dickens as a sentimentalist and humorist was as fine in statement as any of the works of Dickens himself, and the illustrative readings were rendered with excellent dramatic effect.

Many of the early visitors, who have spent two weeks here, have departed, and now an increasing number are pouring in to enjoy the last half of the season. The glorious weather, succeeding the cold wet days of the past week, brings out the unrivaled beauty of Onset, which, as ever, excites universal admiration.

Col. E. C. Balley, formerly publisher of the Boston Herald, and now of the Star, is domiciled at Hotel Onset.

Mrs. Allen of Providence, and Mrs. C. M. Sawyer of Washington, D. C., both well-known materializing mediums, have just arrived.

Elisha Waters of Troy, N. Y., one of the earliest receivers of the spiritual philosophy, and always practically identified with its progress, arrived on Saturday, So also did George A. Bacon of Washington, D. C., one of the most intelligent correspondents of the Banner and other spiritual journals, whose hospitality to mediums is as generous as to the philosophy which they lilustrate. He meets here hosts of old friends. Chas. H. Wood, wife and daughter, of Chicago, are delighted with the spirit of the camp.

R. C. Kerr and wife of Augusta, Ga., F. J. Lippitt, Esq., of Washington, D. C., Wm. H. Crowninshield, representative of the Dramatic News, are among the new arrivals.

representative of the Dramatic News, are among the new arrivals.

The lecture of Miss Susan E. Gay of England, upon "The Three Immortalities," was a fine and subtle analysis of the essential genius of Spiritualism, especially manifesting itself in the higher development of woman, and surely tending to the ennobling and purifying of the race. Notwithstanding the difficulty of speaking in the open air, and with a voice not strong, she commanded the close attention of a large audience by the power and originality of her thought.

Mrs. C. B. Stevens of California, a trance medium of high reputation at home, was called out by Dr. Storer. She hesitatingly compiled, and delivered a brief address, full of thought and point. We hope to hear from her again more at length.

Saturday evening, Aug. 2d, the annual illumination, under the auspices of the Association, was a complete success. All the trains during the day brought large crowds, as did the steamer Anonharsett of New Bedford. Excursions by water were also made from Cottage City and Edgartown. It was estimated that fully eight thousand people were present on the grounds. The hotels and cottages were taxed to their utmost in providing for the temporary solourners.

During the day all the residents were busily engaged

bourners.
During the day all the residents were busily engaged solourners.

During the day all the residents were busily engaged in decorating their dwellings preparatory to the display, and when evening came the whole grove was a giare of light, and presented a most magnificent spectacle, while in addition to the general attractions, fine displays of fireworks were made on all sides. On Postoffice square was a gothic design, composed of flags, Chinese lanterns and banners. The Hotel Brockton and the Postoffice building were very elaborately decorated. The Onset Grove Association building and the speakers' stand were completely covered with Chinese lanterns, banners, flags and streamers. The Hotel Onset was elegantly adorned with Chinese lanterns, diamonds, crosses and Gothic triumings. The building was also trimmed from peak of roof to balcony with flags and bunting. Huckins's Glen Cove Hotel on the East Boulevard was handsomely decorated with Chinese lanterns and other similar designs. One of the most extensive displays was that of the cottage of Joseph Caffray of New York, on Union avenue, which elicited many expressions of praise from passers-by. A large parachute of mammoth design was suspended from the balcony, beneath an arch of Japanese lanterns.

The display made by the cottagers on the West Bou-

which elicited many expressions of praise from passers by. A large parachute of mammoth design was suspended from the balcony, beneath an arch of Japanese lanterns.

The display made by the cottagers on the West Boulevard was of a very extended character, the more noticeable of which were those of Major C. F. Howard, John Garside, N. F. Howard, all of Foxboro'; Gyrus Peabody of Warren, R. I.; Simeon E. Butterfield of Chelsea; Capt. Alfred Nash of Boston; George Casewell of Chelsea, and Dr. J. N. Weeks of Boston. Among other places which were extensively illuminated with various designs were the cottages of W. F. Nye of New Bedford, on the Bluifs; H. N. Bwift of Newark, N. J.; H. S. Williams of New York, and Mrs. M. S. Townsend-Wood of West Newton, on West Central avenue; W. W. Currier of Haverhill, Nicholas Lyon, Prospect avenue; the Misses Berry of Boston, Mrs. H. Wood of Fall River, Mrs. H. Bullock of Onset, A. W. Wilcox of Worcester, all on Union street, and the Oaset Bay House and Staples & Bump's oyster house and dining-rooms at the head of Onset Bay wharf. The residence of S. E. Wilcox of Buffalo, N. Y., on Wioket's Island, was tastefully decorated with flags, streamers and Chinese lanterns, forming attractive designs, with a display of fireworks.

The skating-rink presented a most attractive appearance, with its decorations of lanterns, flags and banners. During the evening there was an exhibition of fancy skating, followed by dancing.

An exhibition of fireworks was given at Libby Island, by C. Wells of Boston. The Middleboro' Band gave open air concerts at frequent intervals.

A large number of yachts from the New Bedford yachts daudron anchored in the bay. They were extensively decorated, and presented a pleasing appearance. Great credit is due to the Committee of Arrangements, consisting of Dr. H. B. Storer of Boston, A. W. Wilcox of Worcester, and B. F. Gibbs of Wareham, for the successful manner in which the whole affair was carried out.

What shall be said of Sunday? We are using up the adlectives

A. W. Wilcox of Worcester, and B. F. Gidds of warehan, for the successful manner in which the whole affair was carried out.

What shall be said of Sunday? We are using up the adjectives in expressing the grand success of this meeting. Every speaker calls for words of appreciation. The address of Mrs. M. S. Townsend-Wood, upon the "Power of Spirit over Matter," was astrong, earnest, popular presentation of the ascent of life from the lower to the human form, and it took a wide range among reformatory ideas.

Immense as was the audience in the morning, it was greatly increased in the afternoon, when after a superb concert by the Middleboro' Band, to which the audience passed a vote of thanks, moved thereto by the elequent words of S. P. Cheney, the bases of the Onset Quartette—Mr. J. Wm. Fistcher entered upon his duties of the afternoon. He rendered a poem of Charles Mackey's with all the fervor of inspiration, and then proceeded to critically the critics, in redutation of the statem upon Spiritualism by the objections. He held the close attention of the people to one of the finest popular lectures yet given upon the platform.

The exercise of his gift as a wear was equality sue-

cessful, some twenty or thirty spirits being described and fully recognized.

Mrs. Fletcher briefly outlined the objects of the White Cross Braternity, who meet here on Monday, Aug. 11th, and the exercises of the day closed with another grand concert by the Middleboro' Band.

Mrs. Shirley of Worcester gave an address at the auditorium on Sunday evening.

Miantic Camp, Ct.

Adjoining the State military parade-grounds at East Lyme, Ct., is the beautiful pine grove in and around Lyme, Ct., is the beautiful pine grove in and around which is the Niantic Spiritual camp-grounds, purchased and improved by a stock company for the purposes to which it is devoted. This is its third camping season, and opens with good prospects of success. The grounds are very pleasantify located, nicely laid out, and so far as improved, it is permanently and neatly done, both in private cottages and public buildings. They have the largest and best pavilion of any I have seen, and the wonder of visitors is the grand tower, which a citizen has erected near the centre of the grounds, and which is sixteen stories high; that is, has sixteen floors, with a store on the first, a hall on the second, and sleepings-rooms above, and on the top a resting place for the weary stair-climber, and a telescope for observation of distant objects. It only costs a dime, and weary limbs, to go up and see all you can see.

I came here on Friday, Aug. 1st, from that grand resting-place for the weary, Onset Bay Camp, which is already the best summer resort for Spiritualists and reformers and liberals on religious subjects that can be found east of the locky Mountains, and I can say this impartially, as I have no pecuniary interest in it nor in any of them. On arriving here I found most of the cottages occupied (and there are a goodly number of them, neat and well-built). Sunday, the 3d, was advertised as the opening day, on which I was announced for two lectures, and the morning opened with a dense fog from the Sound, which, at 10 A. M., lifted, giving us a pleasant day. The boat brought one hundred from Norwich, who with the campers and neighbors constituted a large and very attentive audience. They listened to the radical lectures with close attention and expressed their appreciation at the close. In the evening a conference closed the day.

Niantic, Aug. 4th, 1884. which is the Niantic Spiritual camp-grounds, purevening a conference closed the day.

Niantic, Aug. 4th, 1884. WARREN CHASE.

#### Lookout Mountain Camp-Meeting.

The closing exercises of the above were held on Sunday, July 27th, on which occasion addresses were made by Mrs. Baker and Mrs. Talbot, tests given by made by Mrs. Baker and Mrs. Talbot, tests given by Mrs. Silverston, and a valedictory delivered by Mr. G. W. Kates. The Camp has been, during the three weeks of its continuance, one of great interest, attracted a large degree of public attention, and such a decided success that its annual occurrence is now an assured fact. Great improvements are to be made, hotel facilities increased, and ample accommedations provided for all. It is expected a railroad to the Mountain will be built, rendering access therete easy and rapid. A landscape gardener and civil engineer having been engaged, the grounds will be beautified and arranged for interest and occurrence.

Mrs. H. N. Read of New York has a cottage at the Cassadaga Camp-Meeting, and her many friends take great pleasure in recommending her to all those who are in search of a reliable clairvoyant. Mrs. Read has been before the public for many years, both in New York and at Saratoga Springs.

#### My Delightful Visit to Onset.

To the Editor of the Banner of Light:

I was pleased to find the trip so short from Boston-just a pleasant little ride. On reaching Onset station, a little disagreeable shiver ran over my friend and myself when on asking "How far to camp?" we were answered, "About a mile -better take the barge." Our alarm proved needless, for when we had decided to accept the situation, and were prepared to take whatever mud-scow or excursion barge might be our destiny, we were conducted to a nicely-covered and comfortably upholstered vehicle, drawn by spirited horses. Certainly none but the people spirited noises. Certainly none but the people of the Cape would guess what was meant by its name. We drove over a bridge which spans a lovely sheet of water, and dashing into camp, a delightful feeling of rest, comfort and coolness and many lingered on or near the platform exchanged delightful feeling of rest, comfort and coolness came over us as our eyes were greeted with the lovely vision of clean, shaded grounds, rows of beautiful cottages, with their little gardens and nicely-trimmed trees, while hammocks swinging here and there, and people dressed in light summer costumes, added greatly to the lively beauty of the stene. At either side of a large square are ranged stores—grocery, drug-store, dry goods, post-office, photograph gallery and livery stables. Near the centre of the grounds, and directly in front of the auditorium and colors, in which the color representing the life principle predominates, the whole fitly representing the grand mind of the genial spirit of the man who first greets you on entering, and who does so much to make all feel at home.

Stopping at Hotel Onset, we were greeted by the gentlemanly proprietors, Messrs. Neal & Dunham, who with their wives make the hotel a nice home, omitting nothing in their power to add to the comfort of their guests; everything had an air of cleanliness, and the table was all that could be desired. From the front plazza is a view of unrivaled loveliness—the sparkling waters of the Bay, dotted with yachts and boats of every description, and lovely Wicket's Island, made famous by the exertions of Dr. A bby Citt.

Sambelders in the auditories and the power to a large that the partition of the man who are or have been conductors of the Childen's Progressie Lyceum.

About one hundred and fifty gathered at the séance head on the reduins controlled and the skeptics in the audience.

Thus ended the three days' grove-meeting in Kent's grove. Great credit is due Mr. Kent for his management of such an unexpectedly large number of versions, and also to those having the meeting of the White Cross holds regular Sunday meetings at its Rooms and Friday evenings a circle for spiritual culture, Admissable to the comfort of their guests; everything had an air of cleanliness, and the table was all that c

every description, and lovely Wicket's Island, made famous by the exertions of Dr. Abby Cutmade ramous by the exertions of Dr. Abby Cut-ter. After lunch we started out to find the me-diums. Although a stranger, hardly knowing which way to proceed, I could not feel lonely while 1 had with me the brilliant and very agreeable Kate Irving, whose combined wit and wisdom is in itself a host. Suffice it to say that the days sped pleasantly by between con-ferences, lectures, sociables, scances and fact-meetings, all wonderfully interesting, especially the last. It does my soul good to hear those to the last. It does my soul good to hear those to whom this light has newly dawned give their experiences in all their exuberance and freshexperiences in all their exuberance and freshness, as well as to listen to many of our good old Spiritualists, giving expression to their renewed enjoyments. Let me say just here that this meeting is conducted by a man made of the best material God had on hand! He throws soul and money into all his work, giving it a double inspiration and power, which means sure success. Many, many of the friends who have gone before us, bid L. L. Whitlock Godspeed in his work, and mortals echo their refrain.

We attended the materializing seances of the We attended the materializing seances of the different mediums whose names have been so often given in the papers that I do not need to repeat them here. All are working in their own way, and all successfully. I was more than pleased with the harmony and unity of feeling between the mediums on the ground. What does this mean? To me it shows the progress in spiritual unfoldment which we are regining and the epicard considerations. gress in spiritual unfoldment which we are gaining, and the enlarged consciousness of the grandeur and importance of the work in which

grandeur and importance of the work in which we are engaged, and the realization that it all tends to the accomplishment of the same great end. We need more mediums—mediums who, forgetting self and the handful of Spiritualists, work for the great cause!

I was delighted to meet the veteran worker, Warren Chase, whose lecture was listened to with profound attention, and our dear genial Spirit-Postmaster, Dr. J. V. Mansfield, whose luminous work radiates in so many homes and through so many hearts, and who is doing a good work at the Bay. The most wonderful test medium living to-day is Joseph D. Stiles, whose tests to a promiscuous audience in the good work at the Bay. The most wonderful test medium living to-day is Joseph D. Stiles, whose tests to a promiscuous audience in the open air, last Sunday, were one hundred and seventy-five, all recognized. Many who were not believers were held spellbound by the marvelous character of these tests. The meetings were well attended, and were opened and closed by Dr. Storer. No more efficient officer could possibly be found; he impresses one at once as being a most conscientious man, as well as able director. While people were gathering for meeting excellent music was furnished by the band, and great credit is due to its conductor, who is very earnest and careful in selecting appropriate music. During lectures music is furnished by an excellent quartette led by Prof. Grane. The solos of Mr. Charles W. Sullivan were exceedingly fine; this, and the soul-filling words of wisdom from the excellent speakers on the rostrum, were most impressive!

My friend and self enjoyed very much a visit with Mr. Colby, editor of the Baner, who always carries sunshine and good nature and the assurance of a good time with him. It must be a delight to him to receive the numerous expressions of appreciation which were lavished upon him on every hand during his brief visit at the Bay. Many more interesting features connected with the camp could be enumerated iff space permitted; and Ellithiy believe it has been selected and consisted by ministering angels!

As I drew near the light of the property of the selected and consisted by ministering angels!

feeling of sadness came over me at the thought of leaving the many pleasant friends and associations. Many new acquaintances were made, who, although strangers when we met, came, from the law of spiritual adaptation, to seem really part of ourselves, and will ever hold an abiding place in my heart.

M. E. WILLIAMS.

282 West 46th street, New York, Aug. 1st, 1884.

#### Geauga Lake Conference.

To the Editor of the Banner of Light: • The three days' Conference announced to be held in Kent's Grove, Geauga Lake, O., commenced Monday, July 25th. Quite a large attendance was present at the opening meeting, prominent among whom from the

July 25th. Quite a large attendance was present at the opening meeting, prominent among whom from the neighboring towns were: J. S. Lowe, Chagrin Falls; William Watson, Lowellville; P. Boynton, Garretts-ville; Dr. C. Paimer, Warren; John P. Allen, Spring-field; and C. C. Rice, of Hiram.

The first session took place at 2 P. M., at the platform out in the open air, near the hotel, Mr. Thomas Lees, of Cleveland, presiding. After an invocation by Mr. Walter Howell (entranced), the object of the meeting was stated by Mr. Lees to be both business and pleasure, viz., the talking up of a yearly camp-meeting in Ohio, and the pleasure of listening to the exposition of our beautiful spritual Philosophy in this Deautiful grove on the margin of this beautiful lake, by two of our most distinguished trance mediums. Following the remarks of Mr. Lees, the Grattan-Smith family sang beautifully and very appropriately, "Oh! Come ye into the Summer Woods." Mr. Howell, in his normal condition, led off in conference by giving a lucid and graphic account of his early work in the Methodist church, and how he evoluted from an exhorter in that church to a trance medium and speaker in the spiritualistic ranks. His remarks were listened to very attentively.

Following Mr. Howell, Mr. A. G. Smith of Paines-ville gave as a text for the consideration of the conference, "Is Civilization the Result of Christianity?" to which question Mr. William Watson, Mr. J. P. Allen and others responded on the negative of the proposition. In the evening the capacity of the hall was tested to its utmost to witness the mediumship of Mr. Walter Howell, Mrs. A. Smith, Mrs. Mary Moss and Mr. J. P. Allen. Graphic descriptions of returning spirits were given, and many spirits by name and otherwise were recognized. The beautiful singing of the Grattan-Smiths added much to the harmony of the occasion and rendered the conditions all that could be desired.

Tuesday, July 26th, a "Mediums' Conference and

desired.

Tuesday, July 26th, a "Mediums' Conference and Fact-Meeting" was held, Mr. Lees opening the exercises by reciting a poem entitled "The Proof Positive." Following this the experiences of many mediums, both professional and private, were given. On account of rain the afternoon meeting was held in the commodious hall of Kent's Hotel. An able inspirational address was delivered by Mr. Walter Howell. His subject, "The Second Coming of Christ," was treated in a highly spirited manner and held the audience in close attention. In the evening a concert by the Grattan Smith Quintette was a perfect success, and the beautiful solos of Misses Estelle and Gertie Smith were highly appreciated, both being in excellent voice. The Sectable which followed, under the inspiration of the Garrettsville Orchestra, was highly enjoyed by all who participated.

Wednesday, July 21th., the exercises were held in

lent voice. The Sociable which followed, under the inspiration of the Garrettsville Orchestra, was highly enjoyed by all who participated.

Wednesday, July 21th, the exercises were held in the open air. The morning address was delivered by Miss R. Anne Hinman of Winsted, Ct., basing her remarks on the text, "I speak as unto wise men; judge now of what I say." The discourse was full of beautiful truths beautifully delivered, and was highly commented on by the large audience present as a remarkable effort, and spoken of during the day as one of the best speeches ever delivered on the spiritual rostrum.

At the opening of the afternoon services Mr. Lees invited all professional mediums to seats on the platform, prominent among whom was Mrs. Cobb, the well-known materializing medium of Mantus. He then stated that the success of the three days' meeting warranted him in saying that a live camp-meeting association will be organized in Ohio in time for a meeting next year. The address was delivered by Walter Howell, and held the audience in the most rapt attention. The singing of the Grattan-Smith family was as usual a treat long to be remembered. The rich voices of this gifted family had a particularly harmonizing effect on the audience through all the meetings.

At the close of the afternoon's exercise an hour or two was given to introductions and social converse, and many lingered on or near the platform exchanging courtesies with the speakers, singers, mediums, and different workers in the cause. One singular inclient worthy of record was the accidental meeting of five persons who are or have been conductors of the Children's Progressive Lyceum.

About one hundred and fifty gathered at the séance held in the pavilion at \$P. M., and an exciting time was had between the mediums controlled and the skeptics in the audience.

Thus ended the three days' grove-meeting in Kent's grove. Great credit is due Mr. Kent for his management in catering to such an unexpectedly large number of persons, and also to those having the m

Cambridgeport.—Spiritual meetings are held every sunday evening in Pelham Hall at 7% o'clock.

HARMONY HALL, 84 ESSEX STREET.-The morning exercises on Sunday last were opened by the controls of Mrs. Dr. Lunt-Parker, who delivered an excellent address, full of thought and sound reason, closing with many clear and positive tests which were recognized. Psychometric readings were given by Dr. H. F. Tripp, remarks and tests by Dr. Thomas, and a brief address by Prof. Milleson, who was listened to with the closest attention, and highly appreciated. The afternoon exercises were opened by Dr. Tripp, who gave psychometric readings, followed by Mrs. Dr. Waterhouse and James R. Cocke, the latter improvising words and organ music upon subjects given by the audience, closing his excellent performances with several unmistakable proofs of spirit presence. The afternoon exercises closed with further remarks and tests by Mrs. L. F. Greene, Mrs. Dr. Lunt-Parker, and Dr. Thomas. The exercises of the evening meeting consisted of remarks and tests by Mrs. Parker, Mrs. Leslie, Mr. Hudson and several others. cellent address, full of thought and sound reason,

MR. EREN CORR has removed his meetings from Eagle Hall, and they are now held in College Hall on Essex street, over Harmony. It is a fine, airy, carpeted room, and the change is quite an improvement. The room, and the change is quite an improvement. The same faces in the audience, as well as the same speakers, seem to have followed him to the new place. That was to be expected, as Bro. Cobb is a born or constitutional Chairman, knows how to conduct a meeting, and how not to tax an audience with bores. The music by Mrs. Alden was good, and the speaking as usual, and that means good. The speakers were Dr. Donnelly, Mrs. Penlell, Mrs. Chandler as mediums. The Chairman made the principal normal address, and Shadows was asked to talk, and as usual he compiled. This was the evening session, was well attended, and so were the meetings in the morning and afternoon.

To the Editor of the Banner of Light:

"Mary's Dream" was written by Alexander Lowe, a Scotchman. "J. D. H." will find a correct print of the poem in "The Life and Works of Robert Burns," by John Lockhart, published in 1837 by Judd, Loomis & Co., Hartford. Conn.

Yours truly, E. A. BRACKETT. Winchester, Mass., July 31st, 1884.

Self-denial is the most exalted pleasure, and the conquest of evil habits the most glorious triumph.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Metsee.

There will be a Union Grove-Meeting held at Mr. Shepard Wilder's Grove, Leominster, Aug. 10th, by the Clinton, East Princeton, and Leominster Epiritualists. The speaker, Mrs. Juliett Yeaw of Leominster. Services to commence at 10% o'clock A: M., 2 P. M.
Should the weather prove unfavorable for but-door services, Moncosmock Hall will be opened to receive the friends. Conveyance from the centre of the town will be furnished.

Leominster, Aug. 8th, 1884.

North Collins Yearly Meeting

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

AMERICAN SPIRITUALIST ALLIANCE,

187 West 25th Street, New York.

HENRY SIDER, Chairman.

HENRY J. NEWYON, Corresponding Secretary.

J. F. JEANKEET, Secretary.

The Secular Press Bureau has been reforganised for efficient work during the present year, and all persons who approved itsobjects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to

J. F. JEANKEET, Secretary,

127 West 25th street, New York Otty,

### Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Bunday atternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeansret, Becretary, 137 West 55th street.

Becretary, 187 West 25th street.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 25d street.

Morning service it o'clock; evening, 7:45. Beatsfree, Public cordinally invited. The speaker for the present is Mrs, Emma Hardings Britten.

Areanum Hall, 57 West 25th street, corner 6th Avenue. The Feople's Spiritual Meeting (removed from Froblaher Hall) every Sunday at 2% and 7% r. m. Frank W. Jones, Conductor.

### Spiritualist Meetings in Brooklyn.

Church of the New Spiritual Dispensation holds religious services at the half of the Brooklyn Institute Building, Washington street, near Concord, every Sunday, at 3 and 7:45 F. M. The public are cordially invited. Daniel Coons, Clerk.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles E. Miller, President; W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 80 clock, Spir-itual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President.;

### FACTS; A Compilation of Statements of Mental

and Spiritual Phenomena. AS SEEN BY MANY INTELLIGENT PERSONS, Illustrated with Sixteen Full-Page Fac-Simile Pictures, Made by the Photo-Electrotype Process,

Of Some of the Most Remarkable Phenomens Ever Witnessed. Six Numbers, bound in One Volume, only 50 Cents. L. L. WHITLOCK, Editor,

Post-Office Box 3539, Boston, Mass. CONTENTS. The New Musical Medium. Prof. Henry Kiddle.
Various Forms of Materialization at the Séances of Mrs.
Bliss and Mr. Rothermel. Mr. Elisha Morse.
Knots Tied in an Endless Cord. Mr. James Lewis.
Mysterious Transportation of Dr. Henry Slade. Mr. J.
Simmons.

Simmons, Independent Music and Materialization. Prof. W. W. Clayton.
Full-Form Materialization. Mrs. Charlotte A. Coleman.
Slate-Writing. Mr. A. S. Plumb.
Independent Blate-Writing. Mrs. Soule.
A Few Connected Links in a Chain of Facts. Mrs. Julia A. Dawley.

A. Dawley. Finding the Hody of a Person who had been Drowned. Mrs. J. R. Btone. Finding the Body of a Person who had been Drowned, Mrs.
J. R. Stone.
Short-Hand Writing by a Spirit. Dr. H. B. Storer.
Diagnosis and Healing. Mrs. M. J. Folsom.
A Prophecy Fulfilled. Mrs. James A. Bliss.
Independent Blate-Writing in Harmony Hall. Mr. Joseph Harris.
Independent Blate-Writing at Wells Memorial Hall. Mr.
Alonzo Danforth.
Appointment made by a Spirit. Mr. James A. Bliss.
Facts Gleaned from Early History. Dr. O. H. Wellington,
Incarnation—Esther. Judge John B. Ladd.
Spirit-Photography. Mr. Wm. A. Dunklee and Judge John
B. Ladd.

Spirit-Photography. Mr. Wm. A. Dunklee and Judge John B. Ladd.
Platform Tests at Onset Bay Camp-Meeting, with Autoblographical Sketch of the Medium, Joseph D. Stiles.
Experiences and impressions. Mrs. Mary F. Lovering.
Advice to a Methodist. Dr. J. D. Moore.
Prophetic Vision. Mr. Edwin Richardson.
Materialization at the Seance of Miss Gertrude Berry. Mrs.
J. A. Dawley.
What shall we do with such Facts? Mr. J. Madison Allen.
Wade Hampton's Experience with Dr. J. V. Mansfield.
Dr. Davouport.
Warned and Baved from Harm by Spirit Power, Mr. Wm.
Flemming.

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