BANNER OF LIGHT.

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CONTENTS.

The Spiritual Rostrum.

Orthodoxy and Spiritualism Compared.

A Lecture Delivered by

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Under Inspiration of Prof. Wm. Denton, in Metropolitan Temple, San Francisco, Cal.

[Reported for the Banner of Light by G. H. Hawes.]

In comparing Orthodoxy and Spiritualism we shall endeavor to present the highest form of each, having no cause to maintain except the cause of truth in the interest of humanity, our sole object being to bring to mind the clearest and highest possible idea of man in his relation to the Infinite Cause. Perhaps the highest form of Orthodoxy may be found in the new Congregational Creed as prepared by the Congregational National Council, and now accepted by that Church.

To present the lowest form of faith as now held by the Christian world as an example of its blind superstition and unreasoning faith would not be fair or just; therefore we shall not go back to the dark ages and present to you the worst form of the Orthodox faith. Yet this new Congregational creed is, after all, only a weak dilution of the oldest form of the Orthodox faith, and embodies all the principal claims and ideas that are found in the Nicene Creed. But we will take the change and the dilution for what they are worth, will grant to Orthodoxy every inch of new ground it sees fit to claim and every additional pinion of glory; we will grant to it every possible concession, every possible amelioration of the hard and cruel notions which held, with a grip of steel, the human mind in bondage for many centuries.

This new creed still declares faith in the plenary inspiration of the Bible; that men were directly inspired by God to write the Bible, and that it is to be accepted as authority on every question of religion and morals; that therein we are to find our infallible guide for the conduct of life.

Let us examine this claim very briefly. Can the Congregational Council afford to slight the discoveries of science in the nineteenth century, in proclaiming the authority of this book, whose genesis, whose cosmos, is all wrong? Can it afford to slight the facts brought to light after long and arduous struggles on the part of earnest, thinking, conscientious men in relation to the history of our planet? If the book contains mistakes in reference to the genesis of things material, does it not leave room in the reasonable mind for a doubt as to its containing infallible laws and indisputable facts in relation to things spiritual? If God, directly inspiring men to write a book, allowed them to write loosely and make careless statements in regard to things natural and the laws governing the universe, is it not probable that there may be some discrepancy in the spiritual history? Is it necessary for us to examine more closely these records in relation to the geology and astronomy of the Bible to prove to you that this world is more than six thousand years old? or to bring forward facts that are so well known to prove to you that the Bible does contain errors of chronology? Are you not convinced by the researches of the antiquarian and the scientist that there were civilizations more than six thousand years ago? that prehistoric man was a wiser and better man than our so-called first parent, Adam, whose history we have in the first chapter of Genesis? I think you must be.

This claim of the latest edition of Orthodoxy of an infallible scripture which shall be the moral guide of mankind through all time, declares a certain man to be after God's own heart; one who would not be tolerated in any civilized community to-day. It declares that a wise man committed sins against chastity, sins which modern civilization condemns so loudly. Can we accept this standard of wisdom as represented by Solomon? this standard of chastity and Godliness as represented by King David, which the Bible presents to us? Can we accept it as a Christian standard? Can we go to the history of these lives and find there the finest exemplars of moral purity? If we cannot there must be something wrong in this infallible book; there must be a blot on God's moral government.

In this latest edition of Orthodoxy we have the claim that God, through a chosen people, did represent himself, and express his will to man; illustrated his wisdom and goodness in a form of government and in rules for moral guidance. And yet this chosen people of Orthodoxy committed sins against human freedom; they recognized and established the condition of slavery—of property in man, against which crime there is not one word in this book, which, it is declared, must be accepted as the moral guide for mankind for all time.

Now, this claim of plenary inspiration which the latest and purest form of Orthodoxy still clings to, we declare to be one of the gravest errors, and the source of more rebellion against the church to-day and the source of more infidelity in relation to the Christian religion than all the liberal lectures and all the Ingersollian views that have been presented to the mind of man. For, taking this word of God from beginning to end, we find it is a bundle of inconsistencies. The Old Testament contains the religious history of a certain people—the Hebrew nation, and if we were to ravel from this web of history the thread of Spiritualism running through it nothing would remain but mist and historical errors; nothing but a history of a savage people reeking with blood; a mass of impurities. Spiritualism, or the spiritual truth of the Old Testament, which is connected with the spiritual truth of the New Testament, is all which makes the Bible of any value to man to-day. Now take this claim of a complete and infallible word of God on the part of Orthodoxy, and compare it with the Spiritualist's scripture, to which, it is claimed, is being added from day to day new inspirations and new revelations. Take the old claim of infallibility unsupported by any fact in nature, or in the common experience of men, and place it beside the claim of inspiration subject to natural law, of revelation made to individual man through the action of immutable law—take these two claims and place them side by side, and separate yourself from all prejudice and preconceived opinions, and answer me honestly which is the most reasonable of the two? the one with a book claiming to be infallible, but proving to be false in almost every one of its statements in regard to the natural world, in regard to the origin of man, or the other, which gives us an alphabet by which in coming time we hope to spell man's true history as a physical and spiritual being. Contrast the fear on the part of the Christian which he feels when facing the facts of nature that are sweeping away his foundations of sand, upon which his superstructure of religion rests; the reasonable fear he must feel when he sees how steadily science is trespassing and overstepping the ground upon which he stands, and how day by day he is forced to retreat from the position he has taken, by demonstrated fact; his position of fear and trembling whenever there is a new discovery in the realm of nature, and on the other hand the Spiritualist's joy and exultation at every presentation of truth, from whatever quarter it may come; the one with his Scripture, to which he declares nothing can be added or taken from, although it abounds in error, and the other, eager to mark out, and add too, as time, opportunity, new revelations and fresh inspirations dictate.

It seems to me that Orthodoxy in this respect must lose ground, and that Spiritualism must steadily advance to victory.

We will take the next claim in the new creed, and that is the "fall of man" through the disobedience of our first parents. Strange as it may appear, and notwithstanding the facts of science which clearly demonstrate the law of evolution, the steady growth and progress of forms of matter and expression of forces in the natural world, the new creed still clings to this old error of the fall of man, in which all humanity was estranged from God without the intervention of a miracle. Think of it! The idea that man was created perfect, and yet that it was possible for this being created in the image of God to disobey God to such an extent that he and all his progeny were to be wholly estranged from the Creator. This monstrous view of man's relation to God, this monstrous conception of the origin and descent of man, it appears to me, is sufficient of itself to drive every reasoning man and woman from the bosom of the Church forever.

Science clearly shows that every step man has taken on the face of the planet has been from the lower to the higher; that if he has fallen at all, it has been upward! Who would not rather accept the idea of man's progress from ape to angel, rather than the idea of the fall from perfection to total depravity? There has been a great hue and cry over this idea of evolution: that it is an irreverent view of God and of Christ. I declare unto you that I consider the Orthodox view dishonoring God. I know of no man in the world whose moral conception is so low, or moral nature so blind and impassive, that if he were to go to work deliberately to create a form of life, he would stamp it with the seal of such infamy as is embodied in the idea of being wholly estranged from God—in short, of total depravity. What a monstrous idea that every child that comes into the world is, originally, food for the fires of hell! that it naturally belongs to the devil; and that it is only by straining every effort that God can rescue a little handful of his creatures from the clutches of an infinite fiend.

Compare the Spiritualist's idea of man's origin and destiny with this of Orthodoxy. Spiritualism recognizes every fact of science as an abettor of spiritual truth; recognizes every expression of life in the natural world as a foreshadowing of life in the spiritual world; recognizes in every human being an image of the infinite mind, to this extent and in this respect, that each shall unfold to beauty, and power, and goodness. Place beside the Orthodox idea of man's depravity, of Adam's fall, and of our consequent sin and blood-guiltiness, the idea that we are the natural product of past time, and in the direct line of progress, and that each soul contains within it infinite possibilities; that it is not given to time, but to eternity, to unfold these possibilities; that in the face of the physical sciences and of every modern discovery, Spiritualism as a scientific truth stands unimpeached; stands upon a foundation of rock; stands with outstretched hands to welcome every fact of nature, knowing that it is a link in this chain which connects with spiritual truth.

Again, the idea that for the salvation of man the shedding of blood was necessary, and that Jesus of Nazareth was the only begotten son of God who created us all, or the parent of us all; all humanity so wholly estranged; only this one being who is himself yet not himself; this is the Holy Spirit and not the Holy Spirit; this one person of the Trinity, who is the only begotten son of God, upon whom God finds it necessary to fix the whole burden of man's sin, and cannot be satisfied except by the spilling of the blood of this innocent being, by the cry of agony that went from his lips on the cross; God, the Infinite Heart of Love, cannot feel merciful toward his human children, except that Jesus, the only pure being, shall stand here and offer himself up a willing sacrifice; and Orthodoxy says the only man worthy of salvation is the man who is willing to let Jesus work out his salvation for him. After all, from the Orthodox view, the only man worthy of salvation is the man who is willing to go on sinning, and yet confess Christ; it is he alone who deserves to sit on the right hand of God, singing praises forever.

Now, according to Orthodoxy, the only beings saved from everlasting fires on this planet are the idiots and the heathen who are beyond the possible reach of a Christian missionary. Compare the Spiritualist's idea of salvation and happiness with this one of a bankrupt law given us by Orthodoxy. Compare this idea that in every human soul there is saving grace, and that this grace is working our redemption as our lives go on, and that every soul, however depraved, shall at last reach a state of purity and consequent happiness—compare this idea of the atoning death of Christ with the idea that every man must work out his own salvation, not with fear and trembling, not in the fear of God, not through any confession of faith, but by good deeds and a pure life alone.

The last clause in this new creed of Orthodoxy declares: "We believe in the resurrection of the dead, and after that the final judgment," the issues of which are eternal punishment and everlasting life. Do you see much difference between this creed and the old creed? Even here in the bosom of the church reform, even in the new creed we have that monstrous conception of God's revengeful nature which is embodied in the idea of *eternal punishment for the sin of time.* Look over the faces of humanity; not one of us but feels yearnings after truth and goodness; not one of us but at times utters a passionate cry for truth that seems ever to be retreating from our grasp; not one of us that chose our birthplace or parentage, or that came into the world without more or less hereditary weakness and inherited wrongs; not one of us but has received second-hand this book of life. We are placed here in the midst of good and evil, within the meshes of immutable law, the violation of which brings pain, obedience to which brings happiness. We are placed here, ignorant of these laws, under the necessity of learning the force of them through experience, and we are to choose whether we shall be saved through accepting Christ, or be damned by denying him. We are placed here within this little span of time to determine the conditions of eternity; ignorant of the most of our surroundings, blind and deaf to voices which could bring to our consciousness, perhaps, the dearest and the most needful truths. We are gifted with reason, and this reason rejects the Christian's plan of salvation, and because we exercise this gift of God, because we are forced by the law of nature to decline Christ as our atonement, we are thrown into the boiling abysms of an eternal hell!

This is the blessed creed, the new creed, the *reformed* creed, the diluted and ameliorated creed of dear old Orthodoxy! Do you believe it? Can any man of common sense accept it as the truth of God? This doctrine has made more lunatics than it has saved souls to righteous living; it has broken more hearts than it has blessed; it has blocked the way of human progress for a thousand years; it has hissed discouragement into the ear of sorrowing man.

Contrast this view of God's mercy with that presented by the Spiritual Philosophy, which beholds in every sorrow of the earth-life necessary discipline; which beholds in every sin of the earthly life a step toward knowledge; which discovers how the sin and the suffering may outwork divine potentialities vested in the human spirit; which beholds the earth as a great school-room in which we are taught as little children by experience—that mighty task-master of the world; which regards the human family as one family under the arching heavens of spiritual sympathy—and this world one with all other worlds in point of God's supervision and tender love.

Consider and compare that of Orthodoxy with this view of the Spiritual Philosophy, in which it is declared that not in time is the fate of the soul's eternal life determined, but that every day offers new opportunities; that this world does not belong to the devil, our path is not overshadowed by the evil one; that in place of this there are ever crowding near us these dear redeemed souls—not redeemed through the blood of Jesus, but redeemed through suffering, through knowledge, the light of truth—and behold them watching, guarding, leading, beckoning us onward forevermore. Consider this view of Spiritualism, which brings the heavens near to every human heart; which declares that every human experience is a messenger of good to the heart; which declares that God rules in this as in all other worlds, and that nature is as divine as God himself; which sees no estrangement between one part and another part of this universe. Compare these views of Modern Spiritualism with those of Orthodoxy, and tell me if to the one the heart does not freeze and close, refusing to take it in, while in the other it expands, unfolds, and drinks thirstily, gratefully, the distilling dews of a new dispensation.

It is objected sometimes that Spiritualism has given nothing new to the world. Why, the only things new in old Orthodoxy are its methods of torture. I see in the old mythologies, the religions of Egypt and of all countries the same thread running through; sometimes it is lost sight of for a few hundred years, but it breaks out again and ever is the same. I see in Spiritualism no new truth, but I see a fresh presentation of truth; it is ever old, and yet ever new. I see a fresh presentation of faith in humanity, of love to God, of the idea of heaven, incentives to moral action. Above all I see a fresh presentation of evidence of the soul's continuance after death.

Spiritualism, in place of a Scripture finished, hath a Scripture to which is being added daily shining sentences written by the hand of the spirit of God himself. In place of a revengeful creator, it presents a system of natural laws by which the little becomes great, and the mean becomes good and beautiful; by which principles of truth bud and blossom as naturally as seeds germinate and spring to flowers.

I see in Spiritualism new hopes for humanity under the great discouragements and struggles of life. In it there is repeated evermore the promise of another chance in the pathway of life, wherein we constantly stumble, and going before us are angels, who, with their sympathy, bear us upward forevermore.

And again, in the facts and philosophy of Spiritualism I see evermore a challenge to man's soul to do its uttermost good, here and now, that happiness and joy may follow as an eternal consequence.

With backward glance I scan the page
Of old world's blood-stained history,
And swift as light my spirit sight
Doth penetrate life's mystery.

I feel the pulse of by-gone years
Through all my being throbbing,
And hear them sigh as they sweep by,
Like frightened children sobbing.

Fear flies the lash forevermore,
By priestly hands upholden,
While thought of pain and War's red rain
Shut out love's light so golden;

And moss-grown errors block the way
That leads to truth and glory,
While priests rehearse, with cant and curse,
That strange old bible story:

Of all things out of nothing made,
When God with chaos peopled,
And Adam's fall, in which sinned all,
Through eating Eden's apples.

And then the grand salvation plan
Of doing good by proxy,
Saved by mere faith from fiery death—
Oh! gleaming old Orthodoxy!

But hark! I hear, from far and near,
A sweet, wild song swelling,
O'er tyre and tomb that blight and gloom,
New life from death dispelling.

And Superstition's specter grim
Dissolves in Truth's bright splendor,
While from the heart Fear doth depart,
And born are hopes more tender.

The boundless realm of Nature glows
With conscious thought and feeling;
Truth's sunshine sifts through Doubt's cloud rifts,
Life's Over-Soul revealing.

And lo! we see all worlds are one
In bonds of pure attraction;
And suns and stars are notes and bars
In songs of benefaction.

And every link in Life's great chain
Is bright with blessed meaning;
And every breath of life and death
With God's sweet purpose teeming.

We see that every change outwrought
In matter, form and spirit,
Fore'er unrolls to deathless souls
Some purer joy and merit;

And germs of goodness stunted here
By Ignorant Superstition,
Shall each have time to spring and climb
Into complete fruition.

Thus spirit-power bursts the dam
Across Truth's mighty river;
Sets free the mind of all mankind,
And goodness triumphs ever.

The brightening wings of thought expand
For flight beyond Death's portals,
And face to face, in glad embrace,
Earth stands with her Immortals!

Charity.

An Address Written by a Materialized Spirit.

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; thinketh no evil; hopeth all things; endureth all things."

Though we may reject many of the utterances contained in the Bible as but the outcome of the superstitions of a groveling age, yet those sentences are as applicable to humanity to-day as when they were given to the Corinthians. I feel impelled to come to-night and to speak these words, for I am pained and troubled at heart by what I observe in our midst. From those who are still bound down by creeds, and have not the light, we do not expect such a largeness of charity and good-will as we do from those who have this knowledge, and who profess to receive the bread from on high and to drink from the waters that die not; yet I have perceived in the past few months much of inharmony, discord and confusion in the ranks of Spiritualism. I have found envy, I have found a spirit of slander going forth among our people, and I am sad at heart.

The admonitions of the ancient one (Paul) seemed to come up before me in lines of living light, and I say unto you all, seek to cultivate that charity which endureth all things, that charity which covereth a multitude of sins, and which, if need be, will take the offender by the hand, and surround him with an influence of good which will cheer him onward, and lift him up above the slough of despond, or of evil doing. It is not charity, as our ancient one implies, to distribute all one's goods to feed the poor, while we have an ill opinion of others. True charity thinketh no evil of any one; speaketh always good of all, and sends abroad an influence that beneficeth each. Now I say to you one and all, seek to cultivate in your hearts this blossom, which shall bloom and enrich your lives; seek to reach out for the angel of harmony, that he may come down into your lives and sweeten all your daily actions.

A blessing goes forth from the eternal world unto every soul of earth, not only unto you, who have entered into the path of truth, and have received of the fruit of knowledge, but also unto those who sit in darkness of ignorance, and mourn because they know not whither their loved ones have fled; unto every soul, whether walking in the paths of righteousness or cramped down in haunts of sin, a blessing goes forth from the angels, that shall in good time penetrate each life, and ripen it with knowledge, truth and understanding.

We ask thee, our Father, that thou wilt send down thy angels, that they may give forth unto needy, famishing souls that bread of life which will sustain them. And may weary hearts be comforted, may struggling souls receive the light of truth and knowledge of Spiritualism, and may all rejoice in feeling that thou art indeed their Father and benefactor. Amen.

E. S. GANNETT.

Written at Mrs. Gray's and DeWitt C. Hough's séance, Friday evening, March 7th, 1884.

This is to certify that we, the undersigned, attended Mrs. Stoddard-Gray's and DeWitt C. Hough's séance on the evening of March 7th, 1884, and saw the Rev. E. S. Gannett, standing in materialized form, write the above address. We also clearly saw a number of spirits materialize and dematerialize outside of the cabinet, and—what was very remarkable to us—saw a spirit float out of the cabinet and over the table standing in front of the cabinet, to the floor, and walk to the circle, putting her hands on the heads of a number of persons sitting in the circle. Another spirit, giving the name of Esther Hazard, daughter of Thomas R. Hazard, Esq., came out of the cabinet with a dark skirt on, which she showed to the circle, then, after manipulating the quantity of lace with which she was enveloped, she threw it back and showed a white satin skirt. She then walked into the front parlor and touched the keys of the piano, which stood some forty feet from the cabinet, in which the medium was sitting. She then dematerialized in the front parlor, and in a few moments another spirit, giving the name of Star Eye, walked from the front parlor into the séance room, having materialized there where the other one had dematerialized. Carrie Miller also materialized outside the cabinet and walked around the room, touching many of the sitters. There were also friends of a number of the sitters who came and were recognized.

JOHN CADWALLADER, *Indianapolis, Ind.*
MRS. S. A. ALLEN, *New York.*
O. B. GRAY,
MRS. JESSIE BROWNE,

(1) An humble boy, with shining pail, went gladly singing adown the dale, to where the cow with the brindle tail on clover her palate did regale. An humble bee did gaily sail, far over the soft and shadowy vale, to where the boy with the shining pail was milking the cow with a brindle tail.

(2) The bee sat down on the cow's left ear; her heels flew up through the atmosphere—and through the leaves of the chestnut bough the boy is cheerily soaring now.

The extreme length of Boston is eleven miles; its breadth nine miles; its area 36.07 square miles.

DORMITORY THOUGHTS.

BY JOHN WETHERBEE.

II.

"Sometimes the guarded gates
Of the unseen world on outward hinges roll,
And in deep dreams the troubled soul
In bright, brief vision, sees the glory of its goal.

Those who read and remember what I wrote in No. I. under this heading will have seen that I am aiming to make it clear that when we awake out of the mortal into the immortal life we will find that in our years of earthly life we have all the time been living two lives; that at one and the same time we have been inhabitants of both worlds; that during our conscious, or sensuous life, the objective perceptions of the spirit have been wisely kept out of our current consciousness for the necessary fitness for the duties of our mortal life; that it was our school period, so to speak, and our spirit and its experiences and associations were properly and wisely veiled. There are constitutional differences in people, some intuitively realizing, to some extent, this double life. This trait is abnormal in character, and more or less vague, still enough of the light or knowledge of this veiled life reaches the consciousness of such constituted people, making them sensitive to occult impressions. Sometimes when enfeebled by sickness, often in the chamber where the good man, or the bad man either, meets his fate, this veil is raised, or thinned, and other-world sights blend with the sensuous ones of this life. Thus by various ways we have reached a well-grounded impression that "the gates are ajar," and Modern Spiritualism, coming as it has into our modern thought, has made these vague intuitions demonstrated facts.

While we have been living these two lives, one-third of our time more or less has been spent in sleep, a necessity for the rest and recuperation of the physical organization; but our spirits have not been asleep; they have been more particularly other-world people than during our waking or active life. I am not drafting on the experience of dreams to prove this wakeful existence of the spirit, for no one is more aware than I am of the incongruities and vagaries of dreams in general. There are some dreams, however, that have method in them, and as far as they go favor the theory that I am suggesting. Some of these dreams that have method in them prove the mind, or spirit, of the man to be an entity distinct and independent of the body. Sometimes people in dreams have manifested intelligence, often a prophetic one beyond the capacity of their waking hours. Who has not read of artists who, failing to portray on canvas some loved face, and dropping asleep before their unfinished work have awakened to find they have done in their sleep what they had failed to do in their waking state? It is hardly necessary to refer to such phenomena, only to say they are mysterious facts in human nature. It is far more reasonable, it seems to me, to suppose a higher life pertains during sleep to the spirit, than that brightness, or prevision, gets interpolated into human consciousness. It is more rational to suppose that spirit-intercourse is a feature during our sleep-life, and that something learned there occasionally reaches our outer consciousness. As in our current every-day life our spiritual environment is wisely veiled from consciousness, occasionally emitting a manifestation of it into the darker life of our material surroundings, so in our sleep-life our experiences are veiled also, "except at times," using one of Longfellow's lines, "a most mysterious providence permits them to be manifested to mortal eyes," that is, to find expression in our consciousness.

I will relate a singular incident of my own experience, only a trifle, but a very clear and distinct one. I might mention others of more note, but the definiteness of this one will be useful in this argument, so I will relate it at length, trifle though it may be. I felt an inclination to write what was in my mind, and I had also a poetic impulse come over me to do it as poetry. I am not much of a poet, but the thought took that form on that occasion. I had broken into it rather roughly, and when about finished it seemed to need a better beginning. I attempted several times to write one, but nothing came that suited me; there seemed in every attempt a mark or break where the patch or connection between this new beginning and the body or rest of the article was visible, as if the piece had been mended or spliced. I spent a whole Saturday evening in this work without succeeding to my satisfaction. I was provoked with my inability to do so simple a thing. I knew many people who could spin out poetry so freely, while I, with more acquired culture, could not do so simple a thing as this. I rested after awhile, as it was growing late, and got into a reverie, and finally dropped asleep. I do not know how long I had been sleeping, but I found myself dreaming. The singular part of it was, that I knew I was asleep, and knew that I was dreaming, and I was doing also in my sleep what I had been trying to do all the evening when I was awake. I had in my sleep just written off a few lines that just fitted my case; it was just the beginning I wanted, and it seemed to enter smoothly and naturally into the rest of the article. But I realized the fact in a most conscious manner I was only dreaming that I was writing, and I said to myself in the consciousness of my dream, what a pity it is that I will not be able to remember this when I awake, so as to have the benefit of it: There were so many things heretofore that I had done or experienced in my sleep, that I could remember when I was dreaming, that never came to mind when awake—some of them I knew would be useful to me, but in my waking hours were "lost arts"—that I did not expect to remem-

ber these satisfactory lines that then in my sleep were legible and readable before me; but I will try, said I to my dreaming self, and see if I cannot keep hold of this composition that is now so distinctly before me; so I read it word for word, slowly and carefully, as if trying to learn it, and at the end of it I awoke seemingly hold of the last word, and by virtue of the situation I sort of hauled it all into my awakened consciousness. When awake I had no pen in my hand, or paper before me, as I seemed to have in my sleep, but I at once wrote it all down just as I had read it carefully in my sleep. If I had not impressed it on my mind in that way and waked up just then, it would probably have remained forgotten, like many similar experiences, and perhaps not even the fact of which I dreamed being remembered, for I am sure, and I think most people must be, that only a fraction of our dream-life reaches wakeful consciousness, and much that does gets distorted into unreasonableness, as if the spirit and physical functions had got mixed or disturbed.

I have been rather particular in relating this trifle for the sake of illustrating my point. My body was sound asleep, and had been for an hour; but my spirit was awake and conscious of it, and conscious that the body was asleep, and during this chirographic episode had composed these lines of poetry; and the intellectual result, trifle as it is, is a disembodied production, the product of my spirit, when my brain or physical functions were as quiet as a corpse. I ought to say here that I found no scrawls, or writing done somnambulistically; the dreamy operation was wholly metaphysical, or rather spiritual—apparently mechanical, but only apparently, for really it was wholly a mental operation.

A singularly exoteric fact occurred in this connection that may be worth relating. I have said this dream-work was on Saturday evening. The next day, Sunday, I met Miss Doten at meeting, where she was to lecture, and as soon as she saw me she said: "What have you been doing lately, or last night? Were you writing poetry? My guide (mentioning his name, which I have forgotten) said you was in trouble and he must go and help you, or that he had been and helped you I do not know what it means; do you, Mr. Wetherbee?" I then mentioned the circumstances of the evening before, which I have just related. There was certainly some connection. I knew Miss Doten very intimately, but I had no claims upon her band, and I certainly had not seen or spoken to her for two months. I do not think the result was of sufficient value to have required so much assistance. I merely mention it thus fully, because if there is anything to it, it shows an orderly practical life going on by the spirit when its body is asleep. Perhaps, now, after having said so much, I ought to print the words that came in this mysterious way, though they have no special connection with this dormitory subject, though proper enough, under the circumstances, in their connection with this article:

I am not what I seem. Within me dwells
An older entity. With it at spells
I hold communion as with a star:
A star within, whose light has traveled far.
This strange companion sometimes tells me
That forever we have been in company:
With past forms I feel a strange connection,
That savors not of birth, but resurrection.

Please understand me: I do not quote this as anything remarkable, for the production certainly is not. It is, however, as any one will see, who is familiar with my style, not the way I usually express myself. I think, however, if the invisibles were having a hand in it it would have been more of an epic than simply eight rather trifling lines. The fact, however, irrespective of its bigness or its littleness, is certainly a pointer to what I claim, our dual existence. I have more to say on this subject, but I think I had better say it in a No. 3, as this article seems to be sufficiently long if I stop here, and that is what I will do.

New Publications.

KOOT HOOMI UNVEILED; or, Tibetan Buddhists *versus* the Buddhists of Tibet. By Arthur Lillie, Member of the Royal Asiatic Society. 12mo, paper, pp. 24. London: The Psychological Press Association, and E. W. Allen, 4 Ave Maria Lane.

The claims of Mad. Blavatsky, Mr. Sinnett and others respecting the existence, nature and powers of the Buddhist Brotherhood, whose headquarters are said to be in Tibet, and whose chief executive agent is Koot Hoomi Lal Singh, are closely and critically reviewed in these pages. The subject has called forth some very spirited letters, that have been published in the English papers, and is, to a certain extent, fraught with interest, the details of which our space will not allow us at this time to lay before our readers. We therefore refer those disposed to give the matter their attention to this pamphlet, which is sold in England for a shilling.

RUTHERFORD. By Edgar Fawcett. 16mo, paper, pp. 310. No. 121 of "Standard Library." New York: Funk & Wagnalls.

The latest production of one who has taken his place among the best American novelists. It treats of New York society life, and portrays with delicate and effective touches the characters of some of the representatives of Knickerbocker caste, though the story is not confined exclusively to that class, but is enriched by the introduction of individuals of lower social planes. The characterization of Pansy and Marion, two sisters who have fallen from affluence to poverty, arouses the deepest sympathies of the reader.

SELF-RAISED; or, From the Depths. By Mrs. Emma D. E. N. Southworth. 12mo, cloth, pp. 658. Philadelphia: T. B. Peterson & Bros.

This work, which Mrs. Southworth considers the best of the voluminous productions of her pen, has for its hero one who rises from the depths of poverty, misery and humiliation; and it seems to have been with the author a labor of love to trace his progress and record it for the hope and encouragement of others. It is a strong picture of perseverance under difficulties crowned with ultimate success.

"BRINGING IT TO BOOK:" Facts of Slate-Writing through Mr. W. Eglinton. Edited by H. Cholmondeley-Pennell, late Director of Commerce for the Interior: Egypt. 12mo, paper, pp. 24. London: E. W. Allen, 4 Ave Maria Lane.

Plain statements of facts without any expression of opinion respecting the source from which the phenomena described proceeded, given in letters written by Hon. Roden Noel, C. C. Massey, Esq., Geo. Wyld, M. D., Hon. Percy Wyndham, M. P., and the editor.

ANIMAL MAGNETISM; or, Mesmerism and its Phenomena. By the late William Gregory, M. D., F. R. S. E., Professor of Chemistry at Edinburgh University. With an introduction by "M. A. (Oxon)." Part I. 12mo, paper, pp. 46. London: Psychological Press Association and E. W. Allen.

This is the first of six monthly parts, in which form is to be published one of the most erudite and exhaustive treatises upon mesmerism and thoroughly practical guide to a full understanding of the science. As is well known, the work is not a new one, two editions have been published in a more expensive style, and the present is designed to popularize it by placing it within the reach of those who could not purchase the more costly one.

A [illegible] card says: "Our stores are bilkful-lly laden and utterly [illegible]."

For the Banner of Light.

WHERE HAVE THEY GONE?

BY F. FREEMAN.

They have nearly all gone! and ah, whither?
Those friends of my many past years;
Have they gone to return again never
To scenes of their gladness and tears?

Is life's varying thread cut asunder,
When the form it inspired is dissolved?
And has all conscious knowledge departed
With the powers of the mind all involved?

Or, having immortal existence,
From former companions shut in
To a heaven select and exclusive,
Or to misery, unending for sin?

Nay! I cannot believe the sad story,
While lingering still mid these scenes,
That those who so fondly I cherished
Have vanished forever like dreams.

Are they not all around and about us,
Invisible though they may be,
The same loving friends yet as ever,
To go and to come just as free?

'Twixt this and the next state of being
Are not the broad gates left ajar?
Then why should they not be returning
With naught to prevent or debar?

O'er the world a great light is now breaking,
A tidal wave sweeps undefined;
Old creeds are most rapidly losing
Their power on the popular mind.

That "leap in the dark" so long dreaded,
Through fear of the fabled abyss,
Is changed to a faith in progression
In the next state as well as in this.

To see the bright dawn of this era
I've longed in the days that are past,
And my influence, small, in the balance
On the side of the mind's freedom cast.

Full of years on the shore I still linger
This side of the boundary stream,
But the boatman ere long o'er the ferry
Will signal where bright sun-rays gleam!

Syracuse, N. Y.

Spiritual Phenomena.

An Evening at Onset.

To the Editor of the Banner of Light:

"Wonderful! wonderful! oh! how wonderful! How beautiful it is to come. How happy am I; how blest are you who have found the light. I see the dawn of the glorious day. Be true and brave. God bless you; God give you wisdom, courage and power!" With these words still resounding in my ear, words uttered in the purest French by a white-robed angel on whose breast there shone with spectral light the mystic symbol of the cross, I sit in the silence of the brooding midnight to fasten, ere they fade, my impressions of this evening's marvelous experiences.

I said "marvelous"; I was just on the point of saying sacred. Perhaps in the calm and unimpassioned recital of events which may reach the ear of a skeptical world, there should be no room for such a word as sacred; but as I am writing my impressions and not those of any one else, and as I don't know that I care what the skeptical world may say, I think I'll let the word sacred stand; for it expresses more nearly than any other the feeling with which I came away from this memorable séance. Possibly this evening meant more to me than to the rest of the company, for there came during the sitting one moment which threw such a flood of light upon some troublesome questions of the past, that I realized, in the sudden and unexpected illumination, as never before, that

"Life is ever lord of death,
And Love can never lose its own."

The arrangement of the circle and the séance-room occupied by Mrs. Beste and her visitors at the Glen Cove House, Onset, has been so recently explained in the *Banner*, that it is unnecessary to allude to it here. Suffice it, then, to say that I am satisfied that, under the circumstances, it was not possible for Mrs. Beste to have had any assistance in the varied and impressive manifestations of this evening, except that assistance which was legitimately rendered by the world of spirits.

On Tuesday, Aug. 19th, six visitors, two ladies and four gentlemen, met at eight o'clock in the little upper chamber, to receive their spirit-friends. The evidence of their presence was given immediately after Mrs. Beste had retired behind the curtain of black cambric which was suspended across the corner of the room, by the appearance of brilliant lights, varying in size from mere points to large and well-defined orbs which moved rapidly in irregular curves before and above us.

These lights were neither phosphorescent nor electrical in character, but most nearly resembled the light emitted by the fireflies that flit over the meadows in the summer evenings. Some of them were clean and sharply-cut globes, while others were accompanied by a coma such as sometimes envelopes the stars which shoot across an August sky.

For a few minutes only was this display continued; at its close appeared the first of the forty-six spirits who during two hours and a half brought their messages of love and instruction from the world of perennial life and light; and though before this the chamber had been as dark as Erebus, yet the presence of a spirit-form lighted up the gloom with a strange, weird light, sufficient, however, in nearly every case, to afford a perfect identification of form and feature.

Let me pause here to refer to some particulars in which this séance differed from every other which I have attended. In the first place, it is noteworthy that these strange visitants from the unseen world came and went as silently as do the visions of the night. Not a footfall was heard to break the almost oppressive silence of the room. They seemed not to walk, but to glide about with a motion closely resembling that which the old poets ascribe to their gods. Again, they waited not to be questioned by the circle, but immediately, on their appearance, distinctly announced their names. As they came out from behind the curtain all were illuminated by their own light, some of them brilliantly; but over the larger number the light was so equally distributed that the forms had the appearance of sculptures wrought from some soft, white substance. Of the forty-six forms that came to us only eight withdrew, on leaving us, behind the curtain; the remainder disappeared, either by instantly vanishing out of sight or by sinking, apparently, through the floor. In seven instances the materialized form was gradually developed before our eyes from what seemed to be merely a bright mist [illegible] still more remarkable is this, that while some of these forms were apparently completely developed and solid, others exhibited a body which in the upper portion only was perfect and material, while the lower part was of such slight texture that through and behind it could be seen the dark curtain of the cabinet. So I conclude that it is entirely within the truth to say that the manifestations of this evening were, in nearly every case, pure materializations.

Of course the larger number of our celestial visitors came on missions of love to present friends; one failed of recognition and quickly retired; three came, though strangers, to get, as they said, strength and experience. Of the greetings, tender and prolonged, with which parted friends were here reünited, a public press is not the place to speak. I shall refer, then, only to those who came on broader missions.

The tender, earnest, longing appeal which Susie Nickerson White addressed to us, imploring us to walk faithfully in the new light, will remain long in the memory of all who were present. With "so happy, so happy," on her lips, she faded gradually away from our sight, and instantly was followed by another, who came bringing the same earnest monitions. In fact, the whole séance was characterized by such seriousness and devotion that it must have left on the mind of every person present the impression of a deep religious feeling.

The holy, earnest expression which lit up the features of the spirit from whose lips fell the words with which I begin this recital, it is not in the power of language to portray. With hands extended as if in benediction, she stood in garments radiant with light, wearing on her breast the sign of Him by whose mighty help she had rescued her beloved France.

Little "Daisy," a merry, sweet-voiced child of five or six years of age, came up from the floor directly in front of me, evolving her tiny form from a patch of silvery light; and after chatting with us and singing, she requested us to join her in singing "Pop goes the Weasel," and just as the word "pop" occurred in the last stanza, the bright little spirit "popped" out of sight by instantly dissolving. All through the rest of the evening her little voice was to be heard, at intervals, joking and laughing with "Tom," the medium's principal control, and who seemed to be on this occasion master of ceremonies.

All the forms, as I have said, were illuminated by their own light; but who shall describe in proper terms the marvelous beauty of Lotela's appearance? Immediately upon her entrance she exclaimed, "I am Lotela; I have come all the way from Cincinnati;" then sitting down upon the floor she began to make strange movements with her hands. In reply to my question, she said that she was making a star-book, and that I was to wait and see. Then soon she rose and stood erect before us; and, as when upon some fountain of pure water there is turned the ray of the electric lamp, so the light seemed to sparkle and play around her, and from the coronet which adorned her brow to flow in a great stream to her feet. On her robes of pearly white there shone the constellations of our northern sky. "Look," she said to us; "here is the Milky Way and here the Dipper," and as I requested her to show me the constellation Scorpio, she partly turned, and upon the left of her garments glowed that brilliant and well-marked sign of the zodiac. "Now see," she said, "see the moon;" and on her right shoulder appeared to sit in beauty the pale empress of the night. Then bidding us adieu, the lovely form passed away, disappearing apparently through the floor, while Tom from within was calling out to us, "Was n't she splendid?" Lotela was followed by Mrs. Fannie A. Conant. Her words were such as were to be expected from so faithful and noble an exponent of this philosophy. She begged us to send her remembrance to the absent editor of the *Banner of Light*, who, by the way, verified the fact of her appearance at this sitting by her own acknowledgment of it to him through another medium on the following day.

Winona, Mr. Fletcher's wonderful friend, came briskly out of the cabinet, her head adorned with a shining crown, and cordially greeted us with an earnest "God bless you;" one tall and stately form announcing himself as Theophilus, a learned Egyptian, and Copernicus followed—and then came that form whose appearance has made this evening to me forever sacred. The importance of the presence of this spirit does not lie in the fact of the reäppearance of a departed friend; it does not lie in the question of identity, though, in this case, identity was attended with overwhelming proof. It lies in this fact, that in the few words she uttered, I received the confirmation and explanation of some strange experiences which came to me one evening, nearly twenty-three years ago, and which have remained unexplained till this evening.

Want of space forbids me to allude, as I would like, to those experiences. I must be brief.

Twenty-five years ago, a little pupil of mine, very dear to me, passed to spirit-life. Her name was Florence Revere. Two years later, I found myself one evening, under very embarrassing circumstances, an unintentional intruder upon a party of gentlemen, entire strangers to me, who had met, as it appeared afterward, to investigate the subject of Spiritualism. At this time, I was wholly ignorant of the philosophy and its phenomena.

Before I could make my apology and retire, a voice called out my name. As I was confident that no one in that company knew me, I said, greatly astonished, to the gentleman who addressed me—"How came you to know my name?" "Oh! that's your name, I know; for she has told me. Florence Revere told me; she says that you know her, and she is so glad you have come, for she wants you to know that it is all true."

During the rest of that evening she tried very hard to teach me the truth, but with no effect. Phenomena more remarkable than fall to the lot of most men to witness, were forced upon my notice; I went away bewildered, but not convinced.

Now, after this long lapse of years, in a distant place, amid people whom I do not know, and who are completely ignorant of everything connected with my life, she comes, for the first time again; this time as a slight, graceful spirit-form, and approaching me with, "I am Florence Revere," she alludes to that first lesson she gave me at Mr. Daniel Farrar's house in Boston; places her hands gently upon my head, and whispers "I am so glad."

Dear little Florence, it has taken your old teacher a great many years to learn the lesson you tried to teach him that night, but he has at last learned it well, and this night received the reward of your [illegible]

After the singing by [illegible] spirit-voices, and conversation [illegible] voices were heard at once, and [illegible] and helpful address by Spirit John L. Severance. Tom, who still stood guard over his sleeping medium, told us that, as she could not be released from her deep entrancement within an hour, it would not be worth our while to wait to say "Good-night" to her, and at his request we came away and left her with her faithful guides.

W. N. RAYRS.

Boston, Mass.

Illuminated Forms.

To the Editor of the Banner of Light:

I was invited by Dr. D. E. Caswell to attend a séance at his rooms, No. 55 Elm street, Charlestown, on Monday evening, Aug. 25th, to be held especially for the purpose of affording two gentlemen from abroad, Dr. F., a member of the Medical Faculty of New York, and Mr. H. of Cincinnati, an opportunity of witnessing the remarkable exhibitions of spirit-intelligence in tangible forms and personal incarnations which have lately occurred in his presence. I had, through his courtesy, on two previous occasions, witnessed similar phenomena and accepted the invitation for this evening with pleasure, especially because I considered that the presence of Dr. F. would supply an element favorable to a high grade of manifestations.

A certain psycho-physical aura or magnetic evironment attends certain persons, the presence of which, in my observation, is as essential to the full presentation of the spirit as the more positive mediumship. In all cases within my knowledge in which the intelligences have assumed vigorous forms and appeared in the full bloom and freshness of physical life, and strong in their expressions of sensibility and affection, it has been in the presence of persons of refined and sympathetic temperaments.

Four ladies beside the gentlemen named and myself were present at the sitting. There was a small room adjoining the one in which we were seated, screened by a curtain which filled the door space. Dr. Caswell, having entered this room, his guide directed that all light be excluded from the séance chamber. This was done, when almost instantly a form, at first but dimly seen, pushed aside the curtain and came into our presence. The light, which seemed to proceed from his illuminated robes, became momentarily more and more distinct, if that, indeed, can properly be called light which seems to exhibit none of its ordinary properties. It appeared rayless; was not refracted, neither did it glow or scintillate. Objects perfectly visible and clearly defined in this luminous aura presented no color. Every object, except those self-luminous, including the faces, arms, hands and other portions of the incarnated intelligences, not covered by these luminous garments, as well as our own persons and clothing, was intensely black.

The form that appeared soon became distinct in the halo that emanated from it to the distance of a yard or more. It was that of a stately man in priestly robes. "Matthew Parker, Archbishop of Canterbury," he whispered, and extending his hands above us repeated again and again, "God bless you." On his open right hand was a golden cross, about twelve inches long and two inches wide, which seemed to adhere to the palm by some attraction.

Miss Y., who was seated next to me, inquired of this spirit when he was in the earth-life? He replied, 1575. Matthew Parker was appointed Archbishop of Canterbury by Elizabeth in 1559, and died in 1575, and in my judgment, in the whole line of English prelates there was not to be found a worthier man than he.

Directly upon his retiring, two forms advanced side by side, each wearing the luminous semblance of a crown. They came directly in front of Dr. F. and bowed repeatedly. The garments of the lady were luminous with small stars, and apparently of the fashion of the early part of the century. Upon her breast was a golden cross about six inches in length. Dr. F. informed us that the appearance of these personages was in accordance with a promise lately made him in New York.

A tall form then entered, announcing himself as the Fakir. It was difficult to imagine a form more weird-like and fantastic. Upon his head he wore an illuminated turban, or cap, with a fluttering border. From his waist descended a gown that clung closely to his person, crossed and checked by luminous bars. He appeared very intelligent and courteous, and his answers to several questions indicated great knowledge. As he retired he informed us that the chief of the Fakirs was coming. Thereupon entered a very tall man. He wore a singular helmet, which resembled the section of a fluted column, illumined by vertical lines, and rising more than a foot above his head. His garments were luminous with circles of various figures; on his breast was a large disk, or escutcheon, covered with illuminated fantastic symbols.

He took in his hand, from persons present, articles to which he said he could impart a remedial force, and gave to Dr. F., Mr. H. and myself severally a small white sea-pebble, remarking that it would establish a beneficial talismanic connection between himself and us.

An Egyptian Princess, guide of Mrs. G., a member of the circle, next came to the opening of the cabinet and conversed with her. Her garments were covered with stars and other emblems. During the time this spirit was out Rosie, the cabinet spirit, whistled and asked her to return, saying: "You have stayed out too long."

Several wonderful manifestations occurred at this séance. Miss Foster, a medium in the circle, held in her hand a cake of clay. An Italian lady, Vittoria Colonna, called for the clay, and, taking it from her, made thereon the print of her hand before retiring to the cabinet. Starr King came directly to Dr. F., conversed with him for some time. This spirit presented to Mr. H. a bunch of fresh ferns which he said he had brought from California. Each spirit gave its name in an audible voice.

Spirit George Rush gave many messages and words of encouragement. Mrs. Hatch, who so recently passed on to spirit-life, conversed with Dr. F., as did also an Eastern prince. This spirit requested him to plant seeds when at Mr. Hatch's, Astoria, and he would make them grow.

I was addressed by Dr. A. B., whom I knew in life, and also by an eminent man whose acquaintance I highly appreciate, and who has occasionally visited me since his decease. He said in a former interview:

"I am now reconciled to my removal from physical life, and find that I can continue the work to which I was devoted. There is no sea so deep that I may not fathom it, no mountain so high that I may not ascend it."

[illegible]

Banner Correspondence.

Massachusetts.

LAKE PLEASANT CAMP-GROUND, MONTAGUE.—Mrs. S. A. Jeamer writes: "During the course of the camp-meeting which has just closed at this place I have been highly favored in visiting the mediums who were present. I attended four séances held by Mrs. Maud E. Lord, and took skeptics to them who became believers from hearing the independent voices of their friends, giving the name of the spirit and the individual addressed.

I have attended Arthur Hodges's séances and received such words as only our darling 'Nellie J. Kenyon' could give.

Mrs. Hunton, in the course of her séances, gave abundant proof that she is a true medium. While sitting with her in the light spirit-hands became visible and wrote messages on a slate to persons present. While in the cabinet she saw and described my mother and husband. Another evening my husband materialized.

Among other mediums present during the camping-season were the Eddy Brothers, Mrs. Stoddard-Gray and son, Carrie M. Sawyer, Annie Lord Chamberlain the Van Auken Brothers and Mr. F. O. Mathews, who gives excellent platform tests and holds circles."

After a brief visit to Vernon, Vt., Mrs. Jesmer was to return to her home at Amsden, Vt., where she may be addressed.

Additional from Lake Pleasant.—A correspondent, "H.," puts us in possession of the following items of interest: The idea of the justice and practicability of arranging a benefit to Mrs. H. W. Cushman, the musical medium, who has of late been so severely afflicted with paralysis, having been suggested to Mrs. Waterhouse, President of the Ladies' Aid Society of Boston, who was on the grounds, Mrs. W. was about moving in the matter, when she learned that Mrs. Stoddard-Gray had already applied to the Association for the hall for the purpose, the use of which that body had kindly donated to her without price. Mrs. Waterhouse united with her, also with J. W. Fletcher and others, to make the event a financial success. Dr. Beals read the notice of the event from the speakers' stand, also spoke of Mrs. Cushman as being a worthy woman and a good medium in distress. Mrs. Palmer, the lecturer from Portland, being present, attended and spoke fitting words upon the occasion. Other speakers gave their best thoughts, and it made an interesting gathering, the pecuniary result being that Mrs. Cushman was the recipient of some thirty-five dollars. The highest praise is due all parties who in any capacity contributed to the success of this benevolent enterprise.

Mrs. Odlorne of East Boston, the well and favorably known test medium, during the last week of the camp-meeting had the misfortune to fall the entire distance from the top of a pair of stairs to the bottom. She was taken up unconscious, but fortunately was not much injured. Her escape from a serious catastrophe both her friends and herself gratefully ascribe to her spirit-controls.

Mrs. Eva Dudley, of South Gardner, Mass., has developed since last year's camp-meeting wonderful powers as a medium for mental phenomena, and has astonished the campers at Lake Pleasant during the present season. Mrs. D. is a young woman who claims to have had but a limited education, and has been quite unwell or an invalid for years. She has been controlled by a spirit called "Jack," but some eight months ago a spirit who alleges he was a negro slave from South Carolina has taken possession of her organism, and sings, plays upon a banjo, etc. He also illustrates almost any theme or subject that is presented to him for elucidation. He can talk upon Biblical history, the laws of the country, and various topics, scientific and otherwise, in a manner the intelligence and grasp of which arouse the astonishment of all who converse with him. He gives his name as "Tumble," and claims that this humble cognomen is characteristic of his experience as a slave, etc. This medium evidently has a brilliant future before her.

N. Frank White, of Washington, D. C., gave one of his highly interesting entertainments at the Pavilion Tuesday evening, Aug. 19th. He was assisted by Mr. Bacon and J. Frank Baxter. Those present enjoyed the entertainment, even if the temperature was almost unendurable.

The friends of Harvey Lyman, Esq., tendered him a reception Monday night, Aug. 26th, it being the anniversary of his birthday. A large number were present, and congratulatory speeches were made by many, as well as a general good time enjoyed by all, in conversation, singing, music, etc. Several evenings thereafter Mrs. Lyman was the recipient of a like friendly remembrancer, on which occasion quite a sum of money and other tokens of regard were presented her by the goodly company assembled at the pleasant home of this worthy couple.

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "It is with pain I witness in some places among Spiritualists, and among those who assume authority in our ranks, a disposition to dictate to our mediums what shall be the form of their speech in spreading the sublime truths vouchsafed to our mundane sphere of life by the spirit-world. When I say authority, I mean to be understood that certain highly developed media have been voted out of order, and not permitted to give utterance to their inspirations, have not been permitted to speak as the spirit would give utterance. The assumption of authority on the mortal shore militates against that of the immortal side of life. In this assumption is found love of power to rule over others even so far as to exclude from their hearing such truths as mortals are specially in need of at the present time. A system of so-called Christian teaching has been in vogue eighteen and a half centuries, with its vast horde of teachers, numbering nearly or quite seventy-five thousand at the present time, preaching dogmas in the pulpit every Sunday without stint of measure, against the teachings of the inner life? And yet we are cautioned by assumed friends to cease giving utterance to our conviction of the truth.

It is in this breach I would firmly and determinedly stand to defend the instruments of the angel-world against both the open enemies and the wily cunning of secret foes. By 'secret foes' I mean those who assume that they have a better system of instruction in morals than that ushered into our world at Hydesville.

A better system of morals is not needed than that which places every mortal in the presence of the superior intelligence of the disembodied, who are daily, hourly, momentarily reading as from an open book our every thought, every intent, every purpose of mind and heart. Upon this altar is seen the true condition of the soul's worship, and from this altar all untruths must be scattered as chaff before the fierce north winds. Our world needs not to be reminded of the cross that has been so devoutly worshiped in the past; and for several reasons: first, it is an emblem of violence, an emblem of intolerance of ideas, an emblem of suppression of speech, especially if it be found in conflict with established opinions. The cross, with its sad and demoralizing tendencies of blood shedding, of cruelty, of murder, of hate engendered in man against his fellow-man, of suppressing free speech, and the utterance of newly discovered truths, is not a fit subject of thought or contemplation in this last half of the nineteenth century.

We have no use for a Sanhedrim now to pass judgment on the iconoclast and condemn him as worthy of death for the utterance of his convictions for the good of his fellow-man and the higher development of spiritual perceptions. The life of martyrs to the truth is sufficiently vivid in our world's history, and as such needs no revival in its statement, or its actual presentation. The cross is only the symbol of a bloody code, without one redeeming feature; not one which can commend it to the intelligence of man or woman, much less to a child, whose mind would be shocked by such cruelty.

Give the world ideas; give the world light. Let no more blood-stained crosses appear to stigmatize the intelligence and progressive development of man's nature, the natural instincts of his soul. We are told that in the Eastern countries their inhabitants have hidden in caverns in the rocks the identical [illegible] cross on which the Nazarene was murdered, and that the aggregate number of these crosses and their measurement would fill the space of forty cords of wood. Whether or not they are all blood-stained we are not informed. But be that as it may, let them therein remain, and the facts show to their worshipers the better way to arrive at truth."

Maryland.

BALTIMORE.—A correspondent writes: "The main incident in connection with the death of Mr. Frankl in Hopkins, which occurred in this city, August 9th, was very remarkable. On the afternoon of that day, Rev. J. B. Stitt and Mr. Hopkins were conversing on matters personal to themselves. There was no one else in the room at the time. In the natural drift of the conversation, Mr. Stitt asked Mr. Hopkins, 'Have you any fears about the future, if death should come soon?' Mr. Hopkins replied with emphasis, 'None at all.' Scarcely had the word 'all' left his lips when he threw up his left hand, and pointing upward said to Mr. Stitt, 'What is that I see? Don't you see it?' With these words on his lips, his head fell forward, and he was dead."

Vermont.

BARTONSVILLE.—Zella S. Hastings writes, on renewing her subscription: "I do not feel to do without the dear *Banner*, which has been my constant companion for more than twenty-five years. It is surely a great satisfaction to read of the grand progressive movements, which I am unable to personally participate in. There [illegible] time when the cause of truth [illegible] throughout the country there [illegible] May God and angels speed on the work [illegible]

[illegible]

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 13, 1884.

Woman's Education.

A most interesting and timely volume, made up of a number of original essays on the subject, is entitled "The Woman Question in Europe," in which a report on the matter is given from the present status of every country. The report from England makes by far the larger portion. Women are considered there as philanthropists and physicians, and in their growing relations to education, to industrial movements, and to suffrage. In no other European country is woman's condition so favorable for her progress. We may fairly accept these statements as the record of the existing civilization of the different nations of Europe.

In Germany women are not admitted to the lecture-rooms of the universities; they are compelled to study in private. Sweden, France, Italy, and even Russia, offer them greater advantages than this. Oxford and Cambridge have set examples which it is believed the conservative German universities cannot long refuse to follow. In Germany the Fröbel system instructs women to become teachers in Kindergarten schools. Holland yielded slowly to the growing liberality of the age, and its intermediate schools for girls are increasing; but the character and destiny of woman is as yet but little considered. Austria pays attention only to the economic and educational phases of the subject. Woman has always been accounted an inferior being there.

Sweden has manifested great interest in the promotion of female education, girls' high schools, in charge of the royal seminary at Stockholm, having been started in every principal city. Women are admitted to the universities, and are permitted to take the same academic degrees in arts and medicine as male students. In Denmark, university education is highly prized for females. The University of Copenhagen is the only one there, and in it women are allowed to take degrees in everything but theology. The coëducation of the sexes is not a new thing in France. The field of letters is everywhere open to women there. Italy permits the intermediate instruction of women; they can enter the universities and take degrees.

But in Spain, female education is at a low ebb, not being encouraged at all. Woman, in fact, is not considered worthy to be educated in that country. Yet the gradual multiplication of industrial employments is visibly creating a demand for the improved education of women. Portugal makes no show whatever in this line, female education being greatly neglected. In the entire country there are but two normal schools for the training of teachers. The women of Switzerland are admitted to the University of Geneva on the same footing as men, but no woman has yet taken a degree. Their studies there are scientific and medical rather than literary. At the University of Brussels women are likewise admitted, but their admission did not become general until last year. Russian women are pronounced more advanced educationally than any women in all Europe.

This is readily ascribed to political and social causes. They have won academic distinctions, within the past twenty years, in a number of the European universities. Their moral and intellectual power is universally recognized. The higher education is appreciated there. A woman's department exists in the university at St. Petersburg, which some nine hundred students attend yearly. In England woman's education was a new thing forty years ago, and only within the last twenty years has it ranked among the public interests of the day. The idea in the establishment of Queen's College was to prepare girls to become governesses. Bedford College was founded for a similar purpose. In 1865, girls were admitted to the local examinations of the University of Cambridge. Oxford University did not lag far behind, the results of the examinations being given without regard to sex. As the lower preparatory schools have increased in efficiency there has been a marked tendency toward equality of results between the sexes. Councils for the higher education of women have been formed in almost every large town in England, and in the university centres of Scotland and Ireland. Their aim was to obtain for women, through lectures and classes, the more advanced instruction which men receive at an university. These beginnings have expanded into complete courses of college education. The Holloway College—like our Vassar and Smith and Wellesley—testifies to the change wrought in English opinion in the last twenty years.

☞ Rev. Joseph Cook makes a decided distinction between orthodoxy of the head and orthodoxy of the heart—saying in Boston, some time since, in the course of a sermon on "Sound and Unsound Congregationalism," that in the installation of ministers inquiry is made respecting the latter, but not respecting the former. He thought both qualifications alike important, and that they should be alike ascertained. He said he proposed to speak to his hearers on orthodoxy of the head. He gloried in having old Plymouth Rock for the foundation of his religion. He said there were two kinds of Congregationalists among us now; one dwells on Plymouth Rock, the other floats on the tides that rise and fall in the marshes about Plymouth Rock. In Unitarian Massachusetts, and even in Connecticut, he said it sometimes seemed as if the sea were frozen all the way down to the equator; but beyond the Hudson River one meets with a new atmosphere and is encouraged to speak out thoughts freely that he hardly dares to speak here. As if the liberalism all lay on the other side of the Hudson River, in this country! But whose ox it is that is gored, makes all the difference. The new movement in theology, he said, interpolates the idea of a second probation, or, what amounts to the same thing, continued probation. So far as Andover Seminary is opening the door for this doctrine of continued probation, he said, it is departing from the old standards and original pledges of that institution. He said that Unitarianism is going out of fashion at present, and that Congregationalism is broadening so as to give it a home. He said the movement to broaden the Church of England had proved disastrous to it, and that a like result would follow here. He would have the old Congregational idea and polity of New England held to in its strictness. Except upon identity of doctrine, he asserted, there could be no fellowship. The unsound part of the Congregational body, he said, could not exclude the sound part; and the persistency in this course now marked out will [illegible] schism.

The Camp-Meetings.

Sunapee Lake Camp-Meeting.

To the Editor of the Banner of Light:

Another week has rolled swiftly by and the interest remains unabated. People are coming and going all the time. All remain a few days longer than they intended to, and when obliged to leave it is always with feelings of regret. There is a subtle charm in the beauty of this place that exerts its influence over all, suppressing all that might mar, and bringing out that which must enhance the happiness of the entire camp. Here one gets foregleams of immortal life, in its outward manifestation in fraternal feelings. We are moving on here in our work of human redemption from the ignorance and superstition of Old Theology, influenced by a kindly and humanitarian spirit. Free speech is tolerated on our platform, but personalities are not allowed, our aim being to get at those great principles which underlie the Spiritual Philosophy; and, above all, mediumship is respected, and suitable conditions furnished for all phases of spirit-manifestations. Mediums find the magnetic atmosphere of Sunapee conducive to development, and meet with the cordial welcome of all campers.

The week just passed has been a very busy one for the officers. The time has been improved, and the campers have ever been found ready to assist the managers of the meeting in every manner possible to make the meeting a success.

LECTURES.

The addresses of the several speakers have all been deeply interesting. They have been transported to the loftiest heights of inspiration, and have presented in a fervid manner, heartily appreciated by the audiences, the sublime truths of Spiritualism. Mrs. Addie M. Stevens of Claremont, N. H., spoke Tuesday afternoon, Aug. 26th, Thursday afternoon, Aug. 28th, and Sunday morning, Aug. 31st. Her lecture upon "What am I? and Whither am I Drifting?" deserves more than a *passing notice*. It was *filled with profound thought* couched in beautiful language. Capt. H. H. Brown of Brooklyn, N. Y., spoke Aug. 27th, 29th and 30th. The Captain is a logical speaker. His lecture on "Soul Cultivation" was one of his very best efforts. Sunday afternoon the first address was given by Geo. A. Fuller of Dover, Mass., on "The Influence of Spiritualism on Modern Thought." He was followed by Dr. Jas. A. Bliss of Boston, under influence of the "Little German Doctor," who gave an account of his journey from materialism to Spiritualism in a very interesting manner.

PUBLIC TESTS.

Our platform has been quite frequently occupied by Mr. Joseph D. Stiles, of Weymouth, Mass. Tuesday afternoon, Aug. 26th, the controlling influence, "Swift Arrow," gave seventy-four names, Thursday, Aug. 28th, eighty-six names, and Sunday, the 31st, eighty-six names, which, added to those of previous days, make over nine hundred names he has given from our platform. Mr. Stiles is certainly the most marvelous man of the present age in this particular. His tests are convincing thousands of the fact of spirit return.

IMPROVISED POEMS.

During the past week Mr. Stiles has improvised from our platform three most beautiful poems. One was an episode in the life of an Indian maiden, and was entitled "Blushing Rose and Burning Sun"—one of the sweetest poems I ever listened to. The other poems were filled with radical thoughts expressed in a most charming manner.

FACT-MEETINGS.

Mr. L. L. Whitlock, of Providence, R. I., editor of *Facts* Magazine, has been holding a series of Fact-Meetings during the past week. They have taken the place of our conference meetings. At one of them Dr. Bliss was controlled by our arisen brother, I. P. Greenleaf, and spoke in his old familiar style and manner. Edward S. Wheeler also controlled Mrs. Abbott and Mrs. Whitlock, and gave us short speeches in a style characteristic of him. These meetings have been exceedingly interesting, and undoubtedly will accomplish much good. Mr. Whitlock is an indefatigable worker, and deserves great credit for the manner in which he conducts his far-famed Fact-Meetings.

MUSIC.

We have been very fortunate in our musical arrangements for this season. Our organist, Mr. Frank E. Crane, of Boston, is a most accomplished musician. Mrs. Florence A. Gilbert and Mrs. Minnie D. Emerson please all with their artistic rendering of the popular songs of the day. Mrs. Whitlock occasionally sings in our meetings in a manner that pleases and interests all.

DANCING ASSEMBLIES.

Our dancing assemblies have been under the management of Mr. Horatio G. Hawkins, of Keene. His gentlemanly deportment and genial manners have won the golden opinions of all who meet him. Under his management these assemblies have become very popular. On Thursday evening our hall was crowded with a very nice party, and all seemed to enjoy the occasion.

PEBBLES.

On Sunday, Aug. 30th, the Newport (N. H.) Band was with us, and discoursed some very excellent music.

Our Secretary, Dr. H. B. Storer of Boston, is loved and respected by all the campers. He attends to all his duties in a most faithful manner, and carries sunshine with him wherever he goes.

A fact worth chronicling: I. P. Greenleaf materialized at the séance of Mrs. Jas. A. Bliss, and spoke for more than five minutes. Many of his old friends were present and fully recognized him. The writer is as positive that he saw Bro. Greenleaf then as he is that he ever saw him while in the form on this campground. The séances of Mrs. Bliss are crowded, and all I have conversed with express themselves as well satisfied with the manifestations.

Mr. Wm. F. Nye of New Bedford, Mass., Secretary of Onset Bay Association, visited our camp during the past week, and expressed himself as well pleased with the location, scenery, etc. He has gone to Queen City Park.

Our illumination of the grounds with Japanese lanterns thus far has been a failure, on account of wind and rain. But the attempt will be made this week.

Mrs. Carrie M. Sawyer of Washington, D. C., and her agent, Capt. Burke, spent a few days with us and held four materializing séances. These have been pronounced very satisfactory by many who have attended. At the close of the Sunday afternoon service this medium held a séance for the benefit of the *Facts* Magazine, in the Pavilion, and satisfactory results were obtained.

Mrs. Fairbanks of Brockton, Mass., clairvoyant physician, is located at "Spirit Home Cottage."

V. C. Brockway, our treasurer, and family occupy their cottage on the Lake Shore, enjoying the scenery and attending all the meetings. GEO. A. FULLER.

Queen City Park Camp-Meeting.

To the Editor of the Banner of Light:

Our meetings for the week ending Aug. 30th were well attended and very interesting. An excursion from Plattsburg by steamer on Wednesday gave many an opportunity to hear Mrs. S. A. Byrnes, on the "Influence of Religion in our Homes," and the improvised poems of Miss Jennie B. Hagan, which were highly appreciated. One gentleman said he "would not have missed it for twenty dollars." On Tuesday we had an address from Mrs. Emma Paul of Morrisville, followed by an improvised song by Mrs. Lizzie Manchester of West Randolph, both Vermont mediums. Mrs. Paul spoke in a strain of lofty and impassioned eloquence on the questions of the day, and was listened to with great interest. She paid a fine tribute of honor and respect to our translated brother, S. B. Brittan, and also to Elias Howe, who did so much to ameliorate the condition of woman. Politicians who prove treacherous to the interests of those whose suffrages gave them place and power did not escape her scathing rebuke. The rich who take advantage of every circumstance to secure ill-gotten gains, while their victims are made houseless and homeless, were shown the winding-sheet and six narrow feet of earth as all that shall be left to them. To seek more enduring and tangible possessions is the voice of wisdom, for the mind of man runs parallel with the Infinite. Liberty of thought has been our deliverer, to transform the human savage into the polished gentleman; and for the little religious liberty we have to-day we are indebted to those of ancient times who would not doff the cap to the tyrant, and martyrs who would not recant. God is the God of all, and not of the few. The present age is an age of defiance; it demands demonstration—not belief. Our missionaries are those who participate in our Mechanic's Fairs, and show us improvements in art and science. Reason for yourselves what is true and what is false.

The address of Mrs. Byrnes on Wednesday was full of practical points. Spiritualism, she said, can be made the most practical religion known. But a large majority of Spiritualists are looking to the skies, forgetful of their work below. They are asking what will be my sphere in the other world, and what will be my angel name? They will be just what they make themselves here. We can be spiritual *here*. When we reach that higher sphere we shall learn how much it costs to right every wrong. Filled with envy and jealousy, we are no better than our Christian friends. We need to know how to manipulate these physical bodies through which we gain culture and spiritual growth. Our artificial appetites are tainting our spiritual natures. We are asking for tests; the angels want a test of us. What test can we give that will show how much we have profited by our Spiritualism? We speak of the sainted dead. They are not dead; we are the dead. This is the ideal; the future is the world of reality. To that world we are moving on whether we will or no. We must catch the light and utilize it. Live our Spiritualism; make this world a spirit-world. Make it much as possible what we expect there. May peace, health and prosperity bring you a higher spiritual discernment.

On Thursday afternoon we had an admirable address from A. E. Stanley, of Leicester, Vt., in which she said:

"Spiritualists have no pet theories to sustain that are out of joint with facts. Facts are God's words, and will not accommodate themselves to the curvatures of humanity's spine. As Phillips and Garrison plead for the emancipation of an enslaved people, so plead we to-day for the spiritual enfranchisement of the whole human race. In many respects we fully agree with the Catholic and Protestant churches. We endorse the doctrine of Jesus, the Golden Rule of Confucius, strict morality, and the necessity of living good, honest, square lives; and it is more than probable that a genuine Spiritualism and a genuine Christianity are one and the same; at least there is a greater gulf between Churchianity and Christianity than between the ministry of angels and the ministry of Jesus. Spiritualism claims to demonstrate that man's tenure of life is not dependent on the continued existence of the physical body. Whether true or false, this proposition is not immoral. That man is totally depraved because of the little affair said to have taken place between Adam and his wife six thousand years ago we hold to be a myth. So, also, hold Mr. Beecher and many within the church.

We admit the fall of man, but it is the fruits of ignorance rather than the tree of knowledge. Our greatest glory is not in never falling, but in rising from the fall. It is possible that sometimes the fall is due to the dereliction of ancestors. We hold that the misfortune of inheriting moral obliquities may not be a paralyzing weight upon the soul forever, but no man can lay a weight of sin at his door without its being an obstacle in his path, not to be removed in the twinkling of an eye through blind belief, but by travail of soul that leads to a better life. The moral delinquent, we readily admit, would naturally prefer the easier plan of the atonement. The spiritual doctrine is more rigid, and holds humanity to a perpendicular line of conduct and personal responsibility. Causes will have their legitimate effects, but we suffer permanently only for our own sins. Eternity is sufficiently long to reward all well meant and unselfish labor."

Thursday evening a large audience assembled in the Pavilion to hear Mrs. Abbie Crossett, who is a very pleasant speaker. Her theme was "Spiritualism." Spiritualism, she said, touches all the secrets of the human soul. It is an educator, a comforter, and brings assurance of life beyond the grave.

After the lecture a large number of tests were given by Mrs. Gertrude Howard.

Friday was a rainy day, but was well improved.

GEORGE DUTTON, M. D., *Scribe.*

Etna, Me., Camp-Meeting.

To the Editor of the Banner of Light:

The outlook for a grand outpouring of spirit-power never was better in the history of Spiritualism in Maine. Friday, the first day, some three or four hundred people settled in their cottages and pitched their tents. Saturday was rainy, but still people kept coming in, and Sunday there were about fifteen hundred assembled. The forenoon meeting Sunday was addressed by Hon. Warren Chase, subject: "Ancient and Modern Worship." The manner in which he presented it ought to have convinced the most skeptical who listened that the Jewish Jehovah is a myth.

Mrs. Abby N. Burnham of Boston addressed the meeting in the afternoon, and with results far beyond the anticipations of the officers who engaged her. Despite the pattering of the raindrops on the roof of the pavilion, she held spell-bound an intelligent audience of near one thousand for one hour and a half. That she is a power in the cause of Spiritualism, is beyond the cavil of skeptics. Frank T. Ripley gave at the close of Mrs. B.'s lecture eight or ten splendid tests which were recognized. He will give tests through the week and the closing Sunday. His tests are appreciated because he gives them to common people in a common way, characteristic of the spirits, leaving no doubt as to their identity. Mrs. Burnham was an entire stranger to the audience, but after Frank gave his tests she gave two, which were recognized fully by the persons whom she singled out and gave them to. Our Maine mediums, Mrs. Bradbury and Mrs. Morse, are walking gloriously into line, hewing down the barriers of superstition and bigotry. Perfect harmony prevails and the star of Spiritualism is in the ascendency in the State of Maine.

C. M. BROWN, *Sec.*

THE SHORE OF ETERNITY.

Alone! to land alone upon that shore:
With no one sight that we have seen before;
  Things of a different hue,
  And the sounds all new,
And fragrance so sweet the soul may faint
Alone! Oh! that first hour of being a saint!

Alone! to land alone upon the shore!
On which no wavelets lisp, no billows roar,
  Perhaps no shape of ground,
  Perhaps no sight or sound,
No forms of earth our fancies to arrange,
But to begin alone that mighty change!

Alone! to land alone upon that shore,
To begin alone to live forevermore,
  To have no one to teach
  The manners or the speech
Of that new life, or put us at our ease:
Would we might die in pairs or companies!

Alone? No, God hath been there long before,
Eternally hath waited on that shore
  For us who were to come
  To our eternal home;
And He hath taught His angels to prepare
In what way we are to be welcomed there!

So not alone we land upon that shore;
'Twill be as though we had been there before;
  We shall meet more we know
  Than we can meet below,
And find our rest like some returning dove,
And be at home at once with our eternal Love!

—*The Morning Call.*

People's Spiritual Meeting, New York.

To the Editor of the Banner of Light:

At the People's Spiritual Meeting, Arcanum Hall, 57 W. 25th street, Aug. 31st, the largest number were present, and the greatest degree of enthusiasm prevailed that we have experienced since the inception of the meeting. Mrs. A. E. Buckley of Bridgeport, Conn., read an essay in the afternoon upon "The Mission of Spiritualism." The paper was replete with strong and logical points, going to prove that the "Mission of Spiritualism" is to teach us the laws of cause and effect in individual life; and to educate the people into a sense of their own individual responsibility, or "character building," and thus prepare us to enter the spirit-world in better moral condition. The essay gave perfect satisfaction, and was very attentively listened to. The remainder of the conference hour was taken up by Mr. Snipes, Mrs. Henderson, and Mrs. Spencer. The hour devoted to the mental phenomena of mediumship was well filled by Mrs. M. A. Emerson, in a short trance address, and by several tests of spirit-presence by Mrs. Higgins, Dr. Laroche, Dr. Gibbs, and Mrs. Parent.

The subject of the afternoon conference was again taken for the theme for the evening; opening remarks by J. F. Snipes, followed by Mr. Henry J. Newton, who seemingly never spoke better than on this occasion; Dr. V. P. Slocum caught the inspiration and followed with timely remarks; Mr. Gerard Engelon and S. B. Nichols of Brooklyn gave encouraging reports of spiritual things in their lives; Mr. J. M. Roberts of Philadelphia spoke under a high order of inspiration, upon the beauty and utility of Spiritualism; Mr. Charles Dawbarn gave instructive facts in the phenomena he witnessed at Lake Pleasant, and Mr. George Plummer of Boston made the closing remarks.

Themes for consideration at the conferences next Sunday are for the afternoon, "Obsession;" for the evening, "Healing by Magnetism."

F. W. JONES, *Conductor.*

25 Great Jones street, New York, Sept. 1st, 1884.

The Bartholdi Statue.

As a location for the above, Congress donated Fort Wood and Bedloe's Island, in New York Harbor, covenanting to provide for its permanent preservation. This appropriation was estimated to amount to an equivalent of one and a half million of dollars, leaving it to the people of the United States to provide about one-fifth of that sum for the foundation and pedestal. The whole structure, when completed, will exceed a height of three hundred feet, and become a fitting monument to the grandeur of free government.

The cost of the Statue—more than $250,000—was contributed by one hundred and eighty-one cities, towns and precincts in the Republic of France, in appreciation of the blessings of the American Republic.

The Statue has recently been formally presented, and will be ready for transportation to our shores in a French national vessel, as soon as the pedestal shall be ready to receive it. More than half of the sum required for its completion has been contributed, but the funds of the committee are nearly exhausted; the work must stop within thirty days unless public spirit and patriotism are widely aroused to finish it. The committee therefore make an urgent appeal to the people for contributions, and say that indifference to it is tantamount to national ingratitude and humiliation.

All checks should be drawn to the order of H. F. Spaulding, Treasurer, 55 Liberty street, New York.

THE BISHOP OF ATLANTA.—A good story is told of the bishop of Atlanta, Ga. He recently addressed a large assembly of Sunday school children, and wound up by asking in a very paternal and condescending way: "And now, is there a-a-ny little boy or a-a-ny little girl who would like to ask me a question?" After a pause, he repeated the question: "Is there a-a-ny little boy or a-a-ny little girl who would like to ask me a question?" A little shrill voice called out, "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh, ah, yes, I see," said the bishop; "and now, is there a-a-ny little boy or a-a-ny little girl who would like to answer little Mary's question?"

September Magazines.

VICK'S ILLUSTRATED MONTHLY.—Articles descriptive of novelties in garden, field and meadow flowers fill the pages. A colored lithographic frontispiece represents several varieties of Narcissus. Wood cuts are given in the body of the work of Spiræas, Ferns, etc. Rochester, N. Y.: James Vick.

FLORAL CABINET.—"The Garden in September" is the subject of the opening article. Timely instructions in the care of plants for indoors and planting of bulbs follow, together with much else that is entertaining. Cabinet Co., 22 Vesey street, New York.

THE UNIVERSE.—"The Rivers of Pennsylvania" are described in an illustrated article, followed by others of interest, among them a very readable one on "Artemas Ward" (Charles F. Browne) by an English writer. Universe Publishing Co., St. Louis, Mo.

THE SIDEREAL MESSENGER gives a history of the largest telescopes, with their sizes and the names of the makers of their object glasses, the largest being that made by Clark & Sons of Cambridge for the Lick Observatory, California. Its cost, when ready for its place, will be $51,000, and the probable cost of mounting $50,000 additional. Northfield, Minn.: William W. Payne.

Verification of a Spirit-Message.

WASH. A. DANSKIN.

I write to acknowledge the receipt of the *Banner of Light* and the message from my husband. It is as much like MR. DANSKIN as if he stood bodily in the form and spoke it. The *key-words given in the message are his*. All his friends are delighted with it, and express their thanks to the medium. I also tender her my sincere thanks for these comforting words. I fully realize their truth, and offer my sincere gratitude to her. May all angels bless the dear *Banner*.

SARAH A. DANSKIN.

Baltimore, Md., Aug. 29th, 1884.

Passed to Spirit-Life:

From West Acton, Mass., Aug. 14th, Martha M., wife of George A. Stevens, aged 67 years.

Mrs. Stevens was a lady of great loveliness of character, who bore years of feebleness and the months of her last illness with great fortitude and patience. She leaves a husband and three sons, who have the blessed memory of a true wife and faithful mother. The funeral took place Aug. 16th, from the home her presence blessed in life, and shadowed by her translation. The writer officiated, but, had no words been spoken, the beautiful music, feelingly rendered by a quartet, under the direction of Prof. Geo. Gardner, would have lifted the weight from burdened hearts and wakened the hopes of immortality. This, with the beautiful flowers, the sweet, restful look upon the face of the loved one, helped the sorrowing to realize the promise, "Blessed are they that mourn, for they shall be comforted."

From Worcester, Mass., Aug. 14th, Mary, wife of Geo. Cheever, aged 64 years.

She was a most exemplary wife and mother, an affectionate sister and faithful friend. For many years she had struggled with great physical weakness, but her cheerful, undaunted courage enabled her to overcome this to such an extent that she was literally a ministering spirit in the home. The body at last succumbed to consumption, and for more than a year she was a great sufferer. Her pain and weariness were greatly alleviated by the assiduous and tender care of her husband and two sons, which care she repaid with loving gratitude. These devoted ones, with the young daughter, have sustained a loss which, were it not brightened by the hope of her return and ministry, would be irreparable. The funeral services were conducted by the writer, after which the body was taken to Northboro' (her former home) and buried beside her parents, whose early care she had returned with her characteristic faithfulness.

JULIETTE YEAW.

Mr. James B. Howard, an old resident of Lynn, living at Howard's Grove, in the woods, near Dungeon Rock, died on Thursday night, Aug. 18th, 1884, at the age of 69 years.

He had been a miller at Herbert B. Newhall's spice mills for upward of forty years. In 1849 the deceased, with his family, attended the Baptist picnic at Lynnfield, which was made memorable by the sad tragedy caused by the upsetting of a boat containing thirty persons in the pond, and the drowning of nearly the entire party. Mr. Howard's wife and two children were drowned. He married again subsequently, and leaves a widow, a son and a daughter. He became a Spiritualist in his later years.—*Boston Journal.*

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

Spiritualist Convention

At Universalist Church, West Burke, Vt., Friday, Saturday and Sunday, Sept. 26th, 27th and 28th, 1884.

Speakers Engaged.—Dr. H. P. Fairfield, of Newburyport, Mass., unrivaled in his ability to delineate the principles of Spiritualism from a Biblical point of view. He, of himself, not being able to repeat but a very few verses of Scripture, yet while in the trance state he becomes sufficiently clairvoyant to be able to read, with closed Bible, any verse or chapter he may desire, to illustrate the theme he may have under consideration. J. D. Stiles, of Weymouth, Mass., one of our finest speakers, and the greatest test medium of the present age, a medium that gives the most positive proof that our friends who have passed from this life do live and can return. He gives the occupation, description, peculiar characteristics and the full name so minutely that the most doubting cannot help being convinced that there is truly another world, composed of our own dear departed friends, that is full of life and activity. His success at the large Camp-Meetings and the Conventions the past few years has been the admiration of thousands. Jennie B. Hagan, of East Holliston, Mass., the improvisatrice, the marvel of the nineteenth century, will take subjects from the audience and improvise poems without any thought or preparation until subjects are given her, manifesting great artistic skill and genius. Mrs. Fannie Davis Smith, of Brandon, Vt., and Mrs. Sophia K. Durant, of Lebanon, N. H., two of our finest inspirational orators. Also other speakers are expected.

Music by the well known Duxbury Glee Club.

Dr. J. V. Mansfield, the spirit postmaster, will be present during the Convention.

The Convention will consist of three sessions each day—forenoon, afternoon and evening. At each session there will be conference or séance, and an address by some one of the able speakers present.

The first session will be Friday, at 10:15 A. M., which will consist of music by the Duxbury Glee Club, invocation by Mrs. Durant, poem by Jennie B. Hagan, business and short conference, song (solo) by Mrs. Lilla Turner, speech or short address by Dr. H. P. Fairfield, poem by J. D. Stiles, closing with "Nearer, My God, to Thee." This session will be equally as good as any session during the Convention. Let all who can be present.

During the Convention, J. D. Stiles will give two or more séances, and Jennie B. Hagan one of her fine poetical entertainments, interspersed with good music, to which a small admission fee will be charged to defray expenses of Convention.

The managers will take all the pains possible to make the meeting instructive and deeply interesting and pleasant for all. Let all come to lend a helping hand, and the good angels will truly meet with us and make us all the happier and better for having met in convention.

Entertainment at Trull's Hotel, $1,00 per day. Single meals—Breakfast or supper, 25 cents; dinner, 37 cents. Horse-keeping, 75 cents per day; single feed, 25 cents. Board at boarding houses at reduced rates. Free return checks over Central Vermont, Montpelier and Wells River, and Passumpsic, and other railroads, will be issued to all who may pay full fare to attend the Convention. All are cordially invited.

Per Order Com.

The Somerset Spiritual Temple Association

Will commence its Annual Camp-Meeting at Hayden Lake, Madison Center, Somerset Co., Me., Sept. 11th, continuing four days. Speakers engaged: Dr. L. F. Webster of Portland; Dr. H. P. Fairfield, trance speaker, of Newburyport; Mrs. P. D. Bradbury, trance speaker, of Fairfield, Me. All speakers and mediums who can afford to come, are cordially invited. Bring your tents. Meals will be furnished on the grounds. Teams ready to convey from the dépôt to the Lake, five miles. The Maine Central Railroad will give one-fare tickets for the round trip from its stations to Skowhegan and return during the meeting. Parties of twenty or more from Boston can come at reduced rates by applying to the Passenger Ticket Agent of the Eastern Railroad, Boston.

Per order, JOHN PIERCE.

Box 67, Skowhegan, Me., Aug. 18th, 1884.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year	$3.00
Six Months	1,50

SPECIAL NOTICES.

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

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are 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.

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.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 13, 1884.

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☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

☞ 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 Banner of Light Public Free Circle Meetings

Will be resumed at 9 Bosworth street, Boston, on the afternoon of Tuesday, Sept. 16th, at 3 o'clock—doors open at 2 o'clock.

These meetings have been maintained *free to the public* by the publishers of the *Banner*, at great expense to themselves, ever since the first year of the existence of this paper; and have been instrumental in bringing an amount of comfort to sorrowing hearts heretofore "mourning as those without hope," the volume of the good results of which is beyond calculation by any of the standards pertaining to earthly mensuration.

Investigators concerning the manner and method of spirit-communion are cordially invited (together with the Spiritualist public generally) to visit these meetings, where, through the lips of an entranced medium of a high order of development—Miss M. T. Shelhamer—clear proof is attainable of the verity of the claims put forth by the New Dispensation as a *demonstrator* of the continued, conscious identity of the human spirit after the decease of the physical body, and the power of such decarnated intelligences to communicate under proper conditions with their loved ones yet left on the plane of material life.

Theologic Man.

The problem of the original creation and of the continued sustentation of man in his high estate is discussed more by the regular preachers than it ever was before, even though, as we believe, it be seriously against their will. They find that prevailing popular thought requires them at least to notice what they would be only too glad to ignore. A Pacific coast preacher, Rev. M. Willett, comes reported to us in a lecture delivered by him in Santa Cruz, Cal., on the Creation of Man, in which his chief solicitude appears to be to reconcile the biblical with the scientific account of it, or, as he phrases it, the general with the specific one. His statement is that the second account recognizes the first one, and is grounded upon it. All attempts, he asserts, to invalidate the traditional view in regard to the Mosaic authorship of the Pentateuch have failed, and he says that "with that general fact the sober Christian mind of our century will continue to be satisfied." He does not imagine the Christian public will shed many tears over the contest of the critics, which he compares to the fight of the Kilkenny cats, and the battle between tweedledum and tweedledee.

The spirit of the preaching fraternity is readily to be seen from this. It cares nothing for the final discovery of truth; all it is anxious about is the defense of its old dogmas and traditions. It hides behind the convenient term of "the Christian public," just as the political writers and stump-speakers get behind the term of "the people." Now of what sort of consequence is it that any theory should stand, whether it be the Mosaic or any other? But the preachers are far more concerned for these than they are for the vital truth. They are bound to uphold their own cause before that of the living God, which can be no other than the cause of truth. But what is the account they give us of man's creation? This preacher tells us it must have been an immediate and sudden creation. He denies the mystery of it, insisting that there is really an equal mystery connected with that gradual growth to which we are accustomed. Here is a perfect man, he illustrates, who twenty-six years ago did not exist. The materials of which his body are composed existed then, but they were as wide asunder as the poles. The lime was in the earth, the water in the ocean, the carbon and nitrogen were floating in the air. By some process or power these materials have been brought together and fashioned into bones and muscles.

And here the man is, and nobody wonders. Now, reasons this preacher, the bringing together of these materials in a moment, and the giving them life by an original act that might be called creation, would be no more strange than the bringing of them together in twenty-six years. "We know as much of the one as we do of the other." Let us all pause a moment here and reflect. In what respect does this mysterious act of the creation of a man, involving as it does a process extending over twenty-six years, differ from the other act of re-creation, called by Spiritualists materialization? But when Spiritualists put forward their explanation of it, and in a very much more intelligible form than is done by the Mosaic materializers, they are not only met with a gaze of incredulity by the latter, but they are sneered and jeered and hooted at. So much difference does it make in certain eyes who it is that speaks and what is the cause that is presented. In the name of common sense, how is it any more improbable that the disembodied spirit may collect the necessary materials for again making for itself a visible and recognizable form, than that they may be gathered together for creating the original form for that spirit?

The meaning of the word Adam is clay, soil. The first man was of the earth, earthy. Man's body is fearfully and wonderfully made. Physical man stands at the summit of the pyramid of creation. His five senses are wonderful sources of knowledge and pleasure. The strength and beauty of the human body puts sculptors and painters to shame. Even in the dust, man is highly organized and endowed. Man was, as it were, kissed into being. He became a living soul. He consists of two distinct principles, a body and a soul—the one material and the other immaterial. The soul is a *substance*, and a substance distinct from the body. As it was only the body that was formed out of the dust, it is only the body that shall return to the dust.

God is a spirit, and the human soul is a spirit. Man belongs to the same order of being as God himself. Man was formed in the image of God, in his intellectual and moral nature. If we were not like God we could not know him. We should be as the beasts that perish. In our emotions and affections, especially our capacity of love and hate, in moral affinities and repulsions, in reflection, reason, and thought, in powers of self-determination and choice, we show ourselves to be children of God.

The preceding paragraph is a collection of expressions from the lecture of this preacher. It at least shows what he thinks of the work which culminated in the creation of man. After reading it, it may be a little difficult for persons of ordinary intelligence to concede what he assumes in respect to man's degradation and general worthlessness of character, which he does in order to maintain his old Mosaic tradition and the theologic dogma that has been built upon it. He proceeds to speak of Jesus, whom he pronounces the archetypal man. And although he feels compelled to admit that neither he nor the men whom he sees around him are the image of God as that likeness first came from the divine hand, yet he declares that he does see Jesus, the "one perfect man, and only one, who has appeared in all the ages." When he would know the dignity and worth of man, he says he must turn his eyes to Jesus of Nazareth, and there behold what it is to be in the image and likeness of God. He sees in Jesus—in his holiness, rectitude, love, patience, magnanimity, joy, power, authority and perfection—that which God originally intended should shine forth in every son of Adam.

After duly apotheosizing the dignity of man and the sublimity of his parentage, the lecturer offset his effort with a mean fling at Evolution, or Darwinism, by quoting with evident relish some doggerel rhymes about an ape, his hair, his thumb, and the Positivists. And he takes up the old theologic wail over man's downfall and ruin. He breaks out thus: "Thebes is not effaced, but defaced, and so it is with man. Adam, though fallen, still retained the image of God, though the dissolving, corroding nature of sin had partially obliterated the divine lineaments. The image of God has been marred, but not erased." Here is the "old Adam" again, with a theological vengeance. In such a view, there is nothing left of man but the "fragments from which the prophets of hope anticipate a new moral restitution and renewal in knowledge and righteousness." We are told that in the incarnation we may behold the Lord becoming man-like that man may become God-like. We are to be brought back from our "apostasy," and be reinstated in the image he has lost.

Another Marvel for Scientists.

Other mysteries besides those of phenomenal muscular strength are arising in various places, the latest of which is one reported by the New York *World*, regarding what it terms "Something to Puzzle Experts." It appears that two years ago Mrs. Jane Imley, a widow lady, residing in Newark, N. J., suddenly found herself in possession of a marvelous gift of drawing. Her father, with whom she lived, was an old gentleman in humble circumstances, and the family never knew much about the fine arts, or cared about them; hence it was a matter of some surprise when she began to draw beautiful figures in free hand.

The *World* of August 31st says that the lady could not account for the remarkable display of talent she was making. From some cause her father was impressed that his daughter was acted upon by an intelligent spiritual influence, and having induced her to visit a medium had the truth of his theory confirmed, the latter informing him that it was correct. Says the paper we have mentioned, "However little consideration may be given to what the father may believe, or the medium may say, the fact remains that Mrs. Imley's skill is not to be accounted for on any ordinary grounds."

Mrs. Imley is described as being a very pleasant-looking lady of very gray hair, mature in appearance, but bright-eyed and vivacious. She is not educated, writes a very bad hand, and would never impress one as having an artistic temperament. There is an honest, frank way about her that is good proof of her truthfulness and sincerity. She is rather stout, dresses plainly, and might be taken for the wife of a country farmer. The striking features of her drawings are said to be the originality of the designs and the freedom and gracefulness of the lines. "Originals of what she without any thought or effort produces cannot," says the *World*, "be found in either the vegetable or animal kingdoms, nor anywhere else in the great storehouses of nature. Some of them are suggestive of shells, others of flowers, others of leaves, mosses and sea-weed of complicated growth; but in her whole collection there is not a copy of any of these. In fact, she says she never studied a model in her life, and that when she attempts to draw from anything actually before her she utterly fails, or at most does her work as crudely as any one else wholly untutored in the art."

Being asked in what manner the strange power first approached and became known to her, she said to the reporter:

"'It came to me about two years ago. I had a strong desire to draw, though I had never studied drawing. It was on my mind all the time. I had no particular motive for making figures, but I was all the time feeling like I could do something beautiful in that way. I began by making curves and circles. It gave me a great deal of pleasure, and I wanted to be at it all the time. After a while I began to make figures like those you see here. I had never before been able to make even a straight line on paper—in fact I was not used to writing or making lines with a pencil. Now I can't keep from it, but want to be making something all the time. It is a great pleasure to me, and I enjoy it just as much as I do eating my dinner.'

'Where do you get your ideas of what you are to draw from?'

'I don't have any. I never had any in my life. I don't know what I am going to make till it is finished. I know what I am doing when I am drawing, but I am under an influence.'

'Is the influence always the same?'

'No, it is not; sometimes it is much stronger than at others. I have felt it to be so powerful that it would hurt my arm at the elbow—the arm, you know, that I use, and I always have a pricking sensation on the inside of my hand and a binding feeling about the wrist.'

'How do you account for your strange power?' finally asked the reporter, determined to get her own theory of the case.

'Well, I have an impression that an old Greek artist is working through me. This impression is very vivid in my mind. I know that people laugh at such a thought, but you wanted me to be honest with you and I am. Some of my friends are afraid of me and won't come near me when I am drawing, because they think I am "possessed," as they say; but I am just the same as I always was, only I feel this uncontrollable desire to use my pencil. Of course one's feelings are no guide, but I feel that I am reproducing work that was done by a Greek artist long, long ago, and that it is through me his work is to be saved. I think I will have still greater power given me.'"

"The Royal Family and Spiritualism."

Reports have been current for many years respecting the interest taken by the Queen of England in Spiritualism, but nothing very definite in detail has been given. Therefore the following, that appeared under the above title in the London publication, *Society*, on the 23d of last month, will be read with no ordinary degree of attention, and prove a surprise to many skeptics:

"Spiritualism has for many years been confined to a very small section of enthusiastic believers in its mystical and extraordinary tenets. Of late, however, it has derived new vigor and a large body of recruits from the support accorded it by Royalty.

Society has taken it up, and the most select portions of the *olla podrida*, usually distinguished as 'the very best people,' are numbered amongst its most ardent supporters.

In becoming fashionable, Spiritualism has, of course, become popular, and next season it will probably take its place as 'the thing.'

Thought-reading, which has succeeded in creating such a sensation during the past six months, is but the forerunner and exponent of wider revelations of the occult and mysterious magnetism that exists in the human race. Such, at least, is the declaration of the leading 'spiritualistic mediums.'

Those who have assisted at any of the drawing-room séances that have taken place during the past season in the houses of leaders of fashion, where there was no possibility of collusion or fraud, must have had forced upon them the fact that there is some hidden power in nature, either electric, magnetic, or both combined, that the scientific world has as yet failed to discover. The question naturally presents itself, how long is this wonderful force, if it exists, to remain uncontrolled, and what steps can be taken to bring it under the direct observation of those best able to make the discovery? What wide possibilities are opened to the mind of the thoughtful observer by the mere probability of the extraordinary phenomena that are now so frequently exhibited being traced to natural and governable causes? If, indeed, it be possible to reduce to a code the strange forces apparently set in motion by the Spiritualist, then a new era will commence. The telegraph and telephone will at once become antiquated and useless, for where will be their need when 'properly instructed' mortals can converse 'soul to soul' with those on the same 'sympathetic basis.' Railways will disappear, for who will trust themselves to the tardy and dangerous train when the secret of 'treading the air' at lightning speed has been wrested from the denizens of the spirit-world. The doctor's occupation will also be gone, and the 'medical clairvoyant,' able to diagnose with unerring accuracy the 'ills that flesh is heir to,' however intricate, will quite supersede the present slow, and sometimes faulty, judgments of the 'faculty.' It is, in short, a subject of boundless possibilities, but, putting aside all possibilities for the moment, let us return to the regions of facts.

Some of the phenomena produced by 'physical mediums' are inexplicable by all known and ordinary laws of nature, and the tremendous power thus exercised, if controlled and directed, would be capable of producing the most marvelous results. When one has seen a piano bodily lifted from the ground and transferred to another part of the room, or a heavy mahogany table dance up and down with the agility of a member of the *corps de ballet*, returning to the floor after each fresh flight without the slightest apparent 'jar' or noise, it shakes the obstinate opinionativeness of the most unbelieving. There is no science, no art, no accomplishment, says the Spiritualist, but with the assistance of the spirit-world can be attained in its very highest perfection by the true believer in the mystic doctrines.

The protection and favor accorded to Spiritualism by Royalty has, of course, much to do with its present popularity; and it is an open secret that for years past the Queen has held very decided opinions on the subject—especially on the power of certain mediums to hold intercourse with the shades of the departed. It is a fact, also, that very illustrious personages frequently seek advice upon future events, and one lady (well known in Court circles), enjoying the confidence of Royalty, arranges with the leading mediums of the day for séances to be held, when required, at a charming little *pied-a-terre* out of Park Lane. All the members of the Royal family are said to be strongly mediumistic, and the initiated are well aware what is going on when an unostentatious private brougham rolls up to the door of the little domicile mentioned above, and some well-known figure sweeps swiftly across the pavement and disappears through the already opened door.

The late Duke of Albany held very strong opinions on this subject, and it is certain that there was some curious bond of sympathy between him and the lamented Princess Alice—a sympathy that some, at all events, were convinced continued to exist after her demise.

Whatever may be the arguments for or against Spiritualism, it is now on its trial, and when the subject receives the attention it demands from the scientific world, perhaps both the Spiritualist and the unbeliever will have to own themselves in the wrong, and a fifth element be added to the universe."

Mrs. Cora L. V. Richmond

Arrived in New York about a fortnight since, and has been in that city and its suburbs resting from her labors and recuperating preparatory to her work in Chicago, upon which she will soon enter, as the regular speaker of the First Society of Spiritualists.

☞ Mrs. Augustia Dwinels has removed to Salem, Mass., 57 Buffum street, where at present she will hold her office. All friends and earnest seekers for the truth will be welcomed.

☞ It is clearly evident that all the reforms achieved or attempted in Spain for some years past have received their strongest support from the spiritualistic press of that country.

Natural Messages.

Those who affect a patronizing criticism of the communications to mortals from departed spirits are very apt to say that the messages are too familiar, too common, too much in the spirit of the life within and around us. They profess to want something a good deal more ghostly, with less real life in it; something mythical and superstitious. Or, on the other hand, they say the spirits communicating are of an altogether too *high* an order. In any case, they are determined not to be suited. The message given in the *Banner* of Aug. 23d, from Caleb Martin, comes under the former objection as closely as possible. He announced himself a New Yorker, and said he came from the metropolis. He naturally observes that his friends, when they think of him, do so as if he were "some kind of a diaphanous, ghostly individual, who has no power or energy of his own, who takes no interest in any of the vital affairs of life, who lives in a sing-song, half-way condition, which is anything but agreeable to a vigorous mind." He said he wanted to dispossess their minds of such an idea. He declares that he is "neither ghostly nor ghastly," and is certainly *not* living in a half-dreamy or vague condition of life.

He says he feels himself to be as real and tangible as they are themselves, and would like to demonstrate it to them if he can. For this he expects to be called anything but a spiritual being, but he says he cannot help that. He professes, after five years' experience in the other life, to be "very much interested in this Spiritualism" as it opens before him. He confesses that he has been learning something of its meaning, and something concerning mediums and mediumship; and he sincerely promises his friends, if they will try to discover what powers the mediums possess, that he will make physical demonstrations of spirit-power in their midst.

The whole of this spirit's message to his earth-friends is a natural one, and just such as such a spirit might be expected to send to them. He could not indulge in preaching, or in ghostly talk of any kind; he must have said just what he did, if he were to say anything. It is the *realism* of such messages that gives them their chief value to those who receive them. They are none the less true because they do not come in the form in which those who refuse them at any rate would have them come.

The Exeter Street Temple.

In the course of a column article headed "Church Alterations," the Boston *Journal* of Sept. 6th speaks as follows concerning the fine edifice which is now being erected at the Back Bay:

"The First Spiritual Temple of Boston, now in process of erection at the corner of Exeter and Newbury streets, opposite the new Hollis-street Church, is a departure, both in spirit and form, from any other church of the city. It is a square, massive building, presenting an imposing frontage upon both streets of rock-faced Longmeadow brown stone and granite, and fitted up in handsome and costly style. A notable departure from custom lies also in this, that the church itself occupies the lower part of the building, while above it are the janitor's apartments and the rooms for teaching. Three entrances lead to the church—one on Newbury street, one on a passageway and one on Exeter street. The latter is the main entrance, and bears above its broad arched opening the words: 'First Spiritual Temple,' cut in an artistic stone framing. The basement will be used for a library and large lecture-room. The church proper has four large aisles, and will seat seven hundred people. Over the main entrance is to be a small gallery. The pulpit is a platform set within a niche. Cut through the sides, which within are of brick with trimmings of various designs, are lofty windows, while at the main entrances are oak finishings. No columns are to be seen in the church, for the upper floor is suspended from the roof by trusses, and therefore hangs independent of the auditorium below. Two stairways, one from the Exeter street side and one from the passageway side, lead to the upper story. Here are seven large rooms, finished in white pine, to be used for teaching and for the home of the janitor. Above all are the attics. The church is heated by the latest improved apparatus, while its ventilation comes through grated ventilators in the ceiling, which carry the air from the basement and church up through the teaching apartment into the ventilating chamber under the roof. The brick work and stonework of the church will be finished this week, the woodwork will be completed by next March, so that the society hope to occupy their temple in April."

☞ The contents of the Message Department on the sixth page of the present issue of the *Banner* are worthy of especial perusal: Spirit JOHN TYERMAN speaks a brave word in defense of the modern media; SUSIE GRANT sends her best wishes to her brother; DELLA GRIFFIN seeks to cheer her mother with a beautiful picture of spirit-life to come; MRS. IDA SAWYER gives expression to a graphic description of a terrible shipwreck; ELLA MAYO brings greeting to her mother from the husband and father in spirit-life, and from her own earnest soul; the questions of repentance and its practical efficacy, the difference between soul and spirit, and the existence of "the man called Jesus," are pointedly answered by FATHER PIERPONT; MRS. ALVIRA J. SWAN expresses a wish to talk with her friends privately; CELIA LEONARD affords a good test for her relatives regarding the phenomena she was privileged to witness during her last sickness; she also gives advice to her brother, an incipient medium; CAPT. ISAIAH ATKINS has a word for old friendship's sake; WILLIAM H. BROWN assures those who knew him in the mortal that he still retains the energy which characterized him while on earth; HANNAH HUNT speaks of her continued interest in earthly details; LAURA A. MARTIN refers to her ill success at a materializing séance in Washington, but is confident of making herself recognizable to her friends in coming time; ADDIE CALLAHAN furnishes a message in which through the joyance of childhood much and sterling truth concerning the spirit-life, its conditions and duties, is expressed; JONATHAN WHITE acknowledges the high significance of little Addie's message, and speaks words concerning the verity of the next plane of existence which all readers of his communication will do well to hold in memory; "ROSWELL" has words of cheer for a dear sister; and "FOREST FLOWER" contributes a message full of the solemn beauty of the deep forest, and the shining waters from and over which she brings a token of remembrance to the medium through whom she speaks.

☞ We shall print next week a thoughtful discourse delivered by Rev. Charles P. McCarthy before the Labor Lyceum Club of New York City, on the evening of Aug. 31st, and titled: "OUR DUAL EXISTENCE; OR PHYSICAL MEDIATION AND ITS RELATION TO SPIRITUAL PHENOMENA."

☞ A recent number of *El Criterio Espiritista*, Madrid, notes that the Government of Venezuela has ordered the cremation of the bodies of all those who have died there of yellow fever.

☞ Capt. H. H. Brown writes us Sept. 8th: "The Etna (Me.) Spiritualist Meeting was a grand success." We have a letter from Hon. Warren Chase recording that Party, which we shall print next week.

Close of Volume.

Volume Fifty-Five of the *Banner of Light* concludes with the present number. We earnestly trust that all whose names are now on our books, and whose subscriptions expire with this issue, will feel to give us the encouragement of a renewal, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

The special attention of our patrons is called to the date of the tag which is attached to their respective papers each week. Misunderstandings will be avoided if this course is pursued.

Friends, we hope to hear from you generously. The labors which we have striven to accomplish in the past for the advancement of the best interests of the cause we shall continue to discharge in time to come. We shall ever be found at the front in defense of the mediums of the New Dispensation, through whom spirit communion is alone rendered possible; and shall endeavor to make our readers familiar with all important occurrences in the spiritual field throughout the world, for which service we have special facilities, the advantages of which our patrons share.

We therefore trust that all our readers will do their best to bring in new names for our subscription list.

A New Book by Dr. Peebles.

In another column will be found an advertisement of a new work from the pen of J. M. Peebles, M. D., entitled "How to Live a Century," etc., in which he gives the results of close study and experience and observation in all portions of the globe, upon the best methods of living, as regards diet and general habits, in order to attain long life and a happy old age. It is a valuable book for all, and especially so to those about entering into the activities of this sphere of being.

W. J. Colville

Will leave Liverpool, Eng., in the steamer *City of Rome*, for New York, Sept. 20th, and will resume his ministrations in Berkeley Hall, Odd Fellows' Building, Boston, Sunday, Oct. 5th.

He will give an inaugural address in the morning, reply to questions in the afternoon. Subject for evening discourse: "England as it is Spiritually and Socially."

Thanks, Friends.

We cordially thank the ladies and gentlemen in different parts of the country who have responded so promptly to our request to send us accounts of the doings at the various Spiritualist camp-meetings during the season of '84.

Fourth Institute Fair.

On Wednesday, Sept. 3d, at 3 o'clock, the Fourth Annual Fair under the auspices of the New England Manufacturers' and Mechanics' Institute—which organization is taking on even an international character in the line of its scope, exhibits and influence—was inaugurated at the grand structure at the end of Huntington avenue, Boston, wherein its expositions have heretofore been held. The services were of marked interest and the lessons to be drawn therefrom were of mental profit to the great throng in attendance.

Among the distinguished guests of the occasion were Gov. Robinson, Lieut.-Gov. Ames, Ex-Gov. Rice, Hon. George B. Loring, United States Commissioner of Agriculture, Mayor Martin, Ex-Mayor Greene, Hon. Theodore Lyman, Hon. Leopold Morse, Henry J. Blackwell, Lucy Stone Blackwell, and others.

Vice-President Little gave the introductory address, wherein he struck the key-note of the enterprise, viz., reciprocity, for as he pertinently asked, speaking of the good work this Institute is doing all over the nation: "Can any section of this country be developed and enriched without ultimately developing and enriching others?"

Gov. Robinson spoke the official word of welcome in the name of the Commonwealth of Massachusetts, to this enterprise "inaugurated by the management of the New England Institute for the development of the human intellect, and the advance and cultivation of mankind."

Mayor Martin in extending the good wishes of the citizens of Boston to the management bore witness to the highly practical value of these Industrial Expositions, averring that "were it not for such enterprises as these to educate and enlighten the people, we should be far behind the age in our knowledge of the results of industry and labor that are being constantly achieved in our midst."

Lucy Stone, in responding for the Woman's Department of the Fair, expressed her warm appreciation of the efforts of the Institute management toward the advancement and enlargement of the sphere of woman's industry. She closed with the expression of her trust that the time was coming when woman's capabilities would also be recognized in the kind of work, which resulted in the election of Governors. This sentiment was applauded.

Hon. George B. Loring, U. S. Commissioner of Agriculture, followed in a most interesting speech, filled with information and statistics, all going to show the great wealth and wonderful resources of the American people. He did not believe that New England would go down in the changes of industrial centres that were taking place and would take place, but that she would still continue to lead as a centre of skilled industry and of learning, science and art.

The remarks of Ex-Governor Rice, which bore especial reference to the republic of Mexico—which is largely represented in the present exposition—were singularly felicitous and full of practical information regarding this sister republic, its resources, and the promising field it offers to Northern capital. The same words may be applied with truth to the remarks of Dr. Julian A. Skilton, who followed Ex-Governor Rice with an address entitled "Some Things in a Nutshell About Mexico."

Gov. Robinson then declared the Fourth Annual Exhibition of the Institute open to the public, when the exercises were brought to a close, and the audience were soon engaged in examining the display of good pictures and articles of interest—the aggregate of which has continued to increase every day since the opening: making this Fair an honor to the management, a credit to the city and State, and an exposition which every one who seeks to be informed upon what is going on around him should make it a point to visit frequently during its continuance.

A Pleasant Meeting.

The friends of Mr. J. R. Cocke, the blind medium, assembled at his residence, No. 30 Worcester Square, Boston, on the evening of Tuesday, Sept. 2d, in numbers which crowded the spacious parlors, halls and stairway of the dwelling, to express their appreciation of him as a genial gentleman, and their high sense of his worth as a trance and musical instrumentality in the hands of his invisible guides.

The exercises comprised remarks by D. E. Caswell, Col. W. D. Crockett, John Wetherbee, and others; a beautiful recitation of Adelaide Proctor's "Legend of Provence," by Miss LeGrand; a laughable sketch effectively delivered by Miss Dinsmore; songs by Mrs. Mary J. Lovering, and little Miss Gertrude Bowen; musical selections by Mrs. Nellie M. Day, and Mrs. Arbecan, and a presentation by Mr. Cocke of several interesting phases of his mediumistic development. His musical renditions (piano) were marvelous, (especially the one wrought with one hand while his other was held up by Miss Young in full view of the audience); his songs were much admired; his remarks (normal and entranced) were delicately appropriate, and his psychometric readings—directed at once and successfully in every case by his merely clasping hands with ladies and gentlemen who volunteered one after another to sit before him for the purpose—were pronounced unmistakable. The occasion was one long to be remembered [illegible]

☞ [illegible] attention of all inquirers [illegible] power of spirits to work [illegible] shall print next week.

ALL SORTS OF PARAGRAPHS.

A prune orchard at Saratoga, in Southern California, is believed to be the largest in the world. It contains 16,000 trees and was recently sold for $72,000.

An English veterinary surgeon traveled 500 miles from London into Scotland to prescribe for the favorite pug of a well-known lady.

Strong carbolic acid is a powerful poison when externally applied. A man recently, while carrying a pound of it in a bottle in his pocket, broke the glass. The acid ran over the surface of one leg. He experienced little pain, but died two hours after the accident. The acid paralyzed his nerves.

From a letter in the Boston *Medical and Surgical Journal* it seems that our brethren of Chili get into the hospitals mainly through troubles caused by over-indulgence in a food made with equal quantities of pork and red pepper—a delicacy which the true Chilian cannot withstand. It is said, however, to be a good food to fight on.

The calumniators of the veteran Spiritualist, Dr. Fred. L. H. Willis, will find in the end that the missiles they have aimed at him will return like a boomerang to kick them over. He is too well known in this section, and indeed all over the country, to be injured in his reputation by such pitiful practices.

A Michigan female physician has found the cause of many divorces to be tobacco. She reasons that tobacco affects the sympathetic nerves which control the heart; that these nerves become paralyzed, and the husband is estranged from his wife.

Efforts are being made to introduce into Winona, Minn., the system of illuminating by the erection of lofty towers, upon the top of which are placed six or more electric lights. The method is said by Geo. S. Bowen, in an interesting letter to the Winona *Republican*, to be cheaper and the illumination better and more generally satisfactory than any other.

Consumption is the most fatal disease at New Orleans.

The Academie de Médecine lately received in one day 240 communications concerning cholera. Most of them offered specifics; some wanted to sell a secret cure; others wanted to contract to cure patients for so much a head, and some wished to have whole hospital wards turned over to them for "scientific experimentation."

Some of the dime novel writers are in a hurry to get their pay, otherwise they would revise their work, and not allow such startling statements as the following to appear in type: "I grew up to manhood without ever knowing what the love of a parent really was, for my mother died when my eldest brother was born."—*Texas Siftings.*

Foo Chow, the scene of French bombardment in China, no longer deserves the epithet of Happy City given it by the natives. It has always been renowned for its size and beauty, being situated in a plain, surrounded by hills forming a magnificent and fertile amphitheatre. Over one-half the population of 1,000,000 reside outside the walls.

United States Senator Henry B. Anthony died of Bright's disease, at Providence, R. I., Tuesday, Sept. 2d, 1884, in his seventieth year.

Good medical authority says beer is conducive to heart disease.

Two boys at Macclesfield, Eng., tried to see which could stare longest at the sun. One of them soon complained of intense pain in the eyes and head. During the following night the pain became agonizing and he died.

There is no surer mark of the absence of the highest moral and intellectual qualities, than a cold reception of excellence.

One pound of green copperas dissolved in one quart of boiling water will destroy foul smells. Powdered borax scattered in their haunts will disperse cockroaches.

A serious fire broke out in Cleveland, O., Sunday, Sept. 7th, the firemen being unable to stay its progress to any important extent until twenty-five acres had been burned over. Lumber yards, manufactories and other business appliances shared in the general ruin. The loss will be over two and a half millions.

NIGHT-BLOOMING CEREUS.—The residence of Dr. A. S. Hayward, No. 602 East Seventh street [South Boston], attracted the by-passer last evening, as a pleasant little group watched the advent of two beautiful night-blooming "cereuses" on the outside window-sill. The illustrious visitors began to arrive at 8 o'clock, clothed in purity and perfume, and for two hours showed no appearance of languor, but later modestly retired.—*Traveller, Sept. 6th.*

Of the 60,000 Jews in New York City not one is a bar tender.

Paper is now used for making doors, and can be finished to resemble any kind of wood. There is no shrinking, cracking or warping, it is said.

Written rules on kissing are of no avail. It is a science that must be transmitted from mouth to mouth. —*Cincinnati Saturday Night.*

On the 7th inst. a large procession of clericals was broken up amid an intense disturbance in Brussels. Police and troops failed to keep down the excitement of the people. One hundred and eighty-five arrests were made; fully one hundred persons were injured, several of whom have since died.

PAT AT THE PRESENT TIME.—The *Boston Star* swelteringly remarks: "'One swallow does not make a summer,' but a summer makes one swallow—a good deal of cold drink."

Thomas A. Edison, the inventor, is quite deaf, and declares he would not be cured for $10,000, because he escapes all that which is not worth hearing.

FIRE RECORD.—Richmond, Va., had a $30,000 conflagration on the 7th inst.; Scranton, Pa., a $70,000 fire same date (at Pleasant Valley); Cottonwood City, Mont., a $60,000 fire on the 5th inst.; Pensacola, Fla., a $100,000 one on the 6th; others of smaller amounts are reported at Boston, Portland, North Springfield, (Vt.), Irving (Ill.), Schenectady, (N. Y.), etc.

"How do you pronounce s-t-i-n-g-y?" asked the teacher of the dunce of the class. The boy replied: "It depends a good deal on whether the word refers to a person or a bee."

Common wheat flour made into paste with cold water, applied dry, will take out grease spots without injuring the most delicate fabric.

Once more China has declared war against France —by telegraph!

An old lady being corrected when she spoke of a seminary as a "cemetery," said she knew what she was talking about; where else would they teach the dead languages?

A conceited young parson in one of our suburban towns was walking home from church with one of the ladies of his congregation. Said he, in allusion to his very rustic audience: "I preached this morning to a congregation of ignorant donkeys." "I thought of that, sir," observed the lady, "when you called them *beloved brethren.*"

Naples is at present the centre of cholera panic—over three hundred fresh cases being reported on the 7th inst. Marseilles (France), Novelda (Spain), and other points in Southwestern Europe are still ravaged by the fell destroyer.

W. B. Lord of Utica is a guest at the Irving Hotel. Mr. Lord is one of the leading Masons of this country, taking great interest in the Order, and Grand Master of the Oriental Rite of Misraim of the United States. He is also an outspoken and thorough advocate of the Spiritualistic Philosophy.—*Saratoga (N. Y.) Eagle.*

It is a fact that the American people are all push. Look at the labels on the saloon doors.

Hon. Charles J. Folger, Secretary of the Treasury of the United States, died Sept. 4th, at his home in Geneva, N. Y. He dictated letters the day before he died, and read his mail on the morning of the day of his death. During his administration he paid off three hundred million dollars of the national debt.

Spiritualist Meetings in Boston:

Paine Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lyceum No. 1. Sessions Sundays, at 10½ o'clock. Benj. P. Weaver, Conductor. All are cordially invited. Seats free.

712 Washington Street.—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 10½ A. M. and 7½ P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10½ A. M., 2½ (seats free) and 7½ P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.—J. Comodore Street, Secretary, 275 Columbus Avenue.

Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday afternoons and evenings.

PAINE HALL.—The opening session of the Children's Progressive Lyceum No. 1, for the season of '84 and '85, was held Sept. 7th. All were agreeably surprised on entering our hall to find that during the vacation season it has not only been redecorated, but the stage and all the paraphernalia for dramatic entertainments have been removed. This alteration increases the seating capacity one hundred, while the acoustic properties are greatly improved. On the right of the new platform a much needed library-room, with modern conveniences, has been fitted up expressly for our use.

To this beautiful "Lyceum Home" we cordially invite all the friends of progression. Our work is *for* and *with* the *children*. We hope the day is not far distant when Spiritualists will realize the vital importance of the Lyceum work.

Spiritualists, do you realize that more can be *done for the Spiritualism of the future* in the Lyceum than anywhere else? It is not enough that the immortality of the soul and the reality of spirit-life are proven facts to you! Have you no interest in benefiting humanity, no interest in educating the young people physically, morally, mentally and spiritually? The best place to begin this work is in the Lyceum.

Our school numbered in the Banner March seventy-five. Among our guests (one hundred) were many old friends and several new ones. After the March and a short address of "welcome" by Conductor Benjamin Weaver, Mrs. M. A. Chandler, the well-known inspirational speaker and test-medium, was introduced, and Spirit Rev. O. P. Farrington addressed the children. His remarks were instructive and interesting. Readings and recitations were given by Emma Ireland, Sadie Peters, Mazy Howland, Morton Setchell, Rose Wilbur, Mamie Robbins, Miss Amy Peters. Vocal selection, Miss Annie Setchell; duet, Miss Jennie Smith, Miss May Waters.

Several visitors were present from "Shawmut" Lyceum: Mr. Alonzo Danforth, Miss Rose Wilbur and Miss Mamie Robbins. The readings by the young ladies from the Shawmut were thoroughly appreciated by all.

After the Lyceum session our spirit-friends controlled Mrs. Wildes and our little medium, Emma Ireland, and all were pleased with the convincing tests given.

As soon as all the members of the school have returned, an excursion will be given the children to some place of interest; arrangements are also being perfected for a series of Saturday afternoon parties for them during the winter season.

Our sessions *open promptly* at 10:45 A. M., Sundays. All are cordially invited to attend them. Please address all communications to

FRANCIS B. WOODBURY, *Cor. Sec.*
45 Indiana Place, Boston.

HARMONY HALL, 34 ESSEX STREET, BOSTON.—At this hall, Sunday last, David Brown described spirits clearly and spoke well. Dr. Tripp gave psychometric readings that were accurate. He is a fine medium. Mr. Twitchell spoke upon the signs of the times. Mrs. Williams gave some good tests. Dr. Fish did some free healing. Dr. Thomas acquitted himself admirably in describing spirits; he is becoming an excellent healer and test-medium. Mrs. Chandler gave tests to the satisfaction of all recipients. Mrs. Minnie Stone, the renowned vocalist, sang a song that brought tears to the eyes of many. The volunteer choir, Mrs. Wentworth, Mrs. Blaisdell, Mrs. Leslie and Mr. Dodge, sang excellently. Little Lulu Morse, six years old, gave recitations worthy of maturer years. Mr. Fernald spoke well. Mrs. Pennell, as usual, spoke well and gave remarkable tests; all were recognized. John Wetherbee gave some incidents of home life in connection with earlier Spiritualism. Miss Maggie Keating spoke well and described many spirits; all were recognized.

At 2:30 P. M. Prof. Milleson delivered his third lecture of a course on "Spirit Art," and exhibited paintings done under spirit-control. He will be there next Sunday, at same hour, and exhibit additional works. This meeting was a grand success and was a credit to all concerned. The hall was filled with an intelligent audience. **

HADLEY HALL, EAST SOMERVILLE.—Meetings at this place will commence on Sunday afternoon, Oct. 5th, Mrs. Abby N. Burnham being the speaker. Oct. 12th Miss Jennie B. Hagan will speak here, and Oct. 19th Mrs. Pennell of Boston will occupy the platform. Good speakers will be engaged. L. S. HANDY.
517 Main street, Charlestown, Mass.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by *Monday night's mail* to insure insertion the same week.]

C. Fannie Allyn will speak in Portland, September 14th; in East Braintree, Mass., Oct. 12th and 19th; in Haverhill, Oct. 26th and Nov. 2d; in Newburyport, Nov. 16th and 23d; and in Cleveland, Ohio, during December. Will accept New England engagements till December. Western societies desiring services after December please write. Address Stoneham, Mass.

J. W. Fletcher will resume his sittings at 2 Hamilton Place, Boston, Sept. 15th, and will begin his lectures in Brooklyn the third Sunday in September.

Mrs. Willis-Fletcher will accept a limited number of engagements to speak on Spiritualism during the ensuing winter.

Parker Pillsbury was in Cleveland, O., last week, the guest of Thomas Lees, on his way to attend a meeting of American Theosophists in Fredonia, N. Y.

Mrs. H. S. Lake and Prof. W. F. Peck begin an engagement with the Spiritual Society of Ottumwa, Ia., Sunday, Sept. 14th. The Lyceum will be reorganized by Prof. Peck.

Mrs. J. W. Still starts, the latter part of September, to fill engagements in Pennsylvania and Southern New York.

Capt. H. H. Brown is resting in Maine for a few weeks. The first Sunday of October he speaks in Dexter, Me., and can be engaged for the rest of that month in that State. His address till Oct. 1st is Caribou, Aroostook County, Me.

Charles E. Watkins's address at present is Crooked Lake, Clare Co., Mich.

At Saratoga Springs, N. Y., Mrs. Dyer of this city addressed the First Society of Spiritualists on the last Sunday of August, morning and evening. W. B. Mills gave names and descriptions of spirits at the close of the evening lecture.

☞ Mrs. S. K. Wilson, writing us from Tom's River, N. J., says:

"This number of the *Banner* [Sept. 6th] is one of the best I ever read. It is always improving. May its light shine brighter and brighter as the star of truth rises higher. The lecture by Geo. Chainey seems to have been taken from my own life—for surely it embodies my experience."

☞ Mrs. L. A. Coffin's address is *now* corner Medford and Cross streets, Somerville, Mass., instead of Onset Bay, as stated on our seventh page.

☞ Mrs. M. A. Howes, inspirational and test medium, has returned to Boston. See her card elsewhere.

☞ Read the card of Dr. W. M. Keeler in another column.

The First Boston Spiritual Temple

Will resume its regular Sunday services in Lower Horticultural Hall, Tremont street, commencing Sunday, Oct. 5th, with Mrs. Amelia H. Colby as speaker for the month of October, to be followed by Mrs. R. S. Lillie, Mr. J. Frank Baxter and Mr. J. Wm. Fletcher.

With such an array of talent the efforts of the organization in disseminating spiritual knowledge cannot fail in the season to come to be attended with the marked success that has been so apparent in those of the past.

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

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 BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, *Publishers.*

☞ 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.

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THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, $1,50.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. $1,00 per annum.

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THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price $2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. $5,00 per annum.

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THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy. $2,50 per year.

FACTS. A Monthly Magazine. Published in Boston. Single copies 10 cents.

THE ROSTRUM. Published at Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

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

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LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

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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 insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

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

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.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in **New York.**

TO FOREIGN SUBSCRIBERS

The subscription price of the **Banner of Light** is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the **Banner** can be obtained at 4d. each; if sent per post, ½d. extra. Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by COLBY & RICH.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sale the **Banner of Light** and **Spiritual and Reformatory Works** published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston.

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KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the **Spiritual and Reformatory Works** published by Colby & Rich. They will also receive subscriptions for the **Banner of Light** at Rupees 11-12-0 per annum.

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W. J. CUSHING, 15 Willoughby street, Brooklyn, N. Y., keeps constantly for sale the **Banner of Light**, and will supply any of the **Spiritual and Reformatory Works** published by Colby & Rich. Mr. Cushing also has a Free Spiritual Library and Reading Room connected with his Agency.

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CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 105 Cross street, Cleveland, O., **Circulating Library** and dépôt for the Spiritual and Liberal **Books and Papers** published by Colby & Rich.

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The **Spiritual and Reformatory Works** published by Colby & Rich can be found at the office of *The Truth-Seeker*, 21 Clinton Place, New York City.

PHILADELPHIA BOOK DEPOT.

The **Spiritual and Reformatory Works** published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the **Banner of Light** at $3,00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 819 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

HARTFORD, CONN., BOOK DEPOT.

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AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is agent for the **Banner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

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WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

WASHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of **Spiritual and Reformatory Works** published by Colby & Rich.

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The Company owns, by purchase, the entire rights for the New England States, of the justly celebrated Holland Process for generating *Heat, Light* and *Steam Power* by the use of water and oils as fuel in the manufacture of water gas for locomotives and stationary boilers, and for domestic uses; in fact, wherever a safe and perfectly clean fire is desired, and it is beyond question the cheapest and purest gas for lighting.

We have no hesitation in recommending this enterprise as one of great merit and importance, second to none other that has been brought to the attention of capitalists.

All moneys for stock to be paid into, and the stock issued by the American Loan and Trust Company, Bankers and Trustees of the Company.

Descriptive pamphlets and all information concerning this great invention, can be obtained at the Executive Office, 178 Devonshire Street.

Aug. 16.—6wis

HUMBUG.

The Greatest Humbug That Has Ever Been Forced Upon a Credulous People.

We Challenge the World to Produce Its Equal.

Some people have been humbugged so often that they feel sure they will not be so taken in again. Satan is a wily fellow, and never lets his horns be seen till he has secured his subject. The only safe way is for each man and woman to stop and calmly reason before trying something that might prove a humbug. Every medicine is a poison, and always diminishes the patient's vitality in proportion to the strength of the dose given. All doctors know this, and, if honest, must admit it.

Stop, my friend, you who have been suffering with Lame Back, Weak Kidneys, Constipation, Indigestion, Cramping Pains in your Stomach and Rheumatism. You have lost a portion of your natural supply of Magnetism. All medicine tends to take away still more of it. What kind of a Theory is that, I ask you? Is it

REASON?

Is it common sense? We say *No*, a thousand times no! and so must every thinking mind.

Magnetism, as soon as it enters the human system, becomes Animal Magnetism, and is then one and the same thing as nerve-force. Vitality, in fact, is the motor power and life-force itself. Do not take our word for this, but ask your physician. If honest, he must admit this.

Then why not try applying a portion of the very power you are deficient in to help you and cure you, instead of taking something that will lower your necessary supply still further?

Dear reader, you who have those troublesome pains in back, abdomen and stomach, try one of our Magnetic Kidney Belts and be convinced of their power.

Send for our book, PLAIN ROAD TO HEALTH. This book defines and explains the science of imparting Magnetism to the human body.

CHICAGO MAGNETIC SHIELD CO.,
No. 6 Central Music Hall, Chicago, Ill.
San Francisco Office, 106 Post street, San Francisco, Cal. Sept. 13.

Now is the Time and Opportunity

For Health and Spirit Communications. Wonderful Cures are Wrought; Truthful Messages and Reliable Information and Advice Given by Spirits through

DR. PEIRCE, For many years in successful practice of this system. Upon receipt of 50 cents he will mail to writer's order, as requested, either a **Diagnosis** of the patient's diseases, if curable, etc., or a **Prescription** of needed (spirits prescribed) Remedies, or one (spirits) powerful curative trial **Healing Treatment** by magnetized medicated paper cards, letters or other vehicle, prepared especially for the patient, which may be all will need to cure; or a brief **Communication** from a spirit friend, person, or relative, which (spirit), if *selected*, state, with order, such spirit's name in full at death, sex, age and relation to applicant. Other tests than names, etc., given for identification. For required services, exceeding a brief trial, remit $1,10, $2,10 to $5,00 or more. For a **Test Examination** of the patient for disease, omit disorders and send him $1.10 or more for that. Permanent address, DR. G. AMOS PEIRCE, P. O. Box 1135, Lewiston, Maine. 4toowls—Aug. 2.

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DR. KEELER, the Spirit-Photographer, is prepared to operate upon Photographs sent by mail. Those desiring pictures of departed friends in connection with their own likenesses, can be accommodated by enclosing a two-dollar postal note and their own photo. to be magnetized and copied. In case of failure to secure result, money refunded. Address all favors **DR. W. M. KEELER, P. O., Boston, Mass.**

The Doctor is not yet prepared to give personal sittings. Due notice of resuming operations at his parlors will be given through these advertising columns. 1w*—Sept. 13.

J. W. FLETCHER,

Medical and Trance Medium,
2 Hamilton Place,
Sept. 13. BOSTON.

AN EXCELLENT OPPORTUNITY TO Develop Your Mediumship.

JAMES R. COOKE is now forming classes of six for development. Terms, $3 for each person. These classes give all the advantages of a private sitting, if they are harmoniously arranged. Call at his office, 30 Worcester Square, Boston, and make your arrangements. 1w*—Sept. 13.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] Sept. 13.—13w*

MRS. M. A. HOWES,

INSPIRATIONAL, Psychometric and Test Medium, at 6 Worcester Square, Boston. Hours 9 A. M. to 5 P. M. Séances every Tuesday evening at 8 o'clock. Sept 13.—3w*

PROF. J. I. HUBER, of Mechanicsville, Ia., through the agency of Electricity, removes the cause of disease and nature restores the balance. Send name, age, one leading symptom, and 5 2c. stamps, and he will tell what to do. 7w*—Sept. 13.

MISS V. ROBERTS, Materializing Medium, No. 45 West 18th street, New-York City. Séances Sunday, Tuesday and Friday evenings, 8 o'clock. Sept. 13.—1w*

MRS. C. H. LOOMIS, Trance, Test, Business and Healing Medium. Six questions by mail, 50 cents. 123 West Brookline street, Boston, Mass. 2w*—Sept. 13.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. Nov. 15.—istf

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LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office will be resumed Tuesday, Sept. 16th, at 3 o'clock P. M.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 27th, 1884.

[Continued from last week.]

John Tyerman.

Now as a fellow-worker in this glorious cause of Spiritualism, Mr. Chairman, I would be pleased to have an opportunity of saying a few words to friends. I am very happy to be with you to-day. I send out my love to all those who have kindly remembered me since I passed to the spirit-world. I hold them in my most affectionate memory. I cherish them in thought, and many times I send my love to them, which I am sure must be felt, for I hold that no spirit, encased in flesh or otherwise, can possibly hold a tender attachment for any friend, or possibly think kindly of another, or send out a yearning thought toward one, without that other feeling a beautiful, warm and genial influence. He may not know from whence it comes, but it is something that floods his heart with sunshine, and causes him to sing within his soul. I feel that way when I believe a friend is thinking kindly of me, and I really believe that I rise upward in consequence—that it gives me power to grow a little

I have for some few weeks past felt that it would do me good to come here and express myself. First of all, give my love to the dear friends again, and assure them that I am still a worker in the spiritualistic field. I could not be idle if I wished; there is always some influence, some inspiring power urging me on and making me speak in spite of myself; bringing me in contact with this mortal and that in order to send them an influence which will arouse within them a love for the cause of truth, and in many ways bidding me go forth and preach the gospel. I do not mean the gospel as it has been understood by theologians during past ages, but the new dispensation of truth, revealed by returning spirits, that there is a life eternal which awaits every spirit; that probation after death is extended to erring beings; that there is endless advancement for every soul; and not only this, but we give the blessed assurance that communication exists between the embodied and the disembodied, and that a bright reünion with loved ones awaits each beyond the portals of death.

Well, friends, this is a bright and beautiful thought to me, and I am glad to come back and speak of it. I love Spiritualism, and I love its true workers. I do not believe in chicanery or trickery, any more than you do. I believe that truth will hold sway everywhere; that in spite of opposition she will move steadily and calmly along, making her influence felt at every turn; therefore have no fear for Spiritualism. I believe it is doing its own work in its own way, and no matter what cry of fraud goes forth, here and there, it will move steadily on and accomplish its mission. Yet I have great sympathy for mediums. Some of them are tempted, I am sure, because they are so sensitive and susceptible to the conditions around them; and when these are not bright and uplifting in tendency, when they are not purifying and elevating, then, of course, the mediums are always subject to disadvantage; something is pulling them down, something is cramping their powers, they cannot rise above outward conditions; therefore I think we ought to have sympathy for those who are out in public life, who are not surrounded by the strongest and best of associates. I think that many times when accused of deception our mediums are entirely innocent, and it is a terrible thing to assail one's moral character when we have not the surest and strongest proofs of what we assert. I do think that Spiritualists ought to be more than careful in their accusations: we have cries of fraud and trickery enough from the outside world, who do not understand anything about the subtle laws governing mediumship.

But I am not here to-day to preach upon this question, although when I come in contact with certain carping, hypercritical individuals in our ranks I feel like reading them a good, sound lesson. I am apt to do so when I find an instrument I can handle.

During the last few weeks, Mr. Chairman, I have heard a great deal said concerning our philosophy by one whom I remember listening to when in New York a few years ago, Rev. Dr. Talmage. Upon the occasion when I attended his church I remember that I thought I had never listened to such a compound of nonsense and bluster from any person in the world, and I still hold that opinion. Now, it seems to me that Spiritualists really concern themselves with this matter too much. They can do more effective work by turning their attention to something within their own borders than by trying to refute what this man has said, for he is one who will never attract the attention or consideration of thoughtful people; therefore those who have minds of their own, strong to reason and to think for themselves, will never pay the slightest attention to what he has said against Spiritualism; and the class whom he does attract—those light and frivolous minds who are so uncertain in their movements that they can never turn their thoughts for five minutes at a time upon any serious subject—will not be affected, nor will they be likely to know anything of what we have to say concerning the reverend gentleman, consequently it appears to me the whole affair is not worth noticing.

I would say to Spiritualists generally: Your philosophy and your glorious cause will not receive the slightest shadow from what he has said against it; on the contrary, if any thoughtful minds happen to see what he has said it will only cause them to turn their attention toward the investigation of this glorious truth, and the results will be sure; for I have learned in my experience that not one earnest, reasoning soul can investigate Spiritualism without receiving something which will give him matter for thought during all the remainder of his life. But I will not take up more time in discussing this matter. I felt that it would do me good to speak from your Circle-Room.

I especially wish to hail my Australian friends, and assure them that I hold their images in my heart with loving remembrance; that I sometimes call upon them and give them a thought which causes them to turn toward me; and whenever I can make them aware of my presence I receive great pleasure. John Tyerman.

Susie Grant.

I wish to send my love to my dear brother. He is not stationary in one place, and he will leave where he is at present, for other parts, before my message is published; but he will see, it because he looks over your paper and always reads the messages, hoping to receive something from a dear friend. He is now in the far West, but he can never travel so far but that his dear ones can be with him, surrounding his life with their influence, seeking to make him understand he is not alone. No, he can never be alone, even while here in the body, because the dear ones of the spirit-world have the power of coming close to his side, and sometimes, when conditions are favorable, they can touch his spirit, and he responds in thought. He is not really my own brother, dear S., nor is he any relation, although his cousin is my cousin, and we have, as it were, taken him into our family. I adopted him in my heart long ago as my own dear brother, and he looks upon me as his little sister.

I have been in the spirit-world a great many years, but I love to return here to those who are dear, because I like to feel that I can keep along with them, guiding them on to the spirit-world, preparing the way for them to meet us in the higher life. Those who have passed on from our family are together, and we are all happy. I wish to say to my dear J.: You have indeed passed through many sorrows and darkened experiences; your life has been shadowed by great trials; you have experienced severe pain, and all the way along you have felt more thorns than you have seen roses; but now the bright sunshine comes in upon you, even though the shadows are still around, even though you still suffer pain, because a light streams from beyond, and your spirit-friends are preparing more beautiful conditions for you; even while you remain on earth they will minister to your needs and will find instrumentalities for giving to you those truths which you most require. I bring you the deep, dear love of all who are with me, who also shower upon your life their blessing. I am Susie Grant.

Della Griffin.

My name is Della Griffin. My father's name is Thomas Griffin; he lives in New York. My mother's name is Mary E. Griffin. I want to send my love to them. I don't know as they will expect to hear from me. I have been gone a few years, and they have never received one word; but it was not because I did not wish to come; it was because I had no way of reaching them. I have tried so often to make them feel my love and know I had never deserted them. Sometimes, when my mother felt sad and almost broken-hearted because she could not see me, when she missed me so much, I felt that I must speak to her, must make her feel my arms around her neck, so that she would know I had not really died.

I do not feel dead; I do not think they ought to remember me as one who has died, but rather think that I have just gone off a little ways to school, or to some pleasant place to stay for a while, and that after a time they are coming to me, and we shall all be together.

I have a pleasant home in the spirit-world; it is a large house, and all around it are green fields. A little ways from the house is the brook, running beneath some trees, which is like that out on Uncle Jacob's farm, and I have often thought if my mother could only see me in that beautiful place she would not feel sad any more, she would be glad I had gone to a bright home.

Aunt Lucy lives with me. She sends her love, and wishes my mother to realize that we are together, and that we live. She desires to come and give a message sometime if she can gain power, for she has many things to say to my mother, who is her sister, that she thinks are of importance. We send our love to Uncle Jacob, and want him to think he has not lost his dear ones, that they are still living, and sometimes come down to the old place to make it bright and pleasant. He is mediumistic. He does not know what makes him feel so strange at times; he wonders if it is possible for the dead to come back and move around the old house. He likes to think it may be true, but he has no knowledge of Spiritualism, and does not really understand that they can come and talk or write, or make noises so as to attract the attention of their earthly friends.

I want to come again sometime if I can, because there are other things I would like to speak of. They tell me I had better not say too much the first time; it is better to prepare the way and then come again.

Mrs. Ida Sawyer.

[To the Chairman:] I don't like this feeling, I am so cold. I know I am dead, or people called me so, and I know I have been out of the body a long time; five years ago last winter. I did not know, at first, what had happened; when I found myself outside of the body, I did not realize that I had left it, that I was dead. Why! I thought when people were dead they did not see anything of physical life; that they did not know what was taking place with old friends, and that they were in a sort of a dreamy condition; but I was not; I saw the people rushing to and fro, trying to bring help to us; I saw and knew what was taking place, and then I had a strange sensation—although I was right close to the place where I went out, I could seem to see at a distance, into my old home, and know what was going on there. I did not have to travel to the place, but I could see without moving away from the vessel.

I remember that it was a terrible time. Our schooner was on its way to New York. My husband was the captain. He had a load of sugar and other things on board, and had arrived, as it seemed, nearly home, when a terrible event happened, which sent us from the body; we sunk off Barnegat, and I can hardly tell what happened, only I know we felt the schooner was filling, and most of us climbed to the rigging. I perished there, and so did others. I know that my little baby girl was saved. She was found, and taken away by kindly hands, but I felt dreadfully when I realized that I had really passed from the body, and could not look after her, or speak to my friends in any way, and tell them what I wished, or what was going on.

Since that time I have tried to manifest. I want to send my love to my friends, and tell them that the captain and I are together, that we have a pleasant home in the spirit-world, only he does not like to remain at home, but travels around from place to place, somewhat as he did when he was here.

The name of our schooner was *David H. Folck.*

I had quite a number of things I wanted to speak of, but they have gone from me since coming in. I can only remember that terrible time, and feel again the sensations which swept over me then, but I wish my friends to know that I live, that I send them my love, and wish to come into communication with them. I think there is a medium in New York whom I can control. I am going to try and do so, to write letters to those friends whom I love and wish to reach. My name is Mrs. Ida Sawyer.

Ella Mayo.

[To a lady in the audience:] Oh! Mrs. Sprague, won't you please send my love to my mother, and tell her that father and I want her to feel that we are with her? We know that she has many trials to bear, and that sometimes the clouds seem heavy, but we wish her to realize that a bright light is just beyond, and that the dear spirit-friends are taking care of her.

Your Jennie sends her love to you and clasps her arms around you with the deepest affection. I told her I would bring hers to you if you would please send mine to mother.

Father wishes mother to feel that he is working for her, and all the dear spirit-friends are doing what they can to make her life pleasant, to prepare conditions which will bring about something more bright and beautiful than she has known for the last few years. We have always been with her; we have constantly sought to fill her heart with a knowledge of our presence, and I know that many times she does feel that we are close to her side. Sometimes when the shadows fall and she feels alone, we try to make her realize that she can never possibly be left alone, because those who have gone to the spirit-world never forget their friends of earth. Tell her her little girl remains by her side, trying to make her pathway pleasant, guiding her on to the beautiful spirit-world.

We have a bright home, and by-and-by she will indeed feel that all the experiences and discipline of the past have only been for the ripening of her soul, preparing her for the enjoyment of the bright beautiful home of the after-life. Tell her that I am happy in the spirit-world, because I have so much to do. I go out here and there, trying to help poor spirits who are in need, and when I would return to earthly life I endeavor to assist those here who require instruction concerning spiritual things. We are all as busy as we can be; we have no time to grow unhappy, no time to give to thought that is unsatisfactory, because every moment is taken up with some work, the result of which we anticipate and to which we look forward from day to day. I intend to come close to mother, to lay my hand on her at night so she will feel it, because I know it will be pleasing to her, and will also strengthen her body and spirit. I am Ella Mayo. My mother is Mrs. Betsey Haynes.

Report of Public Séance held June 3d, 1884.

Invocation.

The heavens declare thy glory, Almighty God! Day unto day showeth thy handiwork, night unto night uttereth speech; the rolling planets sing their song of gladness in praise of thee; the budding vales and blooming forests speak of thy work, and send forth grateful anthems to thee for life and power; the ocean waves, roaring in majestic grandeur, sing their glad pæans in praise to their Father, God. All life, all animated nature joins the beautiful strain and sends upward one eternal song of thanksgiving. And shall the soul of man alone be mute? Shall he who is given intelligence, wisdom, will and conscious power remain silent, when all thy works on every hand bespeak thy praise?

Ah! no. Let the human heart join the gladsome strain, and send forth to thee aspirations for higher and better conditions of life, and grateful thanks for all it has received in the past and for the unfoldments it knows it will undergo in the future. Our Father God! may we become conscious of the nearness of our relationship to thee. May we receive of thy angel ones more light, knowledge and understanding, so we may learn how to make the best possible use of life, and profit by experience, and press on to higher unfoldments, greater attainments than we have hitherto known.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—[By a patron.] If a man spends the first half of his life in sin, and repenting, employs all his powers for good, until life ends on earth, will the scars which he has made upon his soul fade in proportion as he becomes good, or is the fading process confined to the spirit-life?

ANS.—It is to be presumed that a man who spends the first portion of his life in wrong doing commits those offences against his moral nature through ignorance of the laws of being, and that when he begins to repent and turn his attention to living a noble life, to blessing others, he is emerging from a condition of ignorance into one of knowledge and wisdom; and just as the marks of ignorance fade away from a mind which grows in knowledge and intellectual attainment, and the mental nature becomes rounded out in culture and refinement, so the marks of suffering entailed upon a spirit through the wrong he has committed, will gradually fade away as he repents or becomes contrite, and endeavors faithfully to perform his duty to his fellowmen and to himself. It is possible for the keen suffering and remorse incident upon the full consciousness of wrong committed to pass away from the spirit, even while it is encased in mortal flesh, but the memory of the past experience will never fade; it will remain as a monitor to the soul, warning it to avoid such conditions in the future, and stimulating it to more earnest endeavors to regulate its conduct by the true standard of morality.

Q.—[By J. M. B.] Please draw the dividing line between soul and spirit?

A.—Soul, we understand to be the life-principle of all being; it is that vital spark which animates conscious intelligent life. Spirit is the instrumentality of soul, through which the life-principle manifests itself and comes out to conscious sensibility. Spirit may be likened to a covering of the soul, a tabernacle in which and through which the vital principle expresses itself. Spirit is the intermediary link between matter and the soul, binding the eternal spark of being to the external manifestation; in short, it is that which you are wont to call the spiritual body or being, and it is made to move and think, to express intelligence and power, by the indwelling, conscious, vital principle which is itself a part of the Divine Source of all Being.

Q.—Did you ever see the man called Jesus, or converse with any spirit who has seen him?

A.—We declare that we have ourself seen the man called Jesus, he who was known in the past as the humble Nazarene. We have no need to refer to other spirits in this matter, because we have come into close and tender relationship with him who was known in the past as Jesus the Christ. He is now a spirit of the higher spheres, a teacher of moral philosophy, an exponent of a system of ethics which far surpasses that taught on earth, but which may be exemplified and expressed in the true interpretation of the "Golden Rule." Jesus is a true teacher, a ministrant of light and knowledge to those who are in need of spiritual instruction. It may be asked, if such a spirit lives, why does he not return and manifest to mortals? That he does not express himself publicly to mortal understanding is no evidence that he does not exist. He is one who comes into association with those who are in need of moral enlightenment and spiritual instruction; but he has no desire to blazon his name forth to the world, or to show to the public the source from whence this divine power springs. We believe that within the next century of time much information will be given to mortals, not only concerning the past history of Jesus when embodied in mortal flesh, but relating to the spiritual experience of that pure being since passing to the higher life.

Perhaps it would be well for the controlling intelligence, in giving indorsement to the belief and even knowledge of the existence of the spirit known as Jesus, to announce his name: John Pierpont.

Mrs. Alvira J. Swan.

They tell me you welcome all comers, Mr. Chairman. I have felt for some months that it would give me pleasure to speak a few words to my friends and tell them that I live, and that I love them. I think it would gratify those who are dear to me to really know that I am free from all suffering; that even the memory of the past life on earth does not affect me with sorrow. I have risen above all those earthly conditions, and am pleased with my life in the spirit-world; it is one that expands my nature; I feel myself growing more fully than ever before.

I wish to talk to my friends privately; I have many things to say to them. I send them my love. I can never forget them. I feel that I shall always be in utter sympathy with them while they remain here, and when they cross the river to the spirit side of life I will meet them with happy and affectionate greetings.

I lived fifty-nine years in the body. My name is Mrs. Alvira J. Swan. I am the wife of Aaron F. Swan. My home was on Bow street, Charlestown District.

Celia Leonard.

I am Celia Leonard. I was nineteen years old when I died, and I have been in the spirit-world about eleven years. My friends are in Halifax, N. S., and I know of no way to reach them except by coming here. A young lady whom I used to know, and whom I have met in the spirit-world, told me that she had been here and given a message, and that her brother saw it and accepted it. This gave me courage to come myself, hoping my friends would hear of my return and grow interested in Spiritualism.

I knew, for some months before I died, that I should not stay here long. At first I felt very rebellious at the thought of being obliged to give up all earthly things and pass away from the body, but about a month before I did pass on I became reconciled to the change, for I saw such beautiful lights flashing around me, and heard such sweet faint strains of music, that I came to believe the angels were with me, and that they had been permitted to come and guide me to their own home. So I grew reconciled and happy at the thought of passing on. I used to tell my friends about what I saw and heard. Sometimes they thought I must be mistaken, at other times they thought it possible that I was permitted to receive something from the other life. I want to tell them it was *all true.* Had I lived here and understood the conditions, I would have developed as a medium; the spirits would have been able to make themselves manifest through my organism. But I was not able then to do that work. Since passing out to the spirit-world I have tried to be a messenger for others, to act as an intermediary personage between mortals and some spirits who wish to reach their earthly friends, and I know I have succeeded sometimes in demonstrating the truth to those who did not know anything of the future life.

I have a brother William, who, I think, can be developed as a clairvoyant. He seems to have the same power as was mine, only in a greater degree. I wish he would sit quietly by himself as often as he can, and see if we cannot make ourselves known to him. I send him my love. I want him to feel that I am with him. I have seen many of his efforts during the last ten years, and I remember he was mistaken and disappointed, and when he was successful in his plans how pleased and encouraged he felt. I want to tell him it was all right about his old friend passing over and leaving matters as he did. I think it was just for the best that he did not carry out his plans as he intended to do, and I think that in time he will see this matter as I do.

Isaiah Atkins.

I am very glad at last to gain the power of reporting here, Mr. Chairman. For a few years I have, from time to time, attempted to manifest, partly to send my love and remembrances to my family and those near and dear to me, and particularly to testify to the truth of Spiritualism. I have found it glorious and helpful to me as a spirit; it has afforded me opportunities of coming into contact with dear friends whom I knew on earth, and enabled me to understand much more of life than one can possibly comprehend without it, and I feel it to be a blessing to humanity, and especially so to myself. I want every friend I ever had on earth, who remains here, to investigate this beautiful philosophy and seek to understand something of its demonstrations. I do not want them to stop at the first attempt, and to say they understand all about it, have seen all there is to be seen and listened to all there is to be heard! I want them to go on and on, extending their investigations into every department of Spiritualism, so that they may learn something of its interior nature.

I bring a good word from the other side, for I have found it a grand port to enter, one that is worth making great efforts to reach. I have entered a safe harbor and feel that I am well anchored.

Tell my friends that I am waiting to receive them over yonder, and I hope the time is not far distant when some of them will reach my little place and feel themselves at home.

I was, early in life, sir, connected with the Marine Service. Later on I retired from the shipping interest, and employed myself at home, in East Boston. I was connected with the police force, and well known in the Island Ward. I had many friends and associates. I hope they will receive my message and believe that it really comes from myself. I send out a loud call to them, and hope they will answer. I shall receive their response, and if it is one of welcome to me I shall be heartily glad that I came; at all events I shall feel that I have gained something by the way of experience which will benefit my soul. I am Capt. Isaiah Atkins.

William H. Brown.

[To the Chairman:] William H. Brown, sir, at your service. I was a resident of Boston. I have relatives and friends in this city. I was considered a man of large means, and one who employed his time in the exercise of the natural ability and energy which belonged to him. I want my friends to understand I am not idle, that I have not grown indolent, or regardless of the interests of my friends, or of humanity at large. I do not come back a man of wealth and power—all those things which belonged to the material, and which served to aggrandize the external being, have departed from me.

In the space of three short years I have become divested of all that belonged to the physical life; but I retain all that energy, that perception and power which belonged to me naturally, which made me a successful man on earth.

I would like to come into personal communication with my dear friends. I have many things to say to them, some of which relate to their external condition, and others pertain to the spiritual part of my life. I think I can repay them for any effort or labor they may make in trying to come into communication with me. I am certain that there are sufficient instrumentalities of spiritual power in Boston for them to find some one whom I can utilize, and through whom I may make myself understood.

I feel grateful to you, sir, for permitting me to enter and give my brief message.

Hannah Hunt.

I haven't much to say to you, but for a good while I have been trying to come to my friends and tell them I live; and I want them to know that I was interested in the settlement of my affairs: that I have been trying to impress them what to do. Oh! I did try very hard to make myself known to Mrs. Ellen French, because she had matters in her keeping with which I was connected, and I wanted to give her an understanding of my ideas.

I tried many avenues, I sought in many ways to speak and make myself understood, but it is not so easy for spirits to come into conscious communication with their friends on earth as some people seem to think it is; we have to try a long time before we succeed in giving even one little word.

I was told to come here and I would gain strength, learn better how to manage matters so as to do as I wish in connection with earthly affairs.

I send my love to my friends, and tell them that the other side of life, called the spiritual, is good and beneficial to mortals, and offers quite as many advantages to the spirit as does this life. That is all I have to say now. My name is Hannah Hunt. I come from Stoughton, Mass.

Laura A. Martin.

The doctors said I died with heart-disease. I had a terrible pain, and a period of breathlessness almost, before I left the body, and for a few hours I suffered very intensely. As I come back I seem to labor for breath, yet I know I am now all right, and that none of these physical ills can afflict me.

My friends live in Washington. I want to reach them. They are not Spiritualists; they have laughed at the idea that those who die have the power of returning to make themselves understood by mortals; but recently some of my intimate friends (especially a cousin of mine) have become interested in Spiritualism, because a medium has been in Washington, through whose agency spirits have the power of tangibly representing themselves to their earthly friends, and finding my cousin and her husband in the presence of that medium, I tried to manifest. I succeeded in indistinctly showing myself, so that what did appear suggested me to the mind of my dear friend, and made her feel that possibly I might be present with her. I wish to say that I was there, but feeble in manifestation. I did not know how to clearly represent myself. I am studying these laws, so that I may try again, and I shall attempt to come time after time, until I succeed in manifesting as plainly and palpably as I wish to.

I send my love to all my friends, and want them to know that I am happy. I do not regret the passage from earth. I am not sorry that the time of preparation afforded me was not longer, because I passed out in the full bloom and vigor of womanhood, and found myself in like condition on the other side—not weak and debilitated; I did not need the ministrations of spirits who supply magnetic strength to those who pass over after a lingering illness. I was soon able to go out and minister to others in need.

I am fascinated with my studies in the spiritual; they are so different from anything I had imagined. I had no idea of the life beyond; I had a dim feeling that there was a future life for man, but I could hardly accept the Bible teachings of a heaven paved with shining stones and precious metal; I could not believe there was anything of that nature beyond; yet I thought that possibly human beings lived in intelligent intercourse with each other. But the reality is so much clearer and more natural than I dared to hope, I am deeply interested and pleased. I am trying to gain information on many points which have formerly perplexed me.

If my friends will investigate Spiritualism, I will try to give them from time to time what I learn, so that they may gain self-education in spiritual things—begin to unfold in knowledge—before they leave the body, and become prepared to appreciate the lessons, the beauties, the conditions, and surroundings that belong to spiritual life when they reach the other side. I am Laura A. Martin.

Addie Callahan.

[To the Chairman: Please may I come? I have left a papa here, and my papa felt awful bad when I left him. My name was Addie Callahan. I used to live in Cincinnati. I died when I was nine years old. I want to tell him I do go to see him. I was only three years old when I did go away, but I'se five now, I be. I went away two years ago, in the winter time. Aint you got lots of pretty flowers? Can I have one? [Take any you like.]

I did n't feel good when I went away. I was n't sick long at all. I was only sick a little while, but I did n't feel good a bit. I went off, and do n't you believe I saw my own mamma; she came to me—she was n't here, she was on the spirit-side—and she came after me. I knew her right off.

I guess they did n't think I would know her so quick, but I did. She had on a real shiny dress. Oh! how it shined; it was n't white, it looked just like silver. She took me away off where there was n't any cold winds—where I saw lots of flowers, like these here. Then she said I was to stay with her and be her little girl, in a pretty house where she did live. She wanted to come back so bad and tell papa she was n't in any dark place or in any spot where it was cold and unpleasant, but she had a bright little home where the flowers ever bloom, and she had taken her little girl up there to live with her.

Is n't that a good story to tell? She could n't do it—she wanted to. Now I've got back to say it, have n't I? I've been growin', I be goin' to be a big girl. I aint a little bit of a thing, like I was when I went away. I guess everybody would be surprised if they could see how big I've grown. The little babies that come over where I am and the little bits of totties all grow, just like you people here; they go to school and learn lessons and try to be smart. Is n't that right?

My mamma's name is Annie. She takes care of me in the pretty, pretty Summer-Land. That's what we call it, because it is like a nice, warm, soft summer; there the flowers bloom and the birdies sing, too.

My papa's name is John Callahan, and I am little Addie. My full name is Adelaide; but that's a long name, is n't it? You call me little Addie, won't you? I lived in New York, at 182 Bowery. I want to send my love, and my mamma does, too. Tell everybody she knows that she is happy and working in the spirit-world. She do n't feel weak at all, and she hopes to meet all her friends by-and-by, when they will find, if they try to do right and live as good as they know how, a bright and pleasant home. Now I be going. Good-by.

Jonathan White.

"And a little child shall lead them." This has been said with reference to the time when "the lion and the lamb shall lie down together," which I believe, interpreted, means the time when all warring and discord shall subside and be swallowed up in the higher harmonies of peace; when only the grander, loftier emotions belonging to those who have been passionate in their natures will remain, and as the deeper, stronger chords harmonize with the higher, more ethereal tones of a grand anthem, so those natures that are positive in power will blend with the susceptible and the sensitive, and make up the complete circle of humanity, and those lovely qualities which are typified in the purity and innocence of childhood shall gain the ascendency and lead all natures up to this divine unfoldment.

These thoughts pressed upon me when I observed the little one who spoke to you in the tones of artless childhood. She comes here, bringing her message to doubting, mourning hearts on earth, to prepare the way for others to come into communication with them, and so is a ministrant of light and knowledge. It seems to me that wherever innocent childhood is found, we shall meet all that is beautiful and purifying in life; but I do not come here to discourse on these matters, for I should make a sorry figure in trying to express anything of the kind.

I wish to make myself known to my friends of earth, for such seems to be the mission of most returning spirits at this place. To my mind it is an important one. If a returning intelligence from the immortal world can convince a doubting heart of earth that there is a future existence, a conscious identity beyond the grave; that there is personal communion with friends, and that this is for the advantage of a perfecting and unfolding humanity, I believe that a more beautiful work cannot be performed.

By just coming in this way to strangers, through strange channels, and speaking a few words that will demonstrate one's identity, giving names and dates, and facts that may be remembered and understood, this very work may be accomplished; and although it may seem very feeble, and of slight importance to some, it may be of the greatest import to many others. That is my idea of these personal communications.

Now, sir, I will tell you who I am: My name is Jonathan White. I belonged to a business firm in Rockland, Me., one quite well known, that of *White & Chase.* I was an active man through all my mortal life. I did not know many moments of idleness. I do not say this as anything very meritorious.—I could not sit down and remain idle. I always felt something within urging me on.

I was blessed with the association and friendship of many individuals in the place where I resided. I was not born in that part of the State, but I made almost a life-long home there. In the days of my vigorous manhood, before age had encroached upon me, I settled in Rockland, and for about half a century of time made my abiding place there, so you may feel assured I consider that place my home. I have many dear friends there to whom I send greeting and love. I wish them to know that I *have* returned from beyond the dark bourne from whence many travelers *do* make their way back to earthly life; and after all it is not so dark nor shady as we have been led to suppose. I passed through a narrow passage, one that was cool and refreshing to my weary spirit, and emerged into a broad field of light, where I have been studying and working ever since.

I was at one time favored with the notice of my fellow-townsmen and friends to such an extent as to be placed in office as a representative of their interests. During that experience I gained much that was of importance to my mind; and I can safely say, through all the discipline of material life I have gathered up something that has been of advantage to me as a progressive being; and I now find, as I recall and study over the past, that all that came to me was for my soul's unfoldment.

If my friends desire to hear from me again, I hope they will provide me with a suitable channel through which I can make myself known to them in private.

Thank you, sir, for the privilege of coming. I wish to say I left a dear daughter on the mortal side. I have joined many friends on the immortal side, dear ones of my household. The dear one who remains here is *near* to me, and I have tried to impress her with a knowledge of my spiritual presence. She is known as Mrs. Mayor Case.

Roswell.

We thank you for the little gift, a bouquet of flowers, dear sister, and bring you our loving greeting this sunny day. George is by your side; he has been dropping some pleasant thoughts into your mind, and the little ones encircle you with their love, while father has not been far off. He has been giving his messages of cheer to those who are in need, who stand around us.

The storms and tempests of physical life have fled from us; there is nothing more surging around that can be discomforting to the soul except those trials which sweep over our loved ones of earth, which sometimes seem to bury them in great billows of distress; but by-and-by these will all pass away, the sunshine will return, the tempests will be gone, and the good ship will sail grandly on into a safe and noble harbor, where those who tread its decks will find only fair breezes and pleasant conditions.

So, dear sister, be of good cheer; hold up your hands, and feel that all is well. You will be sustained in spite of the trials that now appear to you; you will be carefully led through the deep waters, and placed upon a fair shore. Until we can give you something more, let this message sink into your heart, and feel that all is well, that above every storm and through all tempests speaks the divine voice, saying, "Peace, be still." Roswell.

Forest Flower.

[To the Chairman: Please give my word

of love to the medy here, to tell her that the friends are guiding her on, trying to bring out beautiful conditions for her, for soon, before the forest leaves are scattered, and sent whirling around over the plains, and through the deep woods, new light will come from the spirit-band, and new power will be felt. Something is now being sent out that will do good.

Forest Flower brings heaps of beautiful lilies from the deep forest; she has got them from the waters, and from under the big trees; she brings them for her medy with great love.

The spirits here wish Forest Flower to thank all the good pale-faces for the pretty blossoms they have brought to the council, and tell them they have been of great blessing, given much pleasure to those who have come to make themselves known.

MESSAGES TO BE PUBLISHED.

June 6.—Gen. William MacRae; Mrs. Mary Ann Lamson; Jefferson Currier; Melissa Howard; Marion K. Young; John Ward.

June 13.—Fanny Burbank Felton; Oliver Moses; Emma F. Dallinger; Margaret Newman; Henry Howard; Samuel Henderson; Violetta.

June 20.—Mrs. Sarah Miller; Rev. Herman Bisbee; Kate Pitman; Eleanor Adams; Silas Barnard; Ida Stevens.

June 24.—Mary Elizabeth Burbank; John W. Edmonds; Fanny Green McDougal; Harriet Jackson; Willard Hutchins; Silver Tongue.

June 27.—John Pierpont; Lotela, for Margaret S. Ramson, George Jardine, Samuel A. Hastings, Matooka, Francis M. Leonard, Water Lily, Hiram Marsh, Nellie Ricker, Willie Knapp, Job V., Capt. John Richardson, Sarah Ann Johnson, Harrison Clark, Clara Bacon, "Dick."

Advertisements.

Mrs. Sarah A. Danskin,

WIDOW of the late Washington A. Danskin, and Pupil of Dr. Benjamin Rush, continues her practice at her home, 481 North Gilmor street, Baltimore, Md. MRS. DANSKIN *treats clairvoyantly from lock of hair. For* Medical Examination, $2,00 and 2 stamps. 9w*—Sept. 6.

Dr. F. L. H. Willis

May be Addressed till further notice,

Glenora, Yates Co., N. Y.

DR. 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 scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References. July 5.

Dr. Jos. Rodes Buchanan,

29 FORT AVENUE, BOSTON, is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Sarcognomy will be issued in September—price by mail, postpaid, $2.25. MRS. BUCHANAN continues the practice of Psychometry. July 5.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

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JAMES EPPS & CO., Homœopathic Chemists,
May 24.—13teow London, England.

"PRATT'S
BOIL AND CARBUNCLE SPECIFIC"

has been made by one family in Connecticut for generations; neighbors and friends have used it with great satisfaction. There is nothing equal to it for a BOIL.

$1,00 a box, postpaid by mail, if you cannot get it where you live. TALCOTT, FRISBIE & CO., Agents, Hartford, Conn. For sale by druggists. May 10.

Self Cure Free.

Nervous Debility
Lost Manhood
Weakness and Decay

A favorite prescription of a noted specialist (now retired). Druggists can fill it. Address

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Dec. 1.—1y*

McShane Bell Foundry

MANUFACTURE those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free. Address

H. McSHANE & CO., Baltimore, Md.
Oct. 6.—1y

ROOMS and Board.—Transient, $1,00 to $1,50 per day. MRS. J. F. FOSS, 30 Worcester Sq., Boston. Aug. 23.—4w*

WANTED—A Room in a Spiritualist family for the winter. Address, with particulars and terms, D. E. F., *Banner of Light* office. 2w*—Sept. 6.

NEW INSPIRATIONAL SONGS.

BY C. P. LONGLEY.

Beautiful Home of the Soul	25 cents.
Come in thy Beauty, Angel of Light	25 "
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We'll All Meet Again in the Morning Land	25 "
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We're Coming, Sister Mary	25 "
Gathering Flowers in Heaven	25 "
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Oh! Come, for my Poor Heart is Breaking	25 "
Once it was Only Soft Blue Eyes	25 "

☞ The above songs are in Sheet Music. Single copies 25 cents; 5 copies for $1,00.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain) 35 cents.

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The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

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Each box contains both remedies. Mailed, postpaid, for 50 cents a box, or six boxes for $2.50.

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DIAGNOSIS FREE.

SEND [illegible] lock of hair [illegible] CLAIRVOYANT DIAGNOSIS FREE. Address [illegible] M. D., Principal, Magnetic [illegible] 1w*—Sept. 6.

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J. A. SHELHAMER,

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WILL treat patients at his office, or at their homes, as desired. Dr. S. prescribes for and treats all kinds of disease. *Specialties:* Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, $2,00. Moderate rates for Medicines, when furnished. Magnetized Paper $1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for $1,00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. tf—April 7.

JAMES R. COCKE,

30 Worcester Square, Boston,

UNCONSCIOUS TRANCE MEDIUM,

GIVES Sittings daily for Tests, Development of Mediumship, Business, and Clairvoyant Diagnosis of Disease, with Magnetic Treatments. Holds Developing Circles every Sunday morning at 11 o'clock and Thursday evening at 8. Also Circles for Inspirational Music, Communications and Tests, Thursdays at 3 P. M. and Sundays at 3 P. M. Admission to each, 25 cents.

Private Sittings for Development, $1,00. Arrangements will be made for a series of six at reduced rates.

Aug. 23.—4w

Bliss's Developing Paper.

LIBERAL OFFER.

FROM July 16 to Nov. 16 *only*, to give my Developing Paper a fair public trial, I will reduce the price from 25 cents per sheet to 15 cents per sheet, or 7 sheets (sealed envelope) for $1,00. All that have used it speak in the highest praise of its wonderful power in developing persons at a distance for all phases of mediumship. Letters of inquiry containing 2 2-cent stamps answered free of charge. Blackfoot's Magnetized Paper to heal the sick, 12 sheets for $1,00.

Sept. 6. JAMES A. BLISS, Sta. A, Boston, Mass.

MRS. DR. COLLAMORE,

ECLECTIC and Magnetic Physician, Surgeon, Chiropodist and Manicure. Corns extracted without pain. Finger Nails shaped, polished and beautified. Gives Electric and Vaporized Medicated Baths. Office 25 Winter st., Room 15. 4w*—Sept. 6.

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DR. H. F. TRIPP,

BOSTON'S Healer and Psychometrist, who has so successfully labored for Boston and other places, is still at 33 Common street, Boston, Mass. Letters psychometrized, $1,00; Minerals, $2,00. 1w*—Sept. 13.

MRS. FAY

HOLDS her Séances Tuesday, Saturday and Sunday at 8 P. M., and Thursday at 2:30 P. M. No. 156 West Concord street, Boston. 4w*—Sept. 6.

MRS. CLARA A. FIELD,

MEDICAL Examinations and Treatment, Psychometric and Business Sittings. 43 Winter street, Boston. Jan. 5.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston. Sept. 13.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 43 Winter street, Room 11. Aug. 9.

MISS M. A. KEATING,

TEST and Business Medium, 13 Lawrence street, Boston. Hours 10 A. M. to 5 P. M. 1w*—Sept. 13.

MRS. L. F. THAYER,

TEST, Business and Healing Medium, 1067 (in the rear) Washington street, Boston. 1w*—Sept. 13.

A. S. HAYWARD, Magnetic Physician, has signal success in healing with his *powerful Spirit-Magnetized Paper.* Two packages sent by mail on receipt of $1. Will visit the sick by letter appointment. Address 9 Bosworth street, Boston. July 5.

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JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours from 1 to 4 P. M. July 5.

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STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 235 Washington street, Room 9.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

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Closing Sunday at Onset Bay.

Sunday, Aug. 31st, was the concluding of the three additional Sabbath-meetings arranged for by the Onset Bay Association, at the time of the close of the regular camp, on Sunday, Aug. 10th. This series of grove-meetings proved of marked interest and called out excellent attendance, and must have encouraged the managers to a renewal of the same plan in coming time.

Though the weather on the early morning of the 31st was unfavorable, thereby militating against a large attendance, yet all who made the pilgrimage to Onset were amply repaid for the effort by the fine music of the Middleboro' Band, which gave three concerts during the day, by the bright sunshine and pleasant air of the afternoon, and by the eloquent discourses by Walter Howell of England.

In the morning the lowering sky led to the holding of the services in the roofed pavilion, near Hotel Onset, instead of the open auditorium. Ex-Mayor Robbins of Fitchburg, one of the Directors of the Association, presided; the exercises were commenced with the singing by the congregation of "The Sweet By-and-By"—Mr. Howell acting as organist; Mr. Howell, later on, sang with fine effect Longfellow's spiritually inspired lines: "When the Hours of Day are Numbered"; his controls then entered into a consideration of the subject: "The Religions of the Past, and the Religion of the Future."

Commencing with the illustration that when Solon went to Egypt, and there spoke of the Ducalian deluge as having been the only one of its kind—much as is claimed by Christians for the Noachian—he was rebuked by the priests there for so doing, they declaring that the world had been subjected to several such severe physical changes, of which no one could claim special precedence over the rest. Mr. Howell's control reverted to the civilizations which had risen, reached maturity and gone down—even as the human race passes individually through childhood, youth and old age—each of which had its peculiar system of religious belief and teaching, and said that during the time at his disposal an effort would be made to analyze their salient points; and to discover what of good they had subserved on the plane of mortal life and acceptance.

The first system of religious thought, he said, was derived from astrological and astronomical sources; the procession of the seasons and their evident relations to the solar declension, appealing strongly to man in proof of the existence of a supra-mundane power. From these astronomic observations grew up a system of theologic thought which still survived in the Christian system of to-day, in the sons of the patriarch, from whom the twelve tribes of Israel were the outcome; the twelve foundations of the Holy City of the New Jerusalem: They were all intended to represent the same principle that found expression in the natural world through the sun's passage through the twelve signs of the zodiac. The control held that even the journey of the Hebrews, as recorded in the Old Testament, was a survival of the ancient Mithraic system under which, in the form of a parable, the adepts were accustomed to portray to the initiates the passage of man from the hard conditions of sin, through earnest devotion to better things, into the Canaan land of joy which awaited the well-doer when through desert pathways of trial he had learned to do right for right's own sake.

The control had rather see a God honored in the sticks and stones of the Fetich-worshiper than a Deity outside of the universe, as practically taught by present-day Christianity: Such a God was a monstrous absurdity. To the people of the olden time the whole universe was an organ upon which the Deific Principle, in various forms, played the grand oratorio of life and action. A continual inculcation of a god outside of nature, on the part of the moderns, had gradually sunk the race into the deepening midnight of agnostic negation.

The pyramids of Egypt were, to the mind of the speaker, survivals of astral worship; ere the telescope was in vogue the grand gallery of Cheops was constructed, bearing within its make-up interior evidences, mathematical and otherwise, that it was constructed for the purpose of observing the movements of the heavenly bodies. The priest and the scientific student were then terms synonymous. In those early days religion and science were not divorced as now, but worked harmoniously for the highest achievements toward human good: Not that true religion and true science ever could be divorced, but in our days a stilted pseudo-science and a narrow and bigoted system of theology found themselves—as neither wrought for human good specifically, but rather for self—naturally inimical the one toward the other, and so arrayed themselves in hostile camps.

The Bible of Nature, the speaker declared, was to be received (in its teachings) by the thinking mind as superior to whatever of arrogant asseveration an ignorant priesthood tendered as divine revelation, no matter how much of hoary antiquity might be disposed about it as a dramatic accessory.

In passing, the speaker bestowed a word upon what is termed "Sex Worship;" averring that it by no means argued a lower order of aspiration or life-purpose on the part of those who observed it. The ideal from which it sprung (bearing as it evidently did a kinship with the astronomical system which vested the sun with masculine and the moon with feminine characteristics) was a high, not a degraded one; in fact the control ventured to say that the morality in daily life displayed by those ancient men was actually in advance of that of the great body of the moderns. The central point of sex-worship—the duality of life in nature—had been carefully ruled out of succeeding systems to the greatest injustice toward the female portion of humanity. The speaker was confident that could the real achievement of an absolute appreciation on the part of the people of this great fact of duality in unity be brought about, a period would arrive in earth's history when the rights of woman in daily life (as well as in the deific principle) would be recognized, and the "he-made" laws of the present day leveled at womanhood from every point of the compass, would depart with the He-gods whose undue heavenly elevation had brought about on the earth the condition of masculine supremacy and female degradation. In the great duality of the Over-Soul could be recognized these principles of male and female: Just as a mother pities her child, so God pities his children; and within the heart of Deity we shall find feminine affection, as in the wisdom of Deity we shall behold masculine knowledge!

The incarnations of god-men—deities clothed temporarily in flesh—the avatars of India, etc., were referred to; and a singular line of homogeneity of idea, stretched out over vast areas of space and great race differences, was traced in the statues of the Black Virgins yet to be found in certain Roman Catholic retreats in Europe—black being a color which inhered to the Indian and Egyptian deities. It would not do to say, as certain priests *had* endeavered to do, that the smoke of altar candles had made these ancient images black; in this case the whites of the eyes and the brilliancy of the teeth would both have been obliterated, whereas they plainly remain to-day, evidences of an esoteric meaning which descended to their makers from the far East.

Baalism, Druidism, Modern Parseeism, were noted by the speaker, as branches of the same great tree of formulated human aspiration after the divine. Stonehenge, in England, was declared to be the ruins of an ancient Buddhist temple, Druidism being an offshoot from that system. Referring to the days of the week, bearing the names of gods to whose worship they were once called holy, but of which but one had obtained a footing in the recognition of Christians, the speaker hoped for the coming of a time when not only the Sabbaths, but all other days in the lunar months, would be held to be sacred to right living, and that true worship of deity which consists in doing good deeds for his children upon earth.

The sun-worship system was emblematic of more than appeared on the surface. While in it, as in all religious rites, the ignorant worshiped in a different manner (at least when interiorly considered) from the learned, yet there was a something underlying all which spoke of the instinctive uprising of the human soul in answer to what *it* recognized as the promptings of a higher power. The modern Parsee would tell you that he did not worship the fire or the sun, but, recognizing fire as the symbol of the sun, and the sun as the symbol of the life and heat regnant in nature, the ideal was extended, also, to represent the life and heat which gave tone and power to man's spiritual nature: Just as the material sun was the great life-giver of the world, so the Great Central Sun was the giver of life to angels, spirits and men everywhere.

The same idea was shown forth in the worship accorded Osiris in Egypt; his images were always bedight with hieroglyphs of the rising sun; indeed this sun sentiment could be traced in the Christian system, for was not the statement set forth in its sacred writings: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings"?

Modern thought looked upon India as the mother of science, art and civilization, which in out-broadening degree reached Egypt, Greece, Britain, Europe and the American Continent. The persistent divorcing of reason from theology had at last, in our own day, brought on the period foretold by the Apocalyptic seer, when the sun should be darkened and the moon withdraw her light: But not in the sense of a surcease of the material world were the words of that prophecy given utterance to; they had reference at the time to just the spiritual conditions which were ruling in our times, reference to spiritual rather than physical verities. The sun of righteousness had ceased to shine for the Church, because she refused to receive and recognize a present inspiration. When any church closes the book of revelation, that church reaches a finality, and its progress is ended forever! Inspiration, said the speaker, is *not* a record—a record is but a history of that which hath been—inspiration belongs to the living organism and not to a dead corpse; it belongs to to-day rather than to an olden yesterday. The finite cannot comprehend infinity; we cannot therefore receive an infinite revelation, but as a matter of growth the divine influx can be received and progressively appropriated. This fact of growth was demonstrated even in the most straight-laced of the churches to-day, which contained many men and women who were far nobler than the creeds to which they claimed to give intellectual acceptance, but who interiorly were conscious of a brighter light streaming in from the border land of the Higher Life.

Regarding the religion of the future, the lecturer spoke of it as the outworking of that new church which the Apocalyptic seer saw descending out of heaven: A church was not a collection of wood, and brick, and mortar, but represented the ultimation of certain principles of belief to man. Such edifices, and their concomitants, might be necessary to act in the present stage of imperfect human development as exoteric symbols of certain esoteric principles, concerning which any particular body of people were agreed; but the time was coming when demonstrated, present, every-day truths, facts applicable to and in harmonious relation with human life in its every department would take the place in man's recognition and acceptance of the unsupported hair-spun theologic dogmas which the past had bequeathed to the world: when it would be regarded as the only expression of true religion to do that which worked for good to one's fellows—to embody a pure and holy life in every act and every aspiration.

The present age was retrospective in its religious formularies, but the time was coming when men would not look backward upon the records of the past concerning him of Nazareth, or forward in hope of his second coming in glory upon the clouds of heaven, but would recognize his presence already among them *not* as one personality, but embodied in the industrious presence of thousands of spiritual intelligences full of love for humanity. Humanity was in coming days to evolve a race which would be eclectic in its tendencies, and which would in turn bring forth an eclectic system of ethics whose practical outcome, like the symbolled four-square walls of the New Jerusalem, should lead all men to deal "on the square" with one another; we should then have a science that would square with religion, and a theology (if we had any at all) that would square with all the facts of science: and all with the great life-principles of the universe. While the speaker did not make for Spiritualism the claim that it was the final ultimate of human growth and expansion—since eternal progress and unfoldment was the divine law of the universe, and who should draw the dividing line beyond which the human soul could not pass—he paid it a high tribute for what it had accomplished since its humble advent. The rapping heard at Hydesville was the rapping of the Grand Master Mason, laying the foundation of a new spiritual temple wherein was to be preached the fullest and purest gospel of love and light forevermore.

At the conclusion of his eloquent discourse, of which the above is but an outline, Mr. N. U. Lyon, a Spiritualist veteran of Fall River, Mass., arose and moved that the thanks of the present assembly be tendered Mr. Howell's guides for the splendid oratorical effort with which they had just been favored: which motion being put by Chairman Robbins was unanimously adopted.

The services in the afternoon occurred at the auditorium—the weather being much improved. A concert by the Middleboro' Band preceded the speaking. Mr. Robbins presided; good music, congregational and by Mr. Howell, gave additional interest to the exercises.

Mr. Howell's guides chose for their theme the question of Job: "If a man die, shall he live again?" and in a pithy and eloquent way contrasted what the Church *thought* it had to offer in answer thereto with the sublime message which Spiritualism presented for human acceptance and recognition in this regard. Especially fine was his rendition of the Pauline summing up of the human soul and its destiny: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." *What* was sown? a dead seed? (a mere outworn garment which the soul needs no more?) Men who look for a harvest do not sow dead seeds; shall the Great Spirit of Life ordain that the planting of a physically dead corpse in the crumbling earth shall of itself be the antecedent of a spiritual harvest of immortal youth? No! To the speaker's mind a sublimer meaning of Paul's ringing compendium was that the soul *at its birth* on earth was sown in the corruption, the dishonor, the weakness arising from the natural body in which it was implanted, and that when the hour of that body's dissolution arrived, its immortal tenant took on in a spiritual form, fitted for the new state of being, the incorruption, the glory, the power of eternal life!

After a few appropriate words by Mr. Robbins, announcing the close of the supplementary course of Sunday meetings for the present season at Onset Bay, and a kindly invitation to all to attend the camp-meeting at this place in 1885, the meeting terminated.

LATE ONSET BAY NOTES.

The Hotel Onset, which is a well-managed hostelry, will close for the season on the 30th instant. It is said that the corporation will enlarge it next year, by the addition at least of one hundred rooms. Other improvements on the grounds are contemplated.

Dr. A. H. Richardson has gone home.

The Berry Sisters (and their agent, Mr. Albro) are still here, but give no public sittings. We are sorry to learn that Gertrude is at present quite ill with hay fever.

Col. W. H. Chaddock of Chicago was here a few days ago. He is a genial gentleman and a most pronounced Spiritualist, having received marvelous evidences of the reliability of the spiritual phenomena.

Mr. John Low of Chelsea, Mass., is still at the Bay. He is a strong witness in favor of the Berry Sisters' séances.

Mr. T. T. Greenwood of East Templeton, Mass., is also here. He considers Onset the best locality for spiritual camp-meetings. He likes here so well that he thinks of purchasing a lot upon which to erect a cottage next season.

Prof. Hare and wife still occupy a cottage near Hotel Onset. This gentleman holds private sittings daily with Miss Helen Berry, the results of which, he informs us, are of the utmost importance. The Professor is a man of great erudition, and, withal, a sparkling poet.

The fishing season is good at Onset just now, and much interest is taken in the sport—barring accidents—Mac. says.

Col. Geo. M. Atwood of Boston is enjoying a brief season of rest at Onset.

Mrs. Moseley spoke at the auditorium on Sunday, 7th, on "The Uses of Life," being followed by Mrs. Townsend-Wood with remarks on the same topic.

Mrs. Beste is still holding highly successful séances for materialization at the Glen Cove Hotel.

Mr. and Mrs. John W. Day visited the grounds last Sabbath.

The managers of the Onset Association are having more land cleared in the vicinity of the bridge.

S. L. Shaw, Esq., of Fall River, is building a nice cottage on Longwood avenue.

Mr. H. W. Walker has sold a lot at Point Independence to Mr. Eugene G. Lathrop of Campello, who will erect a cottage.

Hiram Whittemore has moved into his new residence. It is one of the neatest and most substantial dwelling-houses on Pleasant avenue.

About forty families will remain at Onset Grove through the winter months. This will be an increase of twenty-five per cent. over the number of winter residents in 1883.

The residents of Onset who desire better educational facilities for their children are preparing a petition to the school-committee of Wareham asking for a permanent school at the Grove. They propose to circulate the petition at once.

A. W. Wilcox, Esq., one of the Directors of the Onset Association, has purchased the land and buildings on Onset Avenue now occupied by the drug store and J. F. Conant's photograph saloon, and announces that he shall remove those buildings at an early date, and upon their site will erect a two or three story block, with an observatory on the roof to command an outlook, over the intervening tree tops, of the bay. The ground plan shows a building 36x40 feet, with a store conveniently fitted for the drug business in the northern portion of the block. The second floor will be especially designed for a photograph gallery, and the southern and larger portion of the block will be occupied by Mr. Wilcox as a dwelling house. The building will be equally adapted to summer and winter occupancy, and when completed will be an ornament to Post Office Square.

A medium is said to have told the loser of a gold ring in one of the bath houses recently *who* it was that picked up the ring, and that person when charged with having taken it promptly delivered the missing article to its rightful owner. This episode has created quite an interest in the minds of unbelievers.

WICKET'S ISLAND.

Mrs. M. S. Townsend-Wood speaks enthusiastically of the work accomplished at the above place through the energy, courage and perseverance of Dr. Abbie E. Cutter, and desires it to be known, in justice to that lady, that the donations she has received from the first in aid of the work have not amounted to one thousand dollars, though a stranger might, upon seeing what has been done, suppose a much larger sum had been contributed for the purpose.

Speaking of the anniversary observed at the Island on the 15th ult., an account of which was given in our columns last week, Mrs. Wood says that after Mrs. Beste came from the cabinet and was seated with the guests, voices addressed them from behind the curtain.

"I have attended," says Mrs. W., "séances with Mrs. Bliss, Mrs. Stoddard-Grey, Dr. Rothermel, Dr. Frost, Annie Lord Chamberlain and the Berry Sisters since our stay here, and have been satisfied that *all* are fine mediums, and sincerely believe that those who visit them with honest hearts and worthy purposes will have the satisfaction of knowing they have been in the presence of angels, even if their own relatives may not appear. My father, Dr. J. M. Holt, materialized at Dr. Bliss's one evening when my husband and self were present and was fully recognized by both of us, coming out into the room and shaking hands cordially with us in his own peculiar way."

Queen City Park, Vt.

Dr. Dutton, who has a letter on our third page regarding this popular Camp-Meeting, sends us additional particulars—received just as we go to press—which will appear next week.

The people out in Montana picture the Piegan Indians as slowly starving. The officers of the Indian Bureau, in this city, represent them as living on the fat of the land. The Indians would seem to be the most competent witnesses in the case. They have not been heard from.—*Washington (D. C.) Critic.*

The White Cross Meeting at Lake Pleasant.

The three most perfect days of the season seemed to have been especially arranged to make this lovely spot more delightful and agreeable. After the silence of a few days, the sounds of voices and the sight of smiling faces showed that the new meeting had begun.

Friday morning Mrs. Clara A. Field gave a truly interesting lecture upon "What has our Spiritualism Done for Us?" in which she emphasized the necessity for Spiritualists to be alive to the issues of the hour. She was warmly applauded throughout her lecture.

In the afternoon, after the usual exercises of music and song, Miss Salome Merritt made a practical appeal for the rights of women, and with convincing argument arraigned the fallacies of the day.

Following Dr. Merritt's lecture an address was given by that queen of American women, Mrs. Isabella Beecher Hooker, on the "Duties of Women." Mrs. Hooker has a charm of manner and diction seldom seen, and as she stood before her audience, looking upon them with her motherly eyes, she was the very embodiment of inspiration. "If such women were to rule, what a country we should have," was remarked by many a man, as he filed out after listening to one of the most pathetic, logical and comprehensive arguments ever offered on the subject. It would be impossible to outline even the subject matter of the address.

Saturday morning found the platform changed into a very Eden, and on one side stood a large oil painting of Ed. S. Wheeler, the noble defender of the faith. The whole morning was devoted to a memorial service in his honor. Mr. J. W. Fletcher preached the oration, in which he marked out the career of Mr. Wheeler as a soldier, as a Spiritualist, as a medium, as a man, and paid to his memory a tribute such as is seldom offered to the bravest.

Mrs. Willis-Fletcher spoke eloquently of his defense of mediumship in the early days: Of how when "shut-eyed mediums" were being condemned, he rose to their defense and *silenced* the enemy. Mrs. Field recounted his dying words, which were, "Give me liberty, or give me death." Mr. Rothermel also read a very interesting message from Mr. Wheeler, received through independent writing upon handkerchiefs. The whole service was interspersed with charming music by Mrs. Hattie Mason and her sweet-voiced daughter.

Saturday afternoon, Mr. John Orvis delivered a thoroughly practical discourse upon "Coöperation the Hope of Labor," which was warmly received.

On Sunday there was a large accession of numbers, and the Pavilion was thronged to overflowing, many being unable to gain standing-room. Mr. J. W. Fletcher was the lecturer for the morning, and it was thought he would spend the time in criticising the attitude of some Spiritualists toward the White Cross, as his subject was, "Our Critics." This, however, was not the case, but he delivered an address which, if we are to judge by the applause, stirred the audience to a pitch of enthusiasm rarely seen on these grounds. It was a strong and unanswerable appeal for the truth of Spiritualism.

The afternoon brought a still larger accession of numbers, and Mrs. Beecher Hooker gave the opening address. She stated that she had been a Spiritualist for ten years, having been converted in Paris under extraordinary circumstances, but that this was her first absolute declaration of faith, and her first appearance on a spiritual platform. She then touched forcibly upon the religious side of the question, and showed in touching language what the life of a Spiritualist ought to be.

Mrs. S. Willis-Fletcher was then introduced, and presented the objects of the White Cross in such a manner as to disarm the most unfriendly critique. She stated that its object was to build a home and found a school for mediums where they could be educated and nursed as occasion required. She repudiated the aspersions cast upon it, and insisted that through following out its principles a greater harmony would prevail than at present. "If we have accomplished no greater work than to have furnished this mother in Israel," pointing to Mrs. Hooker, "a platform whereon to declare her belief in immortality, we could feel that our work had not been in vain." The lecture was one of remarkable power, and placed Mrs. Fletcher as among the very first speakers in this country.

In the evening a large meeting convened to say good-by, and pass resolutions complimentary to Mrs. Hattie Mason and daughter for their able services, and to other friends for kindness received. Throughout the meeting the very best of feeling has prevailed.

Whatever the White Cross may do in the future, its present convention cannot be viewed in any other light than that of a grand success.

Mr. and Mrs. Rogers of Troy were present at all the lectures and expressed great interest in what was said.

Many campers remained over to the White Cross meeting.

Mr. and Mrs. Pierce came up from Providence and listened with great attention to Mrs. Willis-Fletcher's brilliant address.

The singing of Mrs. Lizzie Clapp on Sunday was highly praised on all sides.

Dr. W. L. Jack attended all the lectures.

Mrs. Mary Healey was greatly interested in all that was said on the platform.

Dr. Salome Merritt said: This White Cross Fraternity cannot fail, it is so liberal and tolerant.

EARNEST.

The Niantic (Conn.) Camp-Meeting.

Niantic Camp, Sept. 6th.—The Camp-Meeting at this place will close to-morrow with two discourses by Mrs. Amelia H. Colby, of New York. During the season Warren Chase, J. Frank Baxter, Mrs. Sarah A. Byrnes and J. Clegg Wright have addressed the people. The managers of the camp are satisfied with the success which has attended the meeting this year. The audiences have been very attentive and the greatest interest has been manifested in the utterances of the speakers.

The camp-ground is a short distance from the village of East Lyme (or Niantic). It comprises forty acres. There are many excellent lots now in the market. For particulars address James E. Hayden, Willimantic, Conn.

Following is a list of the officers chosen for the ensuing year: President, E. R. Whiting, of New Haven, Conn.; Vice Presidents, Edwin Dayton, of Meriden, and Sada Kingsley, of Putnam, Conn.; Secretary, Jonathan Hatch, of South Windham, Conn.; Treasurer, James E. Hayden, of Willimantic, Conn.

CAMP CHIPS.

....Niantic is the place for a quiet restful time.

....Buy a lot at Niantic. You never will regret it.

....Mr. Chaffee intends to build a cottage here next year.

....Mrs. Lydia Lawrence, of Stafford, has had many callers.

....Many inquiries have been made for Frank Hermance, of New Haven.

....The roller skating-rink has been well patronized; also the dancing pavilion.

....Miss May Hayden has worked with zeal on the Committee on Music this year.

....Mr. Hatch, of South Windham, has one of the prettiest cottages on the grounds.

....Treasurer Hayden always invites the *Banner* commissioner to his hospitable home.

....Mrs. Clark, of Boston, an excellent medium, is always cordially welcomed at Niantic.

....Cap. Linscott of Washington, D. C., has been a valuable volunteer speaker at Niantic.

....Miss Lyman's playing on the organ at the grand stand, during the season, has been highly praised.

....Mr. and Mrs. Johnson of New Haven made their first visit to Niantic this year. Mrs. Spear welcomed them.

....President Whiting recalls old times in New Haven, in connection with the lectures in Loomis's Temple of Music.

....D. A. Lyman of Willimantic is an earnest worker whose heart is always in sympathy with progress in all of its varied forms.

....Mrs. Harris, of New Haven, owns a neat little cottage here. Miss Mary sends her regards to the friends throughout the State.

....Mr. Tisdell, of Norwich, a blind medium, made his *début* as a public speaker at Niantic, Sept. 6th. He delivered an excellent address.

....Milton G. Puffer and family of Stafford, Conn., have enjoyed their sojourn at Niantic. Chester Scripture intends to join the militia next season. Mr. Puffer built a nice cottage here early in the season.

CEPHAS.

Grove Meetings in Princeton, Mass.

To the Editor of the Banner of Light:

The Grove Meeting at Wachusett Park last Sunday was a very large and lively gathering of Spiritualists and other reformers. Mrs. S. Dick, of Boston, Mrs. Fannie Wilder and Mr. Jones, of Leominster, Mr. Heywood, of Princeton, Mr. Conant, of Bloomington, Ill., and others spoke. Many notable tests of spirit presence were given by Mr. Jones, Mrs. Dick and Mrs. Wilder. Another meeting will be held at the same place Sunday, Sept. 21st, and movements are on foot to open this splendid temple of nature for a regular and continued camp-meeting another year. Delegations of Spiritualists were present from East Princeton, Leominster, Sterling, Fitchburg, Westminster, Princeton, and other adjacent localities. Mr. S. N. Bolton, proprietor of the Park, and of the North View House, and his accomplished daughter, in charge of the business there, made everybody heartily welcome. The outlook for the next meeting, Sept. 21st, and for this being a popular ground for spirit enterprise in future, is very encouraging.

VOX.

Whole cloves are now used to exterminate the merciless and industrious moth. It is said they are more effectual as a destroying agent than either tobacco, camphor, or cedar shavings.

CHOLERA.—In the southern portion of France, in the district visited by this terrible and dreaded disease, the authorities recommend Ozone Preparations as a preventive and cure.

Children's Festivals at Neshaminy Camp.

To the Editor of the Banner of Light:

By request of some of your subscribers, I venture to ask room enough to say to the Lyceum children and friends (and we number you among the latter) a few words about "Our Children" at Neshaminy Camp-Meeting. I invited them to an open air meeting and play on Thursday evening, Aug. 21st, and readily secured their assistance for a Saturday morning concert. Aided by the band on that morning, we held a full and enjoyable meeting.

The youngest speaker was Willie Kerts, two and one-half years old. All ages participated with cheerfulness, and five of the children were aged from forty-two to seventy-two. Monday evening, Aug. 25th, beheld us with but slight preparation convened for another entertainment. All the children acquitted themselves with credit, some having learned original pieces I had written for them. Baby Willie again helped. Miss Leona Smith, a beautiful young graduate from Trenton, N. J., charmed us with an original essay, which, in my opinion, equalled the best lectures given. The gem of this lies in the fact that she had given it (after a little revision) before the Presbyterian Committee, and their dogmatic friends, at her recent graduation. Time will not allow full mention of names or deeds giving evidence that the children entered into the spirit of the occasion, and worked with zeal, and behaved like little angels.

Misses Smith, Misses Hutchinson, Misses McCann, Bond, Kerts, DuBois, Griffith and Johnson, with Masters Jennings, Hutchinson, Kerts, Stag and Johnson, are the names I can now remember. Three tableaux (unrehearsed) gave great satisfaction, and were enthusiastically *encored*. Master DuBois, assisted by a Trenton friend, concluded the exercises with an acrobatic performance which would reflect credit on old professionals. Under the popular leader, Mr. DeBarth, the band charmed the audience with choice selections. A collection was taken, from which the children had two collations, and the trifling remainder was given to a charitable fund. We parted, and I saw no unhappy or dissatisfied faces, and heard only commendations.

The result will be, I believe, to stimulate interest in the Lyceum movement, and it is rumored that the officers have decided that more attention shall be given to our children next year.

C. FANNIE ALLYN.

Stoneham, Mass.

New York Medical Law.

To the Editor of the Banner of Light:

A just decision on an unjust law was rendered at Saratoga Springs a few months since. The facts are as follows: A Botanic physician could not comply with the medical law of New York, but had been doing a good work in curing the sick at Saratoga Springs for the past year. As his cures were not by what is termed the regular mode, the Censors of the Saratoga County Medical Society (Allopaths) caused his arrest for not complying with the medical law of the State. He gave bonds, and his case was brought before the Grand Jury. His patients who had been helped and cured came forward and testified to what he had done for them, for small expense compared with what it would have cost them under other red-tape treatment.

The jury could not discover that the Doctor had done any crime to any patient—the alleged crime really being in making cures in a way and by persons not recognized as legally authorized to do so—the "crime" thus not being wrought against persons but only in defiance of a tyrannical, unjust law of the State: *therefore they decided the case on its merits*, without reference to the monopoly law, made no doubt to protect certain would-be medical satraps who claim to be guardians of the law. The jury will, beyond doubt, receive commendation for their just decision by all citizens who are not interested pecuniarily by such a law. Such a decision would be a just one to apply to all honorable-dealing magnetic and clairvoyant practitioners, and the people should enact laws that will protect themselves instead of a class of selfish physicians.

VIDETTE.

Befriending.

The Women's Educational and Industrial Union, 74 Boylston street, invites special attention to that part of its work intended to befriend women who amid the various temptations and dangers of the city may find themselves in need of counsel and protection. To all such is offered a pleasant and safe resort, where friendly ears will listen and friendly hearts appreciate.

Circulars are now ready, descriptive of this as well as of the general work of the Women's Union, and aid is asked in the distribution. The Union also needs contributions of money for more widely advertising the many privileges and opportunities which it affords, as also for its current expenses.

Its parlors and reading-room, with library, are open day and evening, and all women are cordially invited to use them.

Those wishing to join classes are requested to leave their address at the desk.

Local and other information may be obtained from our Agency of Direction at the Rooms. For reports and circulars apply to the Superintendent, Miss Davis.

MRS. A. M. DIAZ, *Pres.*

MRS. M. W. WHIDDEN, *Sec'y.*

Meetings in Salem, Mass.

To the Editor of the Banner of Light:

The Spiritualists of Salem held an interesting meeting Sunday evening, Sept. 7th, the exercises consisting of speaking by the controls of Mrs. H. P. Wells, Mr. A. Burnham and Mrs. G. R. Knowles. The singing by Miss Amanda Bailey, Mrs. Hall and others was of a fine order and certainly helped to make the meetings a success. Considering the heat of many of the Sundays we have had good attendance throughout the summer months.

MRS. G. R. KNOWLES, *Cor. Sec. S. S. S.*

201 *Essex street.*

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The *Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light Bookstore*, Bosworth street, (formerly Montgomery Place,) Boston.

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The *Secular Press Bureau* has been reörganized for efficient work during the present year, and all persons who approve of its objects 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. JEANERET, *Secretary,*
137 *West 35th street, New York City.*

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2¾ 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. Jeaneret, Secretary, 137 West 35th street.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobisher Hall) every Sunday at 2¾ and 7¾ P. M. Frank W. Jones, Conductor.

Spiritualist Meetings in Brooklyn.

Church of the New Spiritual Dispensation holds religious services at the hall of the Brooklyn Institute Building, Washington street, near Concord, every Sunday, at 3 and 7:45 P. 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 3d street, at 7¾. Charles R. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, [illegible] Fulton street, meets every Saturday evening at eight o'clock. Spiritual papers and books [illegible] meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President; [illegible]

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