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## Spiritual Phenomena.

SPIRITUALISM AT HOME. Read before the London Spiritualist Alliance, Yune 10th, 1884,

BY MORELL THEOBALD, F.C.A.

[Condensed from a Report published in Light, June 14th.]

Mediumship, as it is familiarly called, or what would be more correctly designated spirit-sen-sitiveness, has existed in our family as far back as I can trace. When I was a boy I smiled sitiveness, has existed in our family as far back as I can trace. When I was a boy I smiled as my dear old grandfather, the Rev. Stephen Morell, told me of his seeing and holding conversations with the spirit of his son, Stephen, in the old manse at Little Baddow. At that time it was talked of with bated breath, for the recent outpourings had not then begun. And at my earnest solicitation—then a lad of seventeen—my father withheld from publication the record of his having seen my mother, who had then recently passed to spirit-life. Then came a pause in the phenomena My next experiences commenced to years after ward, from a friendship with the late William Howitt and his family, at that time living near us at Highgate. By them I was initiated into writing mediumship, which has continued with me, with more or less power, up to this day. But to the writings thus obtained I have never before referred in public, for two reasons:

1st. Because I always felt my own individuality was mixed up with the power, and I have never been able to say where one began and the other, ended.

2d. Because the writings were mostly of too private a character.

But the unmistakable wave of psychic power

private a character

But the unmistakable wave of psychic power came to us long afterward, in 1809, in the midst of family life; and, ever since its gentle dawn, it has streamed through life's chequered expe-

of family life; and, ever since its gentle dawn, it has streamed through life's chequered experiences, as the gift promised to the early disciples as the Comporter. It commenced thus:

My wife, and I had passed through years of sorrow; and as I look back upon the time I wonder at the cheery heart which we carried with us through various consecutive chambers of sickness, worldly trials and bereavements. The darkest hour precedes the dawn; and while we two, after burying three little ones, sat wondering if these three whom we had lost, one after another, were lonely, and what was really the future with which they had become acquainted, there came a sound we had well-nigh forgotten. It was only like a bodkin tapping on the table—but our little ones stood at the door and knocked! Had we not previously been acquainted with these tiny raps we might have left them unnoticed, but we had pattence with the raps as they came upon the dining table, until they grew in number and variety; and until each little one was recognized by his own distinct rap. They came at every meal and joined in our conversation; the nized by his own distinct rap. They came at every meal and joined in our conversation; the table was lifted up and moved about the room like a thing of life, and our four surviving children became thus first familiarized with what was to grow into mediumship in all of them.

It was our privilege at this time to make the acquaintance (which has ripened into friendship) of our friends, Mr. and Mrs. Everitt. We built two houses, the grounds of which adjoined each other there was we natured our rape

each other; "for years we pursued our re-searches and continuously had seances together, many of which I, at that time, when it required some courage to do so, recorded in the columns of the Spiritualist

some courage to do so, recorded in the columns of the Spiritualist.

By direct voice now we conversed by the hour together with our spirit-friends, and frequently received from them direct writing, which I have always regarded as the most wonderful of all the phenomens. This writing was done in absolute darkness, and the process was heard as it was being done, and in the space of five or six seconds messages were thus written which take about half an hour to copy. One commences with a Latin quotation known to none of the sitters present. Of these Latin quotations we had several, and it is remarkable that on several occasions the quotations differed from the present editions of the Latin authors; and antique words were used instead of those now published. I mention these matters to show the care we exercised in our early investigations.

we had yet seen, and more than we expected.

we had yet seen, and more than we expected. But when? Ten years was a long time to wait "for the touch, of a vanished hand and the sound of a voice that is still."

I come now to July, 1883, when Miss Wood, who was sitting under test conditions of a very stringent kind for the C. A. S., was our guest. At the rooms of the Association comparatively little was obtained from her mediumship. True, we had the curtains of the cabinet moved without contact, and on one occasion at least a form could be traced behind the outstretched curtains, but our sittings under such conditions proved really a failure. Yet at the same time, in my own house, sitting with Miss Wood at home, both inside and outside the cabinet we obtained on one, occasion remarkable phenomena. We had materializations of seven different spirits, six of whom came out in turn and walked among us. Two of our own number were also entranced at this sitting, and from what has transpired since I have no doubt they, as well as the harmonious conditions which are to has transpired since I. have no doubt they, as well as the harmonious conditions which are to be found usually associated in family scances, contributed to the power on that evening.

But these experiences revealed to me, what

But these experiences revealed to me-what I had before suspected—that we had a remarkable medium in our own family group. I refer to our servant, whom, however, I wish to say we treat now more as a friend; and it would be well if such relationships existed in every family. But this relationship came about so naturally, and was indeed, as we afterward learned, arranged for us by our own spirit group, that its recital will form an interesting introduction to what is to follow. Mary has group, that its recital will form an interesting introduction to what is to follow. Mary has been a sensitive all her life. Seeing spirits about her as a child, and playing with them, she took it as the most natural thing in the world, and thought everybody had the same privilege; and it was not until she had received many a scoiding for her fancies, and been whipped as a young witch, that she deemed it prudent to keep these matters to herself. She grew up with these clairvoyant and clair-audient faculties fully developed, but heard nothing of spiritualism until she came to live with us as cook. She had been told clairaudiently that she would have to go and live in Granville Park when she was still at Brighton, and had had a description of myself and wife and family circle given, which she wrote down at the time. Many a vain hunt all over that at the time. Many a vain hunt all over that seaside town did she make to find Granville

seaside town did she make to find Granville Park. Long afterward, seeing our advertisement for a cook, and referring to the address so well known to her, she replied; and out of many replies hers was the only one. I think, which we answered. She came, she knew us, but kept her own counsel.

After Mary had been with us about a year, the tionsameld laft, and my danchiar who was now learning domestic work, suggested that for a time she and Mary alone (with a boy in the morning and occasional extra help) should undertake the work of the house. Other circumstances led to their occupying the same bedroom, which proved afterward an important factor in our investigations.

Rather coyly at first, after I had proposed it, did we commence regularly on Sunday evenings to sit together for psychic results. For some time we got nothing worthy of record to out-

time we got nothing worthy of record to out-siders, but on the 21st of October I find in my note-book that Mary was entranced, and it sounded curiously for her to address my wife and myself on this occasion; thus: "Good evening, paps and mamma." We are familiar with this now from all our lost little ones, though one is now grown to womanhood. While she was thus entranced another spirit wrote through my sister's hand a long letter, giving some directions as to writing his memoir, and saying how interested he was now in the spread saying how interested he was now in the spread of Spiritualism. As he certainly evinced little or no interest during his lifetime, I received this letter with caution, but Mary, on waking up, confirmed it by telling us that E. M— had been here, and written through "Aunt Fanny." I am happy to say his memoir is now being written, but as it will not extend to spirit-life, this may remain. We have since received several writings from this spirit direct.

It was on November 3th that Mary, on coming down, found the first of a series of psychic interpolations into domestic life which have now become chronic. Standing on the kitchen table

terpolations into domestic life which have now become chronic. Standing on the kitchen table was the milk can, which had been left outside the garden gate, as usual; it had been taken through the garden gate (it might have got over that!) and the rear door, which was always carefully looked at night! The next morning on coming down late, she found the breakfast oloth laid and all the things on it ready for breakfast; which saved our reputation that morning for a punctual eight-o'clock breakfast; and she (clairandiant as she is) heard the little and she (clair audient as she is) heard the little spirit ones laughing as she stood and stared in

amazement! amazement!
On the 24th of November, as dark days ruled, commenced a series of fire lightings. My first impression, I own, was that it was due to somnambulism, although my daughter, who sleeps with Mary, and so lightly that the least movement wakes her, at once repudiated this idea as impossible. But others were in the house, why not one of them? Some sapient friends suggested that I should the cotton over Mary's door; but that would only have proved that she

By direct vote now we conversed by the hour together who are print friends, and frequently received from them direct writing, which it needs to them? Some applent friends and the phenomena. This writing was done in absolute darkness, and the process was heard as it was being done, and in the space of its second messages were thus written which take about, half an hour to copy. One commendes with a Latin quotation, known to none of the sitters present. Of these Latin quotations we had several, and it is remarkable from the present editions of the Latin quotations we had several, and it is remarkable of those now published. I mention these matters to show the care we exercised in our early investigations.

During these experiences, conjointly with the Evvittes, phenomens of many kinds occurred, in fact, we lived among perpetual hints of spirit-presence, and the children, who then possessed the clairwoant factory, could see the spirit friends continually about us. But, in order to preserve the purity of the intercourse, at this time of such activity, we had specially arranged with our spirit guides that no viable mediumship should coour, and no trance should be permitted to the boy; then so easily served. The substanced of the processes of them is occurred in the state of the substance of the processes of the purity of the intercourse, and the continually about us, but, in a commendation of the continual of the continual of the presence of the intercourse, at this time of such activity, we had specially arranged with our spirit guides that no viable mediumship should coour, and no trance should be permitted to the boy; then so easily self-stated on the state and own which the presence of the family group. It was too serious a thing to play with, as well and present of the presence of the serve of

went down again at severa no one having been down since she returned to her bedroom, and found the fire alight and the water nearly boiling, and also the gas alight in three rooms, all of which were locked up in the record of which were locked up in the rooms all of which were locked up in the rooms all of which were locked up in the rooms all of which were watching; but I still asked the spirits to lat up were to done. We had many tests absolute to it. One morning I heard my daughter going flow early with the servant; I called to her may told her to watch closely, which she did write this result. They both went into the stohen together. The night previously my wite and I had together, been round to see all the fire out. We found the kitchen fire loid, but no paper under it. Soon we noticed the mod crackling, and thought it might possibly at last light under our eyes; we waited five or ten minutes in vain and left it. This morning, when both went into the kitchen begether the fireplace was found empty, the fire having burnt completely out, and the grate was cold. The spirits had probably tried too light it before us the night before, and failed hary laid the fire and went to the drawer to get newspaper with which to light it, but something in the paper catching her eye, she stayed by the window to read it. While so engaged and while my daughter was watching the fire was blazing in a minute. Here were two witnesses of the phenomenon and Mary also saw the spirit lighters the match-box ready to light it, when lo light it under her eyes. This has been repeated more than once. At last I have myself seen it done I was in my study early on Monday morning writing this address having between six and seven o'clock, been round and seen the embers in all the fire-places. While there Mary and my daughter came down while there Mary and my daughter came down while there mary and my daughter came down while there Mary and

was in my study early on Monday morning writing this address, having, between six and seven o'clook, been round and seen the embers in all the fire-places. While there Mary and my daughter came down attains together, and were together in the dining room, where Mary laid the fire ready to light. At this moment Louisa appeared by the side of the mantelplece, and said audibly to Mary. "Now fetch Pa." On going into the room the fire began to smoke, and then suddenly burst into flames, which made a good fire in a much shorter time than is done by ordinary fire-lighting. I consider the fact established, and though many of my friends think it a very frivolous thing for spirits to do, I apprehend Good will find a place for every fact. Since writing the above, while sitting for our usual Sunday evening seance, we had the following letter written by an old friend, now one of my spirit-guides. It was brought into the room with closed door, and the other half of the paper was found in my hoof case cup board in the midse of a picket."

Fetched from cupboard Sunday eve.

Fetched from cupboard Sunday eve.
in your room. Clock struck Two past seven began, seven. The other half is up finished five past seven.

there

DEAR FRIENDS—Do not accuse us of being frivolous. What we do may appear childle to you, but
rest assured it is not so to us. However small the
things are that we do, we do them not in our own
strength, and the smallest and meanest thing is done
through the power of God. So we all ask you to take
things as they come, and be thankful that we are able
to come to you in the spirit of love, to help you and
guide you; to keep your feet in the way of peace and
noliness. Nover mind what the world will say of you;
others before you have been counted mad, even Christ
himself, so surely you can stand against it. For if
God is for us, what matters who are against us, and
however small a thing you have in future; do not wish
it was something else, but thank God that you and however small a thing you have in future, do not wish it was something else, but thank God that you and your house have been chosen for the work. Now, old friend, oheer up; we will help to sweep the cobwebs away, and to open the door that new truths may come in i we can see now the good of the work; we who have passed beyond the vell can see now clearly what was only before as through a glass darkly. Now our eyes are open and we wish to help others to see as well as ourselves, but the eyes of all are hard to open. The world is afraid to venture too closely to the unseen, but the time will come when the cloud of your darkness shall be rent in twain and you shall all see us as we are.

ness shall be reat in shall longer with you this eve, my time is short; I will come again.—Your true spirit T. T. L.

my time is sort; I will come again.—tour true spirit as well as earth friend,

To this fire-lighting phase, I may now add that it is a marked exception when we come down in the moraling and find it not done. In the month of April I find there was no exception whatever when we were at home, but it ceased naturally during Easter-holidays, when we were for a few days; at Haslemere. Frequently the fire is not alight when Mary and Nellie come down, but it is either lit now under their very eyes or while they are away on some other matter, and it has been lit at all hours of the day in other rooms when needed.

It may be well to complete my record of this

the day in other rooms when needed.

It may be well to complete my record of this phenomenon by adding that on two occasions not only have the usual area-been lit, but, on what is known to family men and, women as washing day, the copper fire has been laid and lit—the first time to Mary's fright, as she imagined that a hole would be burnt in the bottom of the copper. But no the invisible friends know what they are about. The copper had been first filled, and it was now nearly boiling; and the ladies will be glad to hear that the soan

tom of the copper. But no the invisible friends know what they are about. The copper had been first filled, and it was now nearly boiling; and the ladies will be glad to hear that the soap and washing-powder were also put in 1. In fact, nothing was forgotten, even to the opening of the top of the window twiet out the steam...

Let us now turn to another phase of spirit-power, Psychography. Of all the phases of spirit-power, Psychography. Of all the phases of spiritualism which have anyet been presented to us in our family circle, I give the preference in point of interest, if not of intelligence to this direct spirit-writing. The messages or letters frequently come with such a distinct purpose, and are so a proposof circumstances transpiring around us, that they possess an absorbing and often a growing interest not for the moment recognized. I had written a paper to read before the Literary Society at Lewisham, and on finishing what I was about to read there was a blank page left at the end, and I saked the spirits if they would write on that page a message to the meeting for me to read and show to them. I then kept the MS under look and key in my own private room. The morning of the day came on which I was to read the paper, but no sign of direct writing was there. I left for town, a little disappointed, for although I am aware of the difficulty, of getting the exact test sought. I had been promised from writing, and my faith in their promised for message. It was not however, on the looked-up MS. Then opened my grivate secretairs to which me one had society but myself, for a carry the key always about me. Here I found on a sheet of note-paper beautifully arrition in very laminal hand writing much making then it could my string the my write. The long of or message. It was not however, on the looked-up MS. Then opened my grivate secretairs to which me one had society between the my law and the paper. When he was not any or some long to the paper. I had been my law and was a surface of the long of the long of the

only hope your lecture will prove a grand success. If we can do anything for you, when there, we will, but of course the conditions will be slightly different, but plenty of those who have passed over will be with you, and one in whom some will find an old friend. (T. J). He wishes all well. I myself you will hear more of, E. M. and all hope to help you; John Theobald and your own father. The children cannot do much in this case, it is beyond them. Still go on with the good work; the cause is worthy of it, and when your work on earth is done, the crown is bright that is waiting for you; Farewell—J. EyaMs."

Besides the "above writing there were found

one arthis cone, the crown is bright that is waiting for you. Farewell—J. Evans."

Besides the 'above writing there were found two other writings in another room, one in a locked drawer, of which my son only had the key, one written in ink. These were essentially private. Nor was this all. There was only a servant left in the house that evening, all having gone with me to the lecture. I returned home, disheartened for once at some things which had been said, because they came from a quarter where I had hoped better feelings would have prevailed. True, I could have torn to rags the filmsy assertions, for they were not arguments, but still I was grieved.

The good spirits, however, always come in time of need. On going to the blotting-case I found the following in a totally different handwriting:

"Mon Dieu, protegez moi, mon navire Est si petit et votre mer si grand i The cause that none can overthrow, The cause that must prevail, Because the promise of the Lord Can never, never fall."

It was just the tonic I wanted then ! Many family letters were thus received, found in drawers, looked and unlooked, in books and ourlous places; but my wife and I could always tell from our feelings when the writings were being done, or, if we went into a room, that some were there. In my daughter's private diary, sacredly kept from the vulgar gaze— which even I am not allowed access to—the spirits were good enough to write the following curious inscriptions:

"VIVOS VOCO "VIVOS VOCO:
Mortuos plango:
Fulgura frango:
Laudo deum verum: plebum voco: congrego clerum:
Defunctos ploro: pestem fugo: festa decoro.
FATHER THEOBALD."

My daughter, unable to transcribe this, tore my daughter, diable to transcribe this, tore out the leaf and brought it to me; and to me it was a puzzle. While asking myself why this should have been written, and if among my Huguenot ancestors I numbered a Catholic father in God, another sentence was written in another place as follows, but in totally different writing, and this threw some light upon it:

"Jules Theobald was a monk, and was a very good man; in the times he lived they, the monks, made the bells."

The following Sundanal To open at the fit teenth chapter, II. Chronicles, which I read as a propos. We then had a few words of prayer and sang a hymn, during which our medium was entranced by my daughter Louisa, who within a few minutes addressed me:

"Pa, you have got what you want. Messages write."

"Pa, you have got what you want. Messages written on the ceilings up-stairs; there is one over your chair in the dining-room written by Mr. Lynch, two in the drawing-room by some one else, one in your study, and two in the hall by the arch; all have been done while you were singing. Go and see."

"No," I said, "we will not disturb the condi-tions; we will wait." Soon, while I was still talking to Louisa, she said:

"Hark! they are writing on the cabinet—on the wood. Can't you see them? There is a spirit outside

No, we could not see them, for our clairvoyant was entranced; and although we are to see soon, it is not yet. But we listened and all distinctly heard the pencil writing on the wood, as clearly as on another occasion I heard it when sitting with Dr. Slade. After sitting and holding conversation for an hour, on all kinds of matters interesting as we select them to of matters interesting us, we asked them to disentrance the medium, and went on our voyage of inspection, with this result. On the horizontal side beam of the clothes-horse (i. e., the framework of our cabinet) was written:

"We know that we have passed from death unto life; Jesus Himself is always with us. Dear ones, good night.—Moggie."

The medium asked who Moggie was: we knew On the framework on one side was written a verse from Moody and Sankey's hymn-book:

"To the work, to the work,
"We are servants of God.
Let us follow the path
Our Master has trod;
With the balm of His counsel

Our strength to renew,
Let us do with our might
What our hands find to do.
Toiling on—toiling on—let us hope and trust,
Let us watch and pray and labor till our Master comes.

T. T. LYNOH. BY J. W. EVANS." On another part of the cabinet was written a little letter to young Tom:

"DEAR TOM—We are glad you sit with us and try
so hard to be as you know we like you to be, for you
know every good gift and every perfect gift comet
from above.
LOUISA."

On coming upstairs we found written on the celling over my chair, in good round-hand, seen from the floor— "DEAR FRIENDS - With patience all things are In the hall, written very small in the centre of the arch—

"Peace be to this house." And near-:

"Through God we can do all things." On the study ceiling-

"Holy, holy, Lord God of Hosts." In the drawing-room (our music-room) over the door on the lintel—

"Sing praises unto God the King, all ye people; it s good to praise the Lord." And in the cornice of ceiling above this-

"Fight the fight, Christian-Heaven is before you." Now, as to these writings, they are out or reach of any one to do, even on our house steps, which I mounted in order to try, and the suggestion that they could be done by a pencil tied to a long stick is simply preposterous, as an inspection would prove. Nor could Mary do them on steps, as it is a physical impossibility for her to stand on the top of our house steps, whence alone can the cellings be reached. But as a Now, as to these writings, they are out of to stand on the top of our house steps, whence alone can the cellings be reached. But as a matter of fact they were done when all in the house were shut up, together in one distant room. Nor have I the shadow of a doubt as to their origin, because I had five minutes before looked, at my study celling to see if there were any more writing; than a solitary B, which was written as a beginning three weeks ago; and I know there was none then, and Spiritualists will understand the many proofs of spirit origin with which such phenomena are hedged around. A word more as to the writings themselves, of which I have now a large number. The first were written in the cabinate whilst we were sitting as store (in the light to far, as we outside it were concerned); on these occasions we fre-

were concerned; on these constions we fre-quently and distinctly heard the writing going

on, and subsequently saw the paper, on which it was written, pushed out on the floor in front

of the cabinet. All these writings are badly written, without any even lines, and sometimes lines overlapping one another. Those done subsequently are, some of them, marvels of reatness, while among them there are distinctneatness, while among them there are distinctly different styles of writing, and some of them are so individualized that we know at once who is the writer. One signature is unmistakable, and compares exactly with many letters I possess, received from the writer in his lifetime. I only state these things as matters of fact; it would not surprise me to find the writing, done, as it is, through such manifest difficulties, absolutely bad, and totally unlike that of the writers.

I have had some from my late father-in-law.

I have had some from my late father-in-law. written by an amanuensis, which, although signed by him, I knew (and subsequently ascertained) were written by another spirit: while is some which he asserts to be written by him do some which he asserts to be written by him do not bear such a resemblance, except in neatness, as would lead me to expect he was the writer. Latterly the writings have been so minute as to require a strong glass with which to read them.

Once more: I found written some weeks ago, in my Shaksperian daily text-book, probably referring to a trouble then growing upon us, the following:

"God's help is always sure, His methods seldom guessed: Delay will make our pleasure pure, Surprise will give it zest. T. T. LYNUH." It is written upon the birthday space of our deceased daughter, in which I had written, as a memento of her, "Little Louisa" (for she died in birth); she has added in minute writing, "Big Louisa!" She would now be twenty-seven, and to our clairvoyante appears a tall, lovely woman.

lovely woman. But let me now take you to Haslemere, where we were sitting en scance on Good Friday, When our medium was entranced, her father came and spoke through her, I think for the first time in our circle, though he often speaks to her clairaudiently. He told us to tell the medium she must not ask for such difficult things to be dent

medium sate must have things to be done!

"What do you refer to?" I inquired.

"You will soon know; it has been done, but

"You will soon know; it has been done, but with much difficulty."

We were all puzzled as to what it referred; when, while talking, we suddenly heard our own musical box playing, the one use had left in Granville Park the day before. We knew its peculiar sound; but to make assurance doubly sure our medium, taking up the box and handing it to me, said, or rather the spirit then entrancing her: "Open the box and you will know we have brought it from Blackheath."

I opened it, and inside was the key of the box, carefully wrapped up in a piece of marked paper, torn of a sheet of puppr, thich I had left in a box in my study; the marked part (of which certainly the medium knew nothing) being torn off and used as a wrapper for the key; the mark was so small that at frailed myself to see the proof to which the spirit had drawn my attention...

I come now to a rather curious phenomenon, viz: the direct writing from Saadi, whom we

viz.: the direct writing from Saadi, whom we know now pretty well; but until this writing came it is not surprising that we none of us had ever heard his name; much less had we become acquainted with the writings of this calchrated Persian poet, who lived in the celebrated Persian poet, who lived in the twelfth century. Two in our household have since seen him, and describe him as having black hair, with a dark flowing beard, penetrating eyes and a lovely face. He has constituted himself for a time one of our guides.

On the 23d of February we found shut up in one of my wife's toilet cases a sheet of note-paper containing three distinctly different writings. On the first page was a loving let-ter from our spirit daughter, ending with a reference to the present ignoring of spiritual

"Dearones, still go on waiting, watching and hoping with prayer. Be brave; mind not what the world will say of you; the fight will be hard and long, but truth must win the day."

On the back was one from our spirit father, and under that, in a curious, quaint writing, different from any we had before had, a few words from a spirit whose communications have since grown in interest, as will appear. The words were as follows: " Walk in grace, that God [who, omitted] is in Spirit

may teach you. Just a month after, we had on the same day of the week (March 21st) two more writings, evidently by the same hand; one or two words I cannot be sure of, but the following is substantially correct:

"Ghazi"
Pants thy spirit to be gifted with a deathless life,
Let it seek to be uplifted o'er earth's storm and strife.
Faith and doubt leave behind thee, cease to love and Let not time's illusions blind thee, thou shalt time out-

date.

Then think not lowly of thy heart, though lowly,
For holy is it, and there dwells the holy.
God's presence chamber is the human breast,
Ah i happy Spirit with such inmate blest.

SAADI, Of Porsia.

The above was written on the third page of note-paper which was found locked up in my private secretaire, the first page being occupied (as before) with a letter from our spirit-children, the last sentence of which is as follows: "We are still in the Master's service, dear ones; many have to be helped, many have to be put in the right road and guided and led by the hand, and made fit to meet our King when he comes for them."

This referred to many recently killed in the Egyptian war, where they had, with other spirits, been sent on errands of mercy, and for some days we had consequently missed their presence. On the fourth page of the same paper was another distinctly different handwriting, from my father in the spirit-world, but only of family interest. But this was not all: The following was found written on the same day, in my daughter's note-book, which she, I need scarcely say, keeps carefully to herself.

The writing is not hers nor any one's in the shows nor day it any one it because the state of the state of the same state. house, nor does it appear to be the same as that headed Ghazi, although the signature is the same:

"Patience."
Thou child of earth whom meek-eyed patience trains,
Beyond the grave immortal pleasure gains:
On Providence below the virtuous rest.
And deem whatever heaven appoints is best;
Thus resignation smooths life's thorny way.
Through death's dark vale to realms of endless day.
SAADI, the Persian.

Saadi asked at one of our sittings if he might bring a friend with him, and on receiving his assurance that the friend was a good spirit, and would not create any confusion, permission was given. Had it not been given I do n't see how we could have prevented it! The introduction was curious, and took place in this.

One Sunday evening in May, soon after the: wise: .. medium was entranced, a knock came on the floor of the room, some distance from the cir-cle. Not having these knocks or rappings often,

me noticed it and I asked if it wanted anything. "Yes-the alphabet."

I found, on going on with this slow process of communication, that the spirit was spelling out something which was not English! and I said I must give it up. The letters I had taken down with difficulty were nearly right, as after-ward appeared, but you will not wonder at my perplexity when they appeared in my note-book thus: W-a-l-m-i-k-z-e-r-d; the listhe only letter which was wrong.

The spirit then spoke through the medium and said he would write in the cabinet, where we had placed paper and pencil. The medium was then taken into the cabinet, and we soon was then taken into the cabinet, and we soon heard the paper fluttering about, after which it was very soon handed to us by the medium. She had been only a few minutes in the cabinet, certainly not long enough to write one of the communications which now appeared upon a specially marked paper.

There are four distinct messages; one from our spirit daughter Louisa, followed by two writings by two other ancient spirits who sign their names, and on the reverse side is a communication.

writings by two other arcient spirits who sign their names, and on the reverse side is a com-munication clearly written in every respect excepting the figures at the end, which Saadi tells us are meant for "636." The writing is as follows. I give it as it is, even to the point-ing and spelling:

FROM WAMIE, SAADI (S) FRIEND. \*\*MAIN, SAADI (8) FRIEND.

"At home the point of junction is the hearth
For there you find the family collected,
O heavenly happiness! still upon earth,
Best in domestic happiness reflected.
Fire to no guest its friendly warmth denies,
But forwards every act of hospitality
Heats ovens, dresses food, melts ores and ice
And man untill he learned its usefull quality
Ate acorps raw, and flesh in all undressed reality

As without fire mankind is sunk to beast 80 is he slime and senseless clay alone If the ethereal spark of heaven at least Fire not his mind to glories of its own. Reason and speech an earthly sign remain Of the creations lord in light revealed Thy Zend Avesta, thy living fire domain Burns fercely glowing now, now haif concealed As Genli blazing bright with adamantine shield.

ZERDUSHT."

"Wamik was burnt to death at Abyssinia; he lived in this life before 636."

The conceit of this poetry is not English, but those of you who have read the "Gulistan" will at once recognize it as Eastern. Especially notice the first four lines of the second stanza: it is exactly similar to the phrases constantly oc-curring in the "Gulistan," and Saadl tells us Wa-mik was one of the earliest Persian poets. It is curious, to say the least, that in this nineteenth century we should have direct spirit-writing in an English home from two Eastern poets who lived in the seventh and twelfth centuries respectively, and who come together to earth as friends, and who profess to be acting in concert friends, and who profess to be acting in concert with spirit-friends of ours who have passed into spirit-life in the nineteenth century! The reference to fire seems not inappropriate, in a house, too, where for the last three months the fires have been more often lit by spirits than by the inmates of the house themselves!...

One more case of writing I will simply mention. Recently, at one of our family sittings, the spirit of a German was controlling our medium, and speaking with difficulty but yet with curiously intelligent gesticulations. As I had had writings in Latin and in French, it struck me that this was a good opportunity to get

had writings in Latin and in French, it struck me that this was a good opportunity to get some in German, of which language, I may say, none of us understand sufficient to write a grammatical sentence. Addressing the spirit, I said, "You seem to have difficulty in speaking English. Will you write us a letter in German?" "Yesh," he replied, "I shall go now to de top of de houz and write in Frank's room." No one was in the house but those sitting around the table. After the seance I had the usual symptoms which I feel often when writing is going on, which soon suddenly ceased. Frank then went up to his bedroom, and, after looking about, found written on a small piece of paper, in his Bible, the following:

after looking about, found written on a small piece of paper, in his Bible, the following:

"Er regiert auf ewig du nur allein bist Gott."

"DEAR FRANK—You must praise Gott (sie) and thank him for your power.—LUTZE."

This refers to the gift of healing which he possesses, and which, although as yet it is not fully developed, has a peculiar interest attaching to it to which I cannot now refer. I have not referred so fully as I should have liked to do to private family messages, which, though to do to private family messages, which, though of absorbing interest to us, are perhaps not so convincing of personality to an outsider as are such proofs of identity given by Saadi. Further, most of these are of too private a nature to bring before the public, even through so sympathetic an audience as I have before me. The circumstances under which some of these writings take place may be interesting. They occur thus: My daughter and Mary may be sitting together reading, when Mary sees one Nellie at the same time hears what Mary sees—the movement of the pencil, or frequently, as it turns out, a crumb of lead which the spiritfriends seem to carry with them. Occasionally one of us blind ones have taken up the book while they were in the very act of writing, and on more than one such occasion have found a crumb of lead inside the book. Usually, while sitting en séance, the larger messages have been written in another room apart from where we were sitting, and found there afterward, though sometimes they bring them and put them in the cabinet.

While writing this address I have had a direct message, in the minute writing of Louisa, in reply to several queries I put as to how this spirit-writing was done, asking, among other questions, if they had to materialize a hand first to hold the pencil, and if the pencil were always used:

first to hold the pencil, and if the pencil were always used:

My Dear Para and other Friends:

You want to hear how this writing is done by us. First of all, then, we choose our paper, and sometimes have to wait very long for it before we can use it, as in some conditions we cannot use it for a long time, as the influence around it is not good for us; it wants a caim and quiet influence, not rough and noisy or disturbing. Then, again, some of us have to use pencil. By that I mean, take it in their own hand; and for that purpose they must have a formed hand, enough to take the pencil in their fingers. But I never have had to do so, as the paper I use is prepared for me by your power, and the power of Mary; also the strength of the house is quite enough for me, so all I have to do is to get what paper I want, and get all I want to tell you ready, not forgetting my pencil, which I draw the essence of; by that I mean, take it in my hand and breathe on it, also on the paper; then pass my hand over the paper, and what I want to come on the paper is then as you now see it. We all hope we have explained enough to satisfy you; but if we have not we must come and shew you some time when we are able to do so; and, dear pa, as this is a public paper I will not put anything private on it, but be, as a dear old friend of ours says, very discreet. I and others send our love and greetings to all friends of the cause.

On the same sheet of paper, below this letter, is written another letter of equal length, and

On the same sheet of paper, below this letter, is written another letter of equal length, and when I tell you that both these letters are neat-ly and clearly writen on lines three-eighths of an inch apart, the writing being upon nineteen lines only (which in print would occupy more than double the number), it will indicate to those who cannot see the writing itself how minute it is and utterly out of the range of ordinant warms within

nary human writing.

This is not the place nor the time to speak of the holy influences which attend these ministrations and their gentle chidings when they see anything wrong going on; and it would be distasteful to me to speak of religious life thus evoked. Most remarkable, however, is it to find that where family Spiritualism might naturally look for its cheeriest welcome, in the homes of Christian people, there does it meet with the most persistent banishment under sover of the most varied objections.

"Oh! yes, we know our dear ones are always near us," we are told, but bring the dear ones into active life and—well, just this, our precon-

"Bince writing the above. I have had my attention called to an old tract, called "Persian Poetry," published by Chambers many years ago, in which every particular relating to Wamik is confirmed. Sir W. Jones refers to the oldest extant specimen of Persian poetry as the remance of Wamik and Asra, which appeared in the latter half of the sixth century, while as yet the worship of fire had not been superseded by the religion of Mohammed. Wamik here unfolds the saysile decirines of Zerdsski, and has several stants on the world of fire, in the misst of which come the two he wrote direct in our midst; but in the tract the last line but two differs, and reads thus:

"TRY Living Word through Persian fire domain."

"Thy Living Word through Vesta's fire domain," and in a note we are told that the word in Italics is introduced by the translator. The spirit of Wamik, in writing it how, used Zend Avent, and otherwise corrects the translator. The sight variations, as a test of spirit identity, are important and interesting.

ceived notions of a future state are utterly disarranged. It does not enter into these conservative Christian heads that they may be radically wrong, and that the "other side of Jordan" is not all in nubibus. Ministering spirits, are they? Oh, yes! but how do they minister? Well, we won't push the matter further, but simply place before them facts which we know are not to be accounted for except upon the Spiritualist's theory.

Spiritualist's theory.

And facts cannot be stifled; even when they And Jaces cannot be stilled; even when they demand a readjustment of cherished beliefs as to the future—that wondrous "future," whose golden light streams now into our chambers with its sweet reasonableness and inspiring revelations. We need calm judgment even in greeting the new light, and a wide charity to remember that, however much human error has creat into the characters the cover truths. has crept into the churches, the very truths now taught have been really cradled there; and it is too often forgotten that much of the teaching of old, and of that given now, is symbolic, and we find it true that the letter killeth while the spirit only giveth life. It is not so much new truth that is wanted as a new fulcrum to force home the old pure teachings of Jesus (or, if you prefer it, the Christs) which can never become antiquated. Supplemented

they may and will be. Spiritualism, if it has done nothing else, has spiritualism, if it has done nothing else, has given us an intelligent account of the continuity of life and its future progress. It has proved what I heard a minister the other day say it had been the great longing of his life to prove; and yet he calls the proofs degrading! It has taught us that no germ of life is ever lost. It has given us back our lost ones, and made real the Church's shadowy talk of the ministration of spirits, and lit up into a glorious presence the cloud of witnesses. It comes with no dogma, but in the name of Truth itself, bidding us give up nothing that is true. It does homage to the won-drous Christ-life, but utterly disregards man's interpretations of many of his dootrines, and in

"Familiar, condescending, patient, free. Comes not to sojourn, but abide with me." What the full development of the spirit forces now at work will be it is not for us to say, but we look for this spiritual dawn to brighten into n immortal day. The night is departing—the olden day approaches: let reason's eye be kept early watching from the vantage ground of

home, but never without faith, hope and love. "In valu shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say
My spirit is at peace with all."

### Spiritual Phenomena in New Zealand.

The New Zealand Times of May 29th, published at Wellington, contains an account written by Mr. Henry Anderson, editor of a paper in the Wairarapa district, of the origin and progress of the spiritualistic movement in that locality, and of phenomena that had come under his observation and that of other persons whom he knows to be "thoroughly honorable, truthful and trustworthy," remarking at the outset of his narrative that he "is not a believer in what is termed Spiritualism."

THE SUBJECT INTRODUCED. About two months previous to the date of his writing, being in company with Mr. W. C. Nation, proprietor of the Wairarapa Standard, at his residence in Greytown, conversation turned upon the subject of Spiritualism, and the writer expressed himself as being skeptical about the whole business, when Mr. Nation offered to show him, in the room in which they were sitting, some phenomena which would surprise him. He says:

"There were present the members of the family, in cluding Mrs. N. and four girls of ages varying from eight to eighteen years. There was also a young lady visitor, a Miss C., aged about sixteen. A circle was formed of five persons, who laid their hands lightly on the top of a heavy dining-table, the hands of any one person not touching those of another. In a couple of minutes the table began to oscillate, and then to move round slowly. The movement soon became quicker, until the table spun round as fast as those forming the circle could move with it. The table was a heavy one, with large solid centre support, and it was impos sible to suppose that it could have been moved by the exertion of muscular force on the part of those whose hands rested lightly on its top."

The phenomena that followed were so plainly of the same nature as those occurring at the Lula Hurst exhibitions that have so puzzled the scientists and astonished many hereabouts of late, that no one will fail to conclude the cause producing them must be as active at the antipodes as here. The account continues:

"The visitor (Miss C.) then placed the tips of her right hand fingers on the top of the back of a chair. The chair moved rapidly round the room, the young lady simply touching it lightly in the manner men tioned, and using no force to cause motion. I said, 'The chair will not move if I hold it.' 'Try,' she replied. I knelt down and grasped the chair firmly by its two legs. I found that, although I possess considerable muscular power. I could not hold the chair still : it wriggled and jerked with great force. Then I sat down on the floor with my back against the wall, and in that posture grasped two legs of the chair. The attempt to hold it still was useless. Gradually the chair pressed toward me, until the top of it pressed my face and head against the wall. All the time the young lady was only touching this volition-possessed chair with the tip of one finger."

One of the children, Bertha, a daughter of Mr. Nation, eleven years of age, was then entranced, and blindfolded, and in that state filled a slate with columns of figures, thirty or forty lines deep, added them up, and set down the sum total. On examination, it was found that the addition of this mass of figures was

THE ORIGIN OF THE PHENOMENA.

The mediumship of this child seems to have been the origin of spirit manifestations in that section, and of what is now the chief subject of thought and investigation all over the Wairarapa Valley. "At the present moment," says the writer in the Times, "circles have been formed everywhere throughout the districts. Some of the church people denounce the movement, but others of their body meet in secret conclave, and try to obtain manifestations."

It is only about eighteen months since the movement commenced. In March, 1883, it was noticed that Bertha, by placing her hand, sometimes one finger only, on a table or chair, would cause it to move across a room. The family knew nothing of Spiritualism, and could not account for the strange power which the child possessed. It was not long, however, before Mr. N. ascertained that the movements were controlled by an intelligent force, independent of the mind or will of Bertha or any one else visibly present. Learning this, the operating intelligence was interrogated by him and with very satisfactory results.

three claws of the leg right over the back, as much as to say, 'you're behind the chair.' This incident puzzled the household exceedingly. Discovering such intelligence, we followed it up with many questions, and were often startled by the replies—some of these referring to matters which occurred many years before. Fearing there might be delusion or some malevolent device about the whole thing, we put it away from us.

One day, however, when the children were at their lessons around a large round table, one side of it was auddenly raised where Bertha was standing, and the others called out to her not to do it. 'It is n't me,' said Bertha, 'I can't help it.' I saw what was the cause, and said, 'Put your chin to the table.' Shedid so, and immediately the table rose again as before. We now decided to thoroughly investigate the phenomena, and Bertha, having a pen in her hand, one evening wrote the word 'Amy.' Then a rather interesting communication followed. The other children began now to get the writing control, and I put some severe tests upon them.

One night I blindfolded Bertha to find out whether she guided her pen unconsciously, but while her eyes were handsged she wrote the lines parallel with each other as nicely as without the bandage. Noticing that one or two 'l's' were not dotted, and a 't' here and there not crossed, I called attention to it, and her hand was taken back and the defects remedied. Still blindfolded, she copied some lines from a book, the leaves of which I had just turned over, and which it was impossible for her to see with her natural eyes. This startled us still more, but since then, without her natural sight, she has described pictures, put down sums upon the slate and worked them out, and played o's and X's as well as any of the family. This has been done in the presence of visitors. If we asked by what power Bertha does this, the reply is 'Amy,' and this Amy says she is her spirit-guide."

Mr. Nation concluded his narrative by saying: 'There are witnesses to all the phenomena which I have described, and I challenge any one to disprove them."

CONVINCING PROOFS.

Mr. Anderson next gives the following convincing proofs of spirit-presence received at séances held at Mr. Nation's house and in the houses of other families:

"The name of the daughter of a Maori chief was written down one night (four months ago), and upon questioning her, the replies were in every way satisactory as to her identity. She requested that I should tell her father that she and her brother Alex, were far happier where they were, and he must not grieve. said, If I tell your father that, he will say, 'How do ! know that Emily sent that message?' therefore you must tell me something that will convince him. The reply came instantly, 'Ask him if he remembers giving me a gold ring; it was too big for me, and he said I might keep it until I was married.' I went to the chief and very carefully sounded him, and found that it was quite correct-indeed, all that we had been told. On another occasion she told me to ask her mother if she remembered giving her a pink shawl.

A female died in the local hospital not many weeks ago, and communicated one evening with a family who were investigating Spiritualism. Upon giving the name, she was closely questioned upon many points. and so perfect were her descriptions and truthful her remarks that the family are now thorough believers in spirit communications.

A young man was afterward invited to prove the reality of spirit communion at the house of this same family, and though he never thought about the matter before, his hand was controlled to write his brother's name. Astounded and unbelieving, he put a series of test questions extending back to the days of boyhood, and the answers were so satisfactory that he gave in his adhesion to Spiritualism.

THE EXPERIENCES OF MAORI CHIEFS. During the sitting of the Land Court at Greytown

six Maori chiefs asked to see the phenomena, and an evening was set apart to Jaham at my house. They were all intelligent men. Sam Mahupuku, well known as one of the best native orators and a man of great influence throughout the Wairarapa Valley, was pres ent. They were shown the movements of the table and Sam was asked to hold it still while a young girl's hand was in contact with it. Sam tried hard, and an other native was asked to help him, but both failed. This amazed the company. Then a large round table was moved round, and when the request was asked, Move it round the other way,' it was instantly com niled with. Then a lady visitor sat down at a small round table, and I asked that the spirits would rap and they did so-every one hearing the rap distinctly. I said, 'Can you rap out the tune, "There is a Happy Land "? and this was complied with.

The room was then cleared, and a horse-shoe shaped circle formed. The medium, who had only been entranced once before, took her seat in the armchair and a circle of about eight persons joined hands. In about two minutes the medium was in a deep state of trance, and in a quarter of an hour a beautiful light appeared at the feet of the medium. This grew, and then appeared like a beautiful fleecy cloud, about the height of a chair, with a bright light at the top. I

so. I asked that it would dissolve or 'go out' where it stood; it did so, and then it came forth again. This was witnessed by over twelve persons that evening. and every one will vouch for the correctness of my statement. The natives were awestruck, and talked together in their own tongue, calling to remembrance that which they had seen in their younger days. Before the missionaries came they always had communication with departed spirits; the missionaries, however

After the entrancement, Sam Mahupuku took a piece of chalk and held it to the slate. Almost immediately he was controlled to write the name of one of their ancestors (the name I cannot spell). Now he had never had anything to do with Spiritualism beforehe had never tried to move a table or write. When the natives saw the name upon the slate, they looked was the next writing. Several questions followed, the natives asking them in Maori, and they were perfectly satisfied of the identity of the individual, the answers being all correct. This departed spirit told them that he learned to write in the school at Owyhee, where Capt. Cook was killed."

Spirit-lights had appeared during the writer's investigations, and fully developed materialized forms have doubtless been seen by this time, as spirit-hands had then been seen twice. The account given by the writer in the Times closes as follows:

"Public opinion in the Wairarapa is much divided on this question of Spiritualism, although the spread of the movement is undoubted, and hosts of people are devoting themselves to the investigation of the phenomena, the manifestations of which have already been described in detail. Many other remarkable instances of these manifestations could be given, but those mentioned in this article are vouched for by persons of unimpeachable integrity. That sounds proceed from various articles of furniture; such as tables, without being produced by muscular action; that movements of heavy bodies (such as furniture) take place without the application of mechanical contrivance or muscular force by the persons present; and that by means of those sounds and an alphabetical code of

Kentucky, Ohio; Indiana, Illinois, Michigan, New York and Massachusetts.

The President made an address explanatory of the work and need of the Association.

P. R. Albert offered a resolution making honorary members of the mediums present; same was adopted.

The details of Dusiness usual to such assemblies were carried out in the course of the Convention, during which an informal reception was tendered the materializing medium, Mrs. Anna Cooper, on the occasion of her birthday anniversary; platform tests were given by Sue B. Fales and other mediums, and addresses and remarks made by Rev. Mr. Watson, A. C. Ladd, G. W. Kates, Mrs. H. Morse Baker, et al.

The following were elected as officers for the ensuing year: President, Samuel Watson of Tennessee; Vice-President, A. C. Ladd of Georgia; Treasurer, J. Beeman, Tennessee; Corresponding Secretary, P. R. Albert of Tennessee; Recording Secretary, F. R. Albert of Tennessee; Recording Secretary, G. W. Kates of Georgia, together with a board of five trustees.

Thanks were extended the Lookout Mountain Camp-Meeting Association for courtesles, and to the President and Secretary of the Association for services. Upon motion, the Association adjourned, subject to call of the executive board.

Light for Thinkers, published at Atlanta, Ga., was made the official organ of the Association, from the columns of which paper the full details of the doings of the Convention may be obtained.

Written for the Banner of Light. BUILDING. BY EMMA TRAIN.

We are building our home on eternity's shore: While we dwell in our structure of clay We are shipping materials onward before, With the close of each hastening day.

We are sending the thought that our spirit has wrought In the wonderful glow of the brain, And the timber is grown from the seeds we have sown 'Mid the shadow of sorrow and pain.

We are building our home on the beautiful street. While we dwell in the by-way of fears; And the roses that bloom there, so pure and so sweet, Must be watered and nourished by tears: And the light that shall shine in a glory divine Must be formed 'mid the darkness and gloom, And the foundation laid in the cloud and the shade Of the road that leads down to the tomb.

We are building our home in the valley of life, By the side of eternity's sea: And the work that we do 'mid the scenes of earth strife

Shall decide what that home is to be. Every thought leaves its trace on that wonderful place Every deed, be it evil or fair: And the structure will show all the life lived below All the sinning and sorrow and care.

We are building our home—may the angels of light Bring us wisdom wherever we stray, That the mansion eternal be fashioned aright, And the sunlight of truth be its day. May the rainbow of love form the arches above,

And the river of peace murmur by; And our spirit be blest by the glimmers of rest We have sent to our home in the sky.

### ONSET MEDITATIONS.

BY SHADOWS.

To the Editor of the Banner of Light: ' No walls so fair as those our fancies build : No views so bright as those our visions glid." I am almost inclined to doubt the truth of

this quoted couplet, as I find myself seated on the piazza of the new headquarters, as I cast my eye down the bay, and resting it on the smooth blue water, the islands contiguous, and the score or two of boats floating quietly or sailing here and there, and the distant coast; for the picture before me this bright sunny morning is very beautiful. Still I will let the couplet stand. for it is true on general principles, even if I am now experiencing an exception; am I right in calling it morning, when drawing near noon? But I will not be particular; it is always morning until it is time for the noon rations. Thos reau, the Walden Pond hermit, said it was morning when one was awake. Some people are never awake. Well, I am awake at the present moment, and in a sense have just awoke to the bright picture before and around me. The breeze is pleasantly fanning me as it blows briskly off of the water, as the wind is south. A little to the right and a few rods nearer the water is that tree-covered bluff, always my favorite spot, but where I now am seems to be the right location, where one can have a wider range and see more what is going on. This new building is well situated, and makes a good impression, and is quite a feature in this picturque place. I had already found the veteran editor of the Banner seated comfortably with two or three friends on the grassy bank in front of the Hotel Onset, enjoying the same breeze I was, for I can still see him in the distance in the same spot. Bro. Colby, like a cat on a rug, always manages to find a comfortable place. Before I had got thus planted on this new asked this vapory form to come into the circle; it did plazza, I had taken a look through the interior of this new building, which is a three-story L attached to the rear of the platform or speakers' stand: but it is a very ornamental L: the pagoda-like upper story adds to its architectural beauty, and it has been very properly utilized as a sleeping-room by the President, and seems to me when he gets there in the shadows of night he must feel at home, and find it a good place to wander from in his dreams. As I ascended the high steps to reach it, I almost felt as if I wanted to try it on myself. The second story is a good sized octagon room arranged and furnished for circles; Mrs. Huntoon was to hold one there this (Sunday) evening. The lower story, surrounded wholly with a plazza and about four at Sam, and Sam looked at them, and they got in- feet from the ground, is the headquarters or tensely interested. I said, You must prove this, to general office of the Company, where Dr. Storer, see if correct. They asked where he lived. 'Mahia' the President is generally to be found. This the President, is generally to be found. This structure is connected with the rear of the speakers' platform, and the speakers and singers and those who are to occupy the platform enter it conveniently under cover from this new building, which has been arranged in connection with the platform so as to look like one extensive building. It is quite gaudily painted; so is the platform, as to that; but that seems to be in order at all new seashore or summer places. In fact, the whole appearance of the place, hotels, cottages and other buildings, all have a gay, and what at home would be called a gaudy look, but certainly is quite au fait at the summer resorts, and in this case adds life to the general picture. The genial and eloquent President prefaced

his introduction of the speaker at this morning's service with some remarks of a business character (which many, I dare say, were glad to hear), intimating that the company had some lots for sale-none very near the thickly-populated part of the domain-and year by year there was less opportunity of getting lots of means of those sounds and an alphabetical code of signals, questions can be answered, are assertions of the mediumship of his daughter, continues:

"This plan answered admirably, and we were surprised at the answers given to all sorts of questions. One evening the table rose from the floor with the hands upon it, and turned over upon another table. The same evening it said: 'II I lide in the dark, can the table flow move of the same evening is aid: 'II I lide in the dark, can the table flow move of the same over its, and an important of any possessity from the dining-room to the parlor, where I crouched behind an agreement of general met, can be answered are assertions and an alphabetical code of signals, questions can be answered, are assertions which have been obtained by those persons who for a long time past have been investigating phenomena of this kind in the watersapped district."

"In the same evening it said: 'II I lide in the dark, can the table flow move the same and the same and the same and the same and the same evening it is a corporate to general met, can always to save the same evening it is a corporate to general met, can always to save the same evening it is a corporate to general met, can always to save the same evening it is a growing, place and it is a growing, place and is permanency. It is a growing, place and is permanency. It is a growing, place and is permanency. It is a growing, place and is permanency in the company as there will be a thousand to give the same and the same the company, although at a distance it had

more this season than there were last. I think I see a marked improvement in the management. Last year better than the year before, and this year better still. This may be partly owing to an increase of means. One thing can be stated which no one will dispute: Dr. Storer is a very popular man, and makes an able presiding officer; and while he is a voice Spiritualism will be the accented syllable of the place, and that is as it should be. The elements of discord that have occasionally been manifest in the past do not now exist-or if they do. are so subdued as to be of no account. The paper which I suppose expressed the voice of the old disturbing element rather slurred this enterprise in a very undignified manner a month or two ago. If he were here, and took the whole thing in as I do now, the writer, I think, would be ashamed of it. If not, more is the pity However, Onset seems to have the elements of perpetuity in it, and so perhaps excites envy at its advantages, and it can afford to be slient to such an unjust reflection, letting the prosperity of the enterprise speak for itself-which it wholesomely and loudly does.

Mediums seem to sbound here, and I think are pretty well patronized, sometimes on Sundays giving two seances a day, and full. Materializations seem to be the popular phase. The Berry Sisters, Mrs. Stoddard Gray and her son, Mr. Hough, Mr. and Mrs. Bliss and Mr. and Mrs. Caffray are all giving materializations. Mrs. Williams of New York is here, but she is resting. There are other mediums besides those I have named giving sittings and scances. but as I am not a reporter, and as there are others here who make it a point to write up camp-meeting matters, and as the Banner editor is here for a few days and full of experience, and will be a reliable reporter in telling his story, I had better omit further details and let this go more as a pen-picture than as a re-

## Biographical.

### Mary S. Gove Nichols.

The transition of the wife of Dr. T. L. Nichols has called forth many expressions of regret that her visible presence is no longer among mortals, and well-merited encomiums upon a life well spent and a service well-done upon earth, in both England and America.

From an article in the Herald of Health, for July, written by her husband, we glean the following items which cannot fail to be of interest to our readers: Her maiden name was Mary Sargent Neal. Her father — descended from early Scottish emigrants to New England-was a highly intelligent man, a born naturalist and enthusiastic horticulturist, acquainted with all the plants and animals in the then wild new country he made his home. The child early exhibited foreshadowings of the career she was to follow. In her girlhood she was much grieved over the death, by consumption, of some of her family, and desirous of learning the cause and cure of that disease went to a doctor, and asked him to lend her medical books. "As odd as Mary Neal," says the writer, was a neighborly by-word, and she obtained the books, and began her education in the treatment of human maladies.

Like all intelligent girls of those days, she was called upon to take her turn in teaching the village school, and began her life-work by giving lectures on health to her pupils. Some ladies of Boston hearing of this entirely novel procedure, invited her to lecture to a society they had formed for mutual improvement. This led to more invitations, and a constantly widening sphere of sanitary labors.

About this time she became a member of the Society of Friends, and was married to a Quaker. Her experiences of marriage and maternity enlarged her sphere of work, and determined her to do what she could to save women from what she and so many have suffered. She devoted herself to this mission, and gave courses of lectures, mostly to women, but sometimes to mixed audiences, from Portland. in Maine, to Baltimore—lecturing in the Broadway Tabernacle, New York, then one of the largest public lecture rooms in this country, and in 1847 conducted a Water-Cure establishment in that city. Of her subsequent life we have not space to say more than it was one of doing good. In 1855 she investigated the claims of Spiritualism, and like all others who have honestly done so, became convinced of the truth of the subject, and soon after a medium through whom others were also convinced. In 1860. having become the wife of Dr. Nichols, a gentleman whose mind was in close sympathy with her own on all matters of public interest, she went to England, where both have labored diligently from that to the present time, for the spread of truth, and a diffusion of a better knowledge of the duties we owe to ourselves and to one another.

A writer in the New York journal, Man, " T. C. L.," вауя :

"She was a brilliant writer, teacher, and preacherpreacher of the new and the right - and a skillful physician here in New York and the Eastern States forty years ago. For twenty years she was as widely read, as well known and as greatly loved as any of the most celebrated women who are before the public now, She lectured extensively on physiology; she taught her sex, and appealed to them everywhere, to know and obey the physiological laws. She popularized water cure and effected many remarkable cures in her extensive practice by means of it. She wrote upon marriage and made her earnest and effective protest against its abuses. She was first and foremost in the movement for Woman's Rights. .... Mary S. Gove Nichols will be remembered by those who ever knew her, or read her earlier works, or who should now read them, as one of the brightest intellects and best loved teachers of that dawning age, when woman began to discover that she belonged to herself, that she too had some rights which are inalienable, and began to come out in periodicals and on platforms to bravely express her thinkings and assert her rights. Many a woman of the present day is healthier. hap pler, nobler for the good counsels, the bright sayings, the words of encouragement, the faithful teachings of Mrs. Nichols; and often, too, without knowing to whom she is chiefly indebted for the rights she possesses and the happiness she enjoys."

Of the closing days of her earth-life Dr Nichols says :

THE LIFTING OF THE VEIL.

Between the Here and the Hereafter, Heaven's repose and earthly strife,
Heaven's repose and earthly strife,
Hangs a mystic screen, dividing
Souls from souls and life from life.
Soit as dew falls on the waters,
Or the mist o'er hill and date,
Soundless as a bud's unfolding,
Is the lifting of the vell.

When we pine with resiless yearning Some long-vanished form to yiew, Beems the veil a luminous ether, Saintly faces smiling through.
We can almost catch their whispers, Sweet as sigh of summer gale— lmost see the beckening fingers, And the lifting of the veil.

Yet when all the soul is weary
Of life's turmoil, pain and whirl,
Till we strive to rend the outtain—
Lol we beat but walls of pearl.
We have missed the crystal doorway.
Or the keys celestial fail—
And we wait without, impatient
For the lifting of the yell.

When a face we love grows pallid,
Purer, clearer, day by day,
Till we see the spirit's lustre
Shining through its tent of clay;
Or when the jewel leaves the casket,
How we shudder, weep and wail
At the angels' noiseless beckening,
And the lifting of the yell.

To the Infinite Creator
The grand universe is one;
Far blue corridors are linking
Bea and sky and star and sun;
It is all the Father's mansion.
And the loved our hearts bewall,
Did but reach an inner chamber
And the litting of the vell.

Though we may not hear their footsteps
As they journey to and fro,
Through the hidden, shining chambers,
Noiseless as the dropping snow—
Though we may not see their vestments,
Bilvery pure as moonbeams pale,
We shall meet them, fair as morning,
At the litting of the veil.

With His visible works so mighty—
With such splendors spread abroad,
What must be the secret places
Of this palace of our God?
Not with anguish—not with weeping—
But with rapture should we hall
Every beckoning of the angels,
Every litting of the veil.

-Mrs. E. A. S. Page.

## Free Thought.

Letters from Birmingham, England, and Portland, Oregon, with a Reply from Dr. Peebles.

ply from Dr. Peebles.

DB. PEEBLES: Dear Sir—Some time ago I purchased your book, "What a Hundred Spirits Say of their Spirit-Home," and to say that I am pleased with it, is a poor expression of my feelings about it. I am interested, gratified and delighted with it: no book on spiritualistic subjects that I have purchased, or borrowed, and read, has conveyed to my mind so much loving intelligence, or been such an intellectual treat to me as your "Immortaitty." I have been a considerable time in reading it: through, as I am much engaged in business, and generally can only read by bits; and being partial to the historical part, I have long dwelt on that, and the beautiful selections of peetry with which the book is interspersed; but latterly I have reached and found page 229, where you say "You held a séance in Jerusalem, with your then companion, Dr. Dunn, to which the Evangelists and others of the New Testament times came, with sweet and holy messages."

Have those séances been published for the use of

New Testament times came, with sweet and holy messages."
Have those scances been published for the use of the public and the world, anywhere? If so, in what? and can you help me to obtain the account of them? If they have not been published, shall you publish them? Will you do it, and how soon? I am verging toward the change, and should like much to see them before I go hence. If from any circumstances you arrive at the conclusion that you will not make them public, will you send me a written account of them? And if you will make a reasonable charge for copying, postage, time and trouble, I will remit for it.

As I am probably unknown to you, I may say that I began to inquire into Spiritualism in 1863. My attention was called to it by Mr. B. Cross, who went shortly after to the United States, and is there now, I believe—I think in Rhode Island. I mention these points to show that mine is not a hasty conclusion; but I fully expect to live and pass on in the grand and beautiful belief of spirit communion.

Hoping to receive a reply, which I trust will favor my desire, believeme to be, dear sir, yours in the cause of truth.

UHARLES GRAY.

139 Pershore Road, Birmingham, England.

139 Pershore Road, Birmingham, England.

139 Pershore Road, Birmingham, England.

DB. PERBLES—... As a teacher of the natural solutions of years, I took but little interest in the Bible or religious matters. I was what might be termed an Agnostic. I thought if I lived in the future I should be provided for there, as in the present. When Spiritualism came into our family, about seventeen years ago, my sister being a medium in Redwood, Cal., I began to investigate and study it, soon becoming a believer. My sister, naturally religious and meditative, attracted to her pure and holy spirits. By these she was entranced, and frequently she had open visions. The spirit always prayed before giving a communication, and during the prayer I have often seen a room full of people melted to tears. Since that time I have seen much of Spiritualism, and much of it, too, that could hardly be classed as the "higher

time I have seen much of Spiritualism, and much of it, too, that could hardly be classed as the "higher aspects."

When I heard the noted lecturer, B. F. T.—, declare that "Jesus Christ never lived, that Christianity was the sham of shams, and that nine-tenths of the priests were hypocrites."... I was startled and repulsed, for my own father was a Baptist preacher, and a most sincere and saintly man, too. And now, Bro. Peebles, have we not had too many lectures of this class? They certainly drive people away from us who are sensitive and religiously inclined. And it further seems to me that much of our literature is too combative and destructive, as well as too materialistic. Human betuge have affectional hearts as well as intellectual brains. There are many exceptions, I admit, to this latter statement, and among the exceptions are your books, particularly the "Parker Memorial" Hall "Lectures." "Christ the Corner-Stone of Spiritualism." "Ingersollism or Christianity—Which?" and especially the one entitled "Our Homes and our Employments Horeafter; or, What a Hundred Spirits Say of the Spirite-World."

This book is to me almost above price, for while it is decidedly theological it is kind in sentiment, catholic in spirit, and very explanatory of the doings and employments of the dead. And in this last-named book you refer to a scance held in Jerusalem, which, I infer, increased your faith in the divinity of primitive Ohristianity.—Have you ever published this scance, or the gist of it in detail? If so, send me a copy and I will remit.

will remit.

I am in no sense a bigot, neither am I a member of any church; and yet there is something supremely beautiful in the plain, simple precepts and parables of Jesus. And if the forgiveness that he manifested and, the self-sacrifice that he practiced were woven into the webs of all our, lives, Spiritualism would be the better for it...

S. S. Hines.

THE REPLY. Though: several thousand miles apart, the above correspondents' minds seem to have run in similar channels. They are both Spiritualists, and are equal-ly interested in the relations existing between Uhristianity and Spiritualism, and in the spiritual scance that I held a few years since in Jerusalem. Though several times referring to this in my public lectures, it has never been fully or rightly reported, and one of the purported reports was decidedly incorrect. I let it pass at the time, for it is night to useless to correct misstatements or run down falsehoods. The envious jealous and evil-disposed will repeat and re-repeat

them out of malice or from the mere love of gozsip. In that seance held in Ferusalem, the birth-land of Jesus of Mazareth—saying, nothing here relating to the prophecy concerning Spiritualism, or the beautiful and heavenly teachings—I received a sweet and holy baptism that I shall never forget. It was a personal quickening, a descent of the divine spirit, a Providence! There are descending lights, there are rifts through the clouds, there are angel sent visitants to earth. And angels that are sent, and earth-bound spirits that rush in uninvited, are two different kinds of phenomena, or and and most great no exercise

It was the special request of the ancient intelligences controlling upon this occasion that I should not for several years publish an account of the seance in extenso. The time has not come, and yet it is coming Now learn a parable of the fig-tree : ... When the branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

khow that summer is nigh."

Amperator's communications, as published in Light, are in their essence and general teachings quite similar to those I there and then received. The inspirational wave, to say the least, must have been from the same pure and screne sphere. I have full notes of this remarkable three hours' scance, and in due time not only shall Bros. Gray and Hines, but the public, have

contain paragraphs and passages that I would gladly expunge; but I wrote the best I then knew. Some of these volumes have had a very extensive sale. The pamphlet, "Christ the Corner-Stone of Spiritualism," has had a sale of over 21,000 coples in Australia—where it was originally published—in England and this coun

"Immortality, or Our Homes and Employments Hereafter," so highly spoken of above by Bros. Gray and Bines, has passed through several large editions, and is still selling.

At odd moments I am gathering and carefully arranging the materials for a new, and I almost fear ponderous volume, tobe entitled, "Thirty Years' Work in Spiritualism : Its Past, Present and Future." As I have personally witnessed the phenomena of both Spiritism and Spiritualism in its higher phases in the Occident and the Orient, in nearly all lands, civilized and savage, I can write of the demonstrations and their tendencies, of workers and their teachings, with some degree of authority.

In closing I feel to repeat the words of Bro. Hines from Oregon: "If the forgiveness that Jesus maniested and the self-sacrifice that he practiced were woven into the webs of all our lives, Spiritualism would be the better for it." Close thinkers make the proper distinction between Jesus the physical mancalled our! Elder Brother," and who, to use apostolic language, was "made perfect through suffering"and Christ the " Way, the Truth and the Life." To this Christ-the living Christ of God-my soul clings. Hammonton, N. J. J. M. PREBLES.

### First Spiritualist Society.

Its Preamble and Organization—Frank Declarations and Purposes of the Incorporators.

The First Spiritualist Society of Saratoga Springs has been duly organized and incorporated under the laws of the State of New York relating to religious bodies. The Saratoga Journal, in printing the "Declaration" here subjoined, said of this Society: "The names connected with its legal status as an Association are of the highest respectability among us, and their conscientious expressions, to which they have subscribed, are entitled to respect as such. The following is the legal document, which gives them a place and permits them to worship together after the 'dictates of their own consciences':"

them to worship together after the 'dictates of their own consciences':"

When in the progress of time new revelations from the spirit-world produce such convictions upon the minds of persons as to induce them to withdraw from the popular existing creeds, and unite in new associations for religious purposes, a proper respect for the opinions of others requires a statement of the principles which impel them to such separate action.

For centuries past the established Orthodox Societies have taught that a true life alone cannot save the individual from eternal torment in the world to come; that belief in some mysterious dogma is a requisite to future happiness, or heaven; that one is not saved by his own conduct and character, but by the merits of another.

Such teachings for eighteen centuries have failed to make honest men of a large portion of the human race. It is now demonstrated by the experience of spirits who are daily communicating with mortals that Heaven and Hell are conditions of the individual.

That an upright and true life brings its just reward. That what is called death makes no change in the world as he leaves this.

That a selfish, unjust and impure life here is followed by misery and a troubled conscience in the world to come, and will, endure so long as the individual continues in the wrong and unnatural conditions.

That by reform and a change of conduct in the spirit-world, there is an opportunity for progress and improvement after the penalty of wrong-doing is paid to the uttermost farthing.

Becognizing the importance of these principles upon the future of the race, the undersigned, members of the First Society of Spiritualists of Saratoga Springs, hereby unite together in organizing a corporation according to the law of the State of New York, for religious purposes—to teach and practice truth, and to work for the elevation of mankind.

We do not propose to destroy anything that is valuable in existing institutions, but atrive to fulfill the law of progress, and the spirit of the age, whi

At a meeting of the persons of full age belonging to the society above mentioned, duly assembled Dec. 2th, 1883, in pursuance of notice as required by law. Peter Thompson and Walter B. Mills, two of the members of said society, were chosen to preside, and K. J. Huling was appointed Secretary.

The said meeting thereupon duly elected seven trustees of said society, as authorized by law, as follows: Peter Thompson, Mary S. Hurd and Mary A. Mills were duly elected to serve one year from Jan. 1st, 1894. Chester S. Bates and Edward Fitch Bullard were duly elected to serve two years from that date.

George W. King and Susan J. Horn were duly elected to serve three years from that date.

We, the undersigned, who presided at said meeting, hereby certify that proceedings were had before us as above stated.

Dated December 3th, 1883.

Dated December 9th, 1883.

PETER THOMPSON, W. B. MILLS, Presiding members. Mil. See.

STATE OF NEW YORK, SAHATOGA COUNTY, 88:
On this Sist day of December, 1883, before me personally appeared Peter Thompson and Walter B.
Mills, to me known to be the same persons described in and who signed the foregoing certificate, and thereupon they severally duly acknowledged the execution of said certificate. said certificate.
Recorded January 4th, 1884.
WM, HAY BOOKES.

### Theses of a Magnetic Physician. To the Editor of the Banner of Light:

The nervous system is the most delicate and important structure in the human body. It is the seat of our infirmities.

Strengthen and restore the nerves, and disease has

lost its most powerful and pernicious ally. Medical science in all its schools, in the past and the present time, acknowledges an absolute inability to comprehend fully the conditions and nature of our

nerve life. Medical science does not and will not embrace the valuable philosophy and practice of combined physical and physiological action, and falls, therefore, to comfort and heal rapidly, pleasantly and powerfully. Medical science destroys or injures the healthy action of our nerves by poisonous drugs or medicines

unfit for them. Medical science experiments with bigoted theories at the cruel expense of numberless sufferers, and does but unwillingly, if at all, correct the errors, though constantly convinced of their deleterious agency.

Vital magnetism embodies the leading medical principle: "similia similibus curantur," or, like cured by like.

Vital magnetism is the quintessence of healthy nervous force applied as a curative agent to a debilitated system. Vital magnetism is the rational method of treating

diseases, and recognizes nature itself as the beneficent agent in the cure. Vital magnetism considers medicine, simple and pure in its composition, a useful auxiliary whenever eccasary; avoldable when prejudicial as an ingredi-

ent or effect. Vital magnetism opposes energetically the empirical or experimental method of treatment, as an enemy to public welfare and humane principles.

Vital magnetism has given to the sufferers undoubted proofs of its healing power and excellence as a harmless but effective palliative remedy, where an abused nature is beyond the possibilities of a radi-

cal or complete cure.

Vital magnetism has further given proofs of its claim as a curative agent by the fact that its practitioners are employed by the old-school physicians. allopaths, and especially by the more liberal and pro gressive branches of the modern medical school, the meopaths and eclectics. Talkin but he engel

"Vital magnetism has received the same sneering, prejudiced opposition from the Orthodox medical schools as, not long ago, electricity and galvanism encountered; and will ere long claim the same uni-

ful doctrine." because it proves its power to relieve or ours, both near and far, the most desperate cases.

Vital magnetism is not entirely the remedy of 'ignorant and unscholastic practitioners. It encourages a careful study of the human body in health and disease, and its skilling application derives benefit from an intuitive judgment, a thinking brain and a compassionate heart. teling intuitive entitle

the privilege of their parceal.

With magnetism is priceipally a hateral gift upheld
Relative to my books, and pamphlets, they must
speak for themselves. Reviewing them, especially my
earlier productions T am brank to contess that they lar, pure and moral life, and the public should, there-Vital magnetism is principally a natural gift upheld

fore, learn to look into their physicians' lives with at least as much scrutinizing interest as it now extends to their religious teachers.

Vital magnetism has no college diploma but that given by a grateful number of relieved sufferers and constantly increasing public confidence. As long as t can prove the truth of its claims by the usefulness of its actions it has a right to public respect and love, and the legislatures of the State of Massachusetts and of several other States have, on the basis of this wise and humane principle, rejected senile and egotistic attempts to shield the "dear public" by a diploma of guaranteed college make in order, as it was thought, to annihilate "fancy doctrines."

A truth needs no charter from human corporations, whether pledged or not to oppose all progress outside their own sectarian views; it charters itself and maintains forever its sublime height, proving by a growing influence in all branches of ; life that resistance is impotent.

This is the aim of the magnetic physician, and the struggling present will open into a calm and far-sighted future.

As his motives and their results are good, and extend without difference to all who suffer, the magnetic cure needs no epithets of "Ohristian" or "Faith" to recommend itself to the world. A bad tree cannot bear good fruit.

Supernatural laws are as little involved in the magnetic treatment as in any other method of cure, for the simple reason that such laws do not exist. Everything in the Universe is governed by natural laws, and it is but our ignorance of their existence, or modus operandi, that has created this mode of expression. facilitating the silly argument of a sneer or bigoted horror.

These natural laws aid the magnetic physician in his labors to serve and benefit humanity, guided as they and himself are by the sublime power that has given life and eternal continuance of life to all things DR. H. G. PETERSEN. that exist. 83 Somerset street, Boston, June 28th, 1884.

To the Editor of the Banner of Light: Will you do me the favor to print in the Banner of Light the accompanying poem, which I have never seen in type, and respecting whose authorship I have made some fruitless in-

quiries? I heard it sung more than a half century ago by my aged grandmother, to a tender and quavering Scotch air, which I have never heard associated with any other words. Perhaps some of your readers can give me information through your columns as to the source of either the words or the music. J. D. H.

### MARY'S DREAM.

The moon had climbed the highest hill That rises o'er the source of Dee, And from its eastern summit shed Her silver light on tower and tree, When Mary laid her down to sleep, Her thoughts on Sandy far at sea. When soft and low a voice she heard Say, " Mary, weep no more for me."

She from her pillow gently raised Her head to see who there might be: She saw young Sandy shiv'ring stand, With visage pale and hollow e'e. "Oh, Mary dear! cold is my clay— It lies beneath the deep blue sea. Far, far from thee I sleep in death, So, Mary, weep no more for met

"Three stormy days and stormy nights We tossed upon the raging main, And long we strove our bark to save, But all our striving was in vain. E'en then, when horrors chilled my blood, My heart was filled with love for thee: The storm is past and I at rest, So, Mary, weep no more for me.

"Oh, Mary dear! thyself prepare; We soon shall meet open that shore Where love is free from doubt and care, And you and I shall part no more." Loud crew the cock, the shadow fied; No more of Sandy chald she see; But soft and low a voice she heard Say, " Mary, weep no more for me."

## Banner Correspondence.

Illinois.

CHICAGO .- "A. H. H." writes us July 16th : "A May 12th publishes a letter from Charles Garnier, the celebrated architect of the Grand Opéra, in which he says :

publishes a letter from Charles Garnler, the celebrated architect of the Grand Opéra, in which he says:

'I have read your article upon Mr. Cumberland. The explanation you give is correct, as I am going to prove. Being myself very nervous, I am, it seems, an excellent "subject," and, at the same time, my nervousness enables me to vividly feel (or perceive) the sensations of others. That is the reason why I said to myself, I ought to be able, like Mr. Cumberland, to penetrate the thoughts of other people to a certain extent. I made a trial of my little "magio" power, and one evening succeeded three times in discovering the object of which people had thought. I repeated these experiments in three different houses upon different people, and did not find it more difficult in one place than in another. With a fourth subject, a young person, I hesitated, because the thought was not, as I had desired, directed upon a thing, but upon another person. Two times I stood still before that person and passed my hand over the same, but being afraid of making a mistake, I did not stop there, and at last gave up my search, because the fruitless exertion greatly exhausted me. But that very fallure I must consider a proof of the correctness of my proceedings.

'The first experiment I made with open eyes, the following I was blindfolded, and it is a fact that in these I fell in a stronger measure clairvoyant than at the first. Well, it was nothing but the imperceptible yet instinctive motion of the hand I held in mine which directed me in my search. No doubt a powerful mental exertion is required to follow the impulse of these slightnervous twitchings. But no doubt they can be felt as I succeeded in doing without any apprenticeship whatever. Believe me, I have no mind to become a medium, but I was giad to be able to fathom these psychologic facts; discovered by Mr. Cumberland, I they are certainly interesting enough and worth being studied by specialists. That is why I have addressed you, communicating real facts.

So far Mr. Garn

California.

OAKLAND .- Geo. F. Perkins writes: "Will wonders never cease? There comes to light in this faraway country on the borders of the Pacific slope a ders never cease? There comes to light in this faraway country on the borders of the Pacific slope a somewhat new phase of mediumship, in the person of R. S. Moore. Through his 'clairvoyant power he has produced some new and strange things of rare beauty, consisting first of an elaborate gallery of paintings of birds and flowers, and what is peculiar about them is that nothing they resemble can be found living on the earth. Whatever doubts we may have as regards spirit influence being connected with them, it is certain either the medium has a very vivid imagination to conceive such beautiful forms, or he is shown—as he claims to be—through his clairvoyant vision these things, as well as spirits of mortals: What is also very peculiar about these productions, is their ethercal and spiritual appearance. He claims to be controlled by a band of sucient artists, whom he sets, and converges with. He is not, however, so egotistical as to think he is the only one favored by the controlling power of eminent artists and poets, for to-day there is too much evidence to the contrary. In addition to these beautiful view of Summer-Land. The same has been portrayed upon a large canvas. In a dark valley, under the brow of gigantic and rugged cliffs, is seen the lowest sphere of spirit life. Couched in various and unhappy positions are spirits to the "searth to beautiful view above; some are moving and progressing through heavy grades to the celectial city beyond. Upon the right of the partner a mellow light prevails. A spirit, charted in appearance, advances to receive purified spirits for the partner and such as printed for a receive purified spirits for the partner and such points are spirits for the partner and point them to beautiful years above; some are moving and progressing through heavy grades to the celectial city beyond. Upon the right of the partner a mellow light prevails. A spirit, charted in appearance, advances to receive purified spirits for the partner and such as sent as still greater distance.

fairer scenes and cities. The view is not wholly dif-ferent from some of earth, for our world is fashioned after the spiritual; but there are many trees repre-sented unknown to us.
Several of our best local mediums have been per-mitted to view these paintings, and they all give evi-dence of its being a spiritual work."

Connectiont.

HARTFORD .- "E." writes under date of July 18th : "The First Association of Spiritualists of Hartford, Ct., legally organized under the law of the State, has closed its hall until September 7th, '84. This Association has been in existence about five years, during which time there has been a gradual increase of interest, and the Society was never in a more prosperous condition than at present. Never in Hartford has there been so much interest in the return of spirits and spirit-communications as now. Mrs. L. A. Pasco has been the head of this Association, and continues to be. Mr. and Mrs. Pasco are now at Lake Pleasant, enjoying the balmy air as it sweeps through the plines at early morn. It is truly wonderful what Mrs. P. has done in the last few years, in restoring eyes to the blind, giving life to paralyzed limbs, removing tumors, etc. Mr. P. has had a fall that nearly paralyzed him, but we hope by the aid of his wife and her spirit-guides while at the Lake Camp, he will be restored to perfect health; and that when they return they may still be able to assist in carrying on the work which is progressing so rapidly in this city. Mrs. Pasco is Vice President, and Mr. Pasco Treasurer of the Association." Ct., legally organized under the law of the State, has

### Massachusetts.

WORTHINGTON .- Florence Sampson writes: "Mrs Abby N. Burnham spoke in the Universalist Church in West Cummington June 8th. She has spoken in this vest cummington June 8th. She has spoken in this place several times before, and is very much liked. On the evening of June 17th, Edgar W. Emerson spoke in the hall in East Cummington in his usual satisfactory manner, and gave many excellent tests. Sunday, June 22d, Jennie B. Hagan occupied the platform morning, afternoon and evening, and gave an address and a number of poems, all replete with eloquence and instruction.

tion.

It is to be regretted that a greater number do not avail themselves of the opportunity of listening to able speakers. It is also astonishing how many people there are who, in this age of progressive thought, are totally ignorant of what the word Spiritualism means, and of the scientific truths embodied in its teachings, and who seem to be positively atraid of learning."

The First Maine State Spiritualist Camp-Meeting

Association
Will hold its Seventh Annual Meeting at Buswell's Grove Etns, commencing Aug. 20th and closing Sept. 7th, 1884. Buswell's Grove is situated on the line of the M. C. R. R.,

Buswell's Grove is situated on the line of the M. C. R. R., one-half mile from Etna Statton, and is easy of access from all parts of the State by cars or team.

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

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

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

The following able and eloquent speakers have been engaged:

osophy expounded from a bread and liberal platform. The following able and eloquent speakers have been engaged:
For the entire meeting—Hon. Warren Chase of California, Abby N. Burnham of Boston. For Bept. 24 and &d—Prof., J. B. Buchans of Boston. For the last four days—Capt. H. H. Brown of New York. For the entire meeting—Mrs. F. D. Bradbury of Fairfield. Mo., Mrs. Abbie Morse of Scarsmont, Me., Mrs. Mary E., Thompson of Rockland, Mc.
Communicate with Daniel Buswell, Etna, in regard to Tents and Cottages; also Board and Lodging.
A new boarding-house has been erected, while cottage lots are being taken up rapidly. Those who wish to erect cottages can do so, and only have one dollar per year to pay for use of ground.
An admittance fee of ten cents will be charged for the ten days to help defray the expenses.
Officers of the Association are as follows: President, Dr. Cyrus Chase, Monroe; Vice-President, Dr. S. I. Emery, Glenburn: Trassurer, Daniel Buswell, Etna; Secretary, Charles M. Brown, Glenburn: Trustees, B. D. Newcomb, South Newburg; Dr. H. E., Field, Doxter; A. J. Farmer, Garland; Directors, R. D. Newcomb and F. M. Garland, North Newburg; A. J. Farmer and Mrs. Georgie A. Field, Dexter; Mrs. Bella H. Smith, Corinna; Mrs. Olive Emery, Glenburn.
All medums and the public are cordially invited. Come

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

Camp-Meeting.

The Michigan Association of Spiritualists will hold its annual Camp-Meeting this year on the Fair Grounds at Lansing, Aug. 7th to 18th. These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp-meeting purposes. The buildings on the grounds will be thrown open for the accommodation of those who may desire.

Speakers engaged: A. B. French, Glies B. Stebbins, H. P. Fairfield, Mirs. L. A. Pearsail, J. H. Paimer, Mrs. Sarah Graves, Chas. A. Andrus. Others expected.

A. B. French will speak on Saturday and Sunday, the 9th and 10th.

A. B. French will speak on Saturday and Sunday, the 9th and 10th.
Oile Childs Denslew, the inspirational singer and public test medium, will be present and take part is all the meetings. The Lapeer Choir will assist in furnishing music. Public tests will be given from the restrum every day, including the fire test. Nearly all phases of mediumship will be represented on the grounds.

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

Hotel rates: Lansing House and Hudson House \$1,50 per day; Chapman House, \$1,00 per day. Arrangements have been made with Messrs. Porter & Goodrich, buss and hack line, for round-trip tickets from depots to the grounds or hotels at 80 cents; fare from hotels to camp-grounds, 10 cents. Dining rooms on the grounds; also lodgings for a limited number, threader. The Michigan Central and D. L. and M.

ing rooms on the grounds; also longtings for a limited number.

Ballroads: The Michigan Central and D., L. and N.

R. Rs. will sell round-trip tickets on Aug. 7th. 9th. 13th and 16th. good to return until 19th. The D., G. H. and M. R.

R. will give return tickets over their road at 1 cent per mile on certificate of Secretary of Association. L. B. and M. B.

R. E. round-trip tickets 1½ fare from 6th to 19th. Lausing Branch; at stations on main line same rates by application to Secretary. O, and G. T. Ry. is expected to give 1½ fare for round trip, but as yet has not reported rates.

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

Dr. J. A. Marvin, Secretary.

Address Lansing, Mich. (care Chapman House).

The Nemoka Camp-Meeting.

The Nemoka Camp-Meeting Society of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 13th and closing Sept 2ist. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordial invitation to all the friends of progression to join us in making this meeting one of general interest and free discussion, and hope for the best results.

The arrangements for railway rates will be found in circulars which will be issued at an early date.

By order of the Executive Board.

MRS. M. J. MEAD, Secretary. Nemoka Camp-Meeting

The Somerset Spiritual Temple Association Wil commence its Annual Camp-Meeting at Hayden Lake, Madison Center, Somerset County, Me., Sept. 11th, continuing four days. Good speakers will be engaged. All friends are invited to come to the feast. Railroad reductions will be made to Skowhegan. Further notice will be given. Per Order Com.

Mount Pleasant Park Camp-Meeting The Iowa Conference of Spiritualists will hold its three weeks' Camp-Meeting at Mount Pleasant Park, Clinton, Ia., commencing Aug. 3d, 1884, and closing Aug. 25th. For further particulars and information, address the Secretary. Clinton, Ia.

D. SEINNER.

Passed to Spirit-Life: From Vernon, Vt., June 5th, Chauncey Thayer, aged 66

years 10 months and 20 days. years to months and 20 days.

He needs no cology; his honest, upright life speaks eloquently for him to those who knew him. After his spirit had left the body his face beamed with pleasantness and peace, He will bedeeply missed by his surviving companion, with whom he had lived but twelve years. His remains were interred in Vernon beside those of his first wife and child. Thus another loved one is added to those who beyond the darkness watch and wait for the coming of their friends.

From Brattleboro', Vt., June 2d, J.J. Humphrey Titus, aged 22 years and 9 months. aged 22 years and a months.

The only son of loving parents, he has passed, in life's bright morning, with all the promise of a noble nature, into the broad, bright merning land, "where hope's best fulfilment lies." The funeral services, which took place in Orange, Mass., were attended by Mrg. N. T. Brigham,

From Shell Rock, Iowa, June 29th, Dr. Jehn Scobey.

He had passed his 84th birth-day, and after months of suffering, passed away as peacefully as though falling asleep.

He had been a firm believer in Spiritualism for more than twenty years, and to him the Banner of Light was more than meat and drink. When too feeble to read it himself, his devoted wife or daughter read it for him. "See if there is anything from Father Hazard or Wetherbee," he would say, although he enjoyed every word in the paper. Oh! what a comfort and joy this knowledge of a future life gives us. We have the promise of hearing from my dear father through the Banner, if possible for him to do so.

P. S: W. From Shell Rock, Iowa, June 29th, Dr. Jehn Scobey.

Our dear father, Stephen E. Downer, has gone to join those near and dear in their spirit-home. We had been in those near and dear in their spirit-home. We had been in our new home only six weeks when he was called to leave us. He was not after in that to embrace the truths of Spiritualism, and passed away firm in that belief. He was not afterial, but anxious to go. He talked most of the time of his spirit-home, and of going there. He has entertained in his home in Beloit, Wis., hearly all the prominent spiritual mediums, and was always ready with pures, hand and works of encouragement to assist each one on in the good work. He passed away as peacefully as a child going to sleep. His dear face was beautiful even in death. He was born in Watertown, N.T., Bept. 25th, 1800, and passed away June 20th, 1864.

# PREE!----PREMIUMS!----PREE

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DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the vary ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Blee. Blee of sheet, 22x28 inches; engraved surface, 18x21 inches,

### "LIFE'S MORNING AND EVENING."

A river, symbolising the life of an, winds throughs landscape of hill and plain, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open see—an emblem of eternity—reminding 'Life's Morning' to live good and pure lives, so "That when their barks shall soat at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22:223 inches; engraved surface, 15:20 inches.

### "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a detrimined and resistless impulse that thrilied through her whols being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Sizeof sheet, 22x23 inches; engraved surface, 18x20 inches.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," "" from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Steln, copled in black and two tints. Designed and painted by Josoph John. Size of sheet, 2138 inches.

### "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," or "The Currew"). Copied from the well-known and justly celebrated painting designed by Josoph John. Stein, copied in black and two lints. Size of sheet, 22x23 inches.

### "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadis township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

### "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreaa momer and her can are away from the city for forcest ion in a German woodland; and golden pages are added to "Hile's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Pesps" around a tree through the foliage, her face radiant with a loving, gleeful, rogulah expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

For each additional Engraving 50 cents extra

Any person sending \$1,50 fo six months' subscription to the BANNER OF LIGHT will be entitled to one of the following Pamphlets:

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perusal.
Notices of Spiritualist Meetings, in order to insure prompt
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# Banner of Pight.

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

### Immortality a Rational Belief.

The pastor of the East Boston Methodist Church, on Saratoga street, Rev. Mr. Hills, recently preached to his congregation on the evidences of immortality, and he said certain things regarding the rationality of a belief in immortality which do credit to his head if not to his heart. His reasoning was, that if mind is the result of the operation of matter as a chemico-molecular action of the brain, then mind must be enfeebled when this operation is weak; whereas the contrary is often true, mind being stronger and clearer as matter loses its energy of action; thus implying that mind is a self-existing agent. Sudden news, good or bad, frequently shocks the mind to such a degree that death ensues. A blow on the brain will produce no more than the same result. Here, then, it is seen that two causes, the one mental and the other physical, have the same effect. If man is only a material substance, then the increasing powers of mind which are sometimes witnessed as death approaches are unaccountable. The dying have repeatedly declared the consciousness of an independent personality and the possession of absolute knowledge to be more vivid and strong than at any time during their lives.

The speaker would not credit his hearers with believing that thought is the combustion of the phosphorus of the brain, or that the brain secretes thought just as the liver secretes bile. No matter what scientist or materialist may affirm such a theory, he did not and could not believe it. As the worm, the cub and the infant passes each through different grades of experience without having life destroyed by the changes, why, he reasons, should the human life be destroyed in passing through the change of death? There are no data, he added, on which to base the assertion that death has no beyond. The soul is an entity, and cannot drop out of existence; it is repugnant to all our feelings to think that the soul, with its great powers and capabilities, was made to grow and expand for a brief time, and then to utterly perish. Human life is like an unfinished story. to be continued. Man is an enigma unless he outlives mortality. Omnipotence will not kill him at the start.

This great train, said the preacher, does not leap the track after only a seventy-mile run and go down into an annihilation chasm. That would mean infinite bankruptcy. The world is not large enough for man, and so a whole generation, every third of a century, moves off into the universe outside of our planet.

Conscience thunders against the belief in the unconsciousness of the dead. The preacher expressed an intense desire to look upon some of life's experiences from the spirit-land standpoint; but he asks how it can be possible if the personal "I" is wholly shut up in a grave. He confessed that he was tantalized if eternity does not explain some things which he thinks he has a right to know. There are two kinds of lives here on earth, totally opposed to one another; shall they both alike meet with total extinction? If so, it would surely imply a careless First Cause.

We have an inborn instinct that we are to continue forever. All races cherish a belief in a future state. History records it all over its page. The aggregate sentiment of the race has acknowledged it. Philosophy, poetry and art have embodied the idea. But --- and now he crawls back into his narrow little creed to speak. "What does God say about it?" He answers for the Old Testament that it assumes immortality to be a truth; for Christ, that it was a belief of his time; but we submit it is wholly out of his power to demonstrate either. Once safely inside the theological pale, he indniges in fanciful speculations, much after the wont of clergymen everywhere, but which we think have no practical meaning to the reason of either pastor or flock, but are indulged in as an exercise of faith alone. Summoning up patience to endeavor to grasp the explanation of his supposed meaning, the reader of his discourse will find that he is really making an attempt to fit great truths (whose existence his

row interstices of human creeds: All moral things, he says, included between repentance and unending bliss, are most fittingly expressed by the word "life," and this must be sternal; but the opposite beginning with impenitency, passing through all grades distinction from God and all the effects of

reason will not allow him to deny) into the nar-

heaven is not common to all. That is his asthought and spiritual aspiration, and preaches; and that means simply saying what little he | and ourself. The lady seemed to know him very has been specially trained to say for a certain money and social consideration, and being careful not to overstep, to any marked and permanent degree, the prescribed limit. No one who other spirit took possession of the lady-medium, has any license at all to utter his thought on the subject would undertake to say that the progressed and purely spiritual are to lead the same lives in the future as the unprogressed and impurely spiritual. But how can he or any man assert that "it is the province of those who are spiritually advanced to ignore, forget, be wholly indifferent to those who are less advanced by reason of ignorance, sinful lives and unfortunate conditions? If they were, then they must certainly be endued with something very different from the divine spirit. which is notoriously tender and loving toward us all, in spite of our worst infirmities.

### Onset Bay Grove Notes.

We intended in our last issue to publish a report of all the séances we attended during our brief sojourn at this grove, but the crowded state of our columns prevented.

By invitation of Mr. Albro, the judicious manager of the materialization séances of the Berry sisters -- accounts of whose wonderful circles have frequently appeared in the Banner from responsible witnesses—we attended a public circle at their residence on Saturday evening, the 19th inst., in company with a couple of friends. On this occasion Miss Gertrude Berry officiated. The room was crowded with spectators, but unlike the previous séances we had attended elsewhere, was well ventilatedthanks to Bro. Albro's foresight. We were seated near the cabinet, on the left-hand side near the opening, where we could plainly view each spirit-form as it appeared. About twentyfive forms in all came out in the course of the evening, male and female, and nearly all of them were recognized by their respective friends and relatives.

A mother, holding her infant child in her arms, appeared, and looked wistfully around, but recognizing no acquaintances, suddenly retired. Mr. Albro quickly remarked: "Will the spirit reappear and show the babe again?" The curtain almost instantly opened, when we approached closely to the form and felt of the tiny arms of the infant. While doing so, the little one moved its eyes sufficiently for us to decide that it was a living reality-the while the mother scrutinizing us sharply. In the course of the evening the spirit sister of a Mr. Stone came out, bringing with her a child we should suppose to be about ten years of age. It brought a small flower in its hand, which was presented to Mr. S. He afterwards said they were his sister and her adopted child. Another gentleman was then called before the curtain, when two female forms appeared, whom he instantly recognized as his mother and daughter. He took each by the arm, led them around the circle, and introduced them to the com-

Next to appear was an Indian maiden, who gave her name as "Lotela" (one of the messenger spirits of Miss Shelhamer.) She took us by the hand the moment she emerged from the cabinet, cordially greeted us, and desired to be presented to our friend, Mr. McArthur, who was seated in another part of the room. She was delighted, she said, on being able to see us. Her manner, gestures and vivacity, so characteristic of her while in control of her own medium, were evidence to us that our dear little spirit-friend was actually before us in materialized form. She seated herself at our feet, Indian fashion, and seemed loth to be obliged to retire. We asked her when she last saw her medium (Miss S.), and her reply was: "I left her in Cincinnati this forencon.' in an instant after she had passed behind the curtain, a female spirit appeared somewhat larger, and came direct to us. We vainly endeavored to recognize her. We then, by her request, led her into the centre of the room for the company to examine her features, but not one present knew her. On returning to our seat, we asked her several questions, but for a time could get no reply: when, finally, after looking at us earnestly a few moments, she whispered in our ear. "Fannie Conant, and nobody knows me." We had supposed that it was an Indian spirit she was so dark complexioned, although we had a faint impression that the contour of the face was that of Mrs. C. She then glided into the cabinet, seemingly very much disappointed. This singular manifestation somewhat mystified us, it was so different in appearance to that of the spirit at the Bliss circle the previous evening, when we recognized the face of Mrs. Conant at once, who came, as she had always done, with a devout and very spirituelle cast of countenance. Next day, through Mr. Tallman, a spirit who said he was present in the cabinet at the time, explained the mystery by saying that the reason why Mrs. Conant appeared so dark complexioned was because she took on the Indian nerve-aura of Lotela, who had previously con-

PRIVATE CIRCLE AT HOTEL ONSET.—At the solicitation of a few personal friends, Mr. W. C. Tallman of this city consented to sit for spiritual manifestations in the parlor of the above named hotel, on Sunday evening, July 20th. No sooner had the light been lowered than Mr. T. and Mrs. Williams of New York, who was present, were simultaneously entranced. "Bright Eyes," a joyous little spirit, who is one of the regular controls of Mrs. W., kept the company in unusual good humor; while Jim Fisk held control of Mr. Tallman for some time, and gave several evidences of his identity. Said he had promised to aid our partner some time ago financially, as he was sure he could do, and wished to know of us if he had n't kept his word. We replied that we could not answer for Mr. Rich-that we didn't know. "Then ask him," was his laconic remark, "and tell him I am often at his elbow when he is not aware of the fact, helping him all I can." Before leaving he asked for a cigar, which was handed to him by a Rhode Island gentleman. After close examination, he threw it upon the floor, saying that he "never smoked five-centers!" Mr. T. was subsequently controlled by "Tim," a very witty Irishman, who gave us many tests -facts that Mr. Tallman could not possibly have known anything of. He also gave us oncouragement to persevere in the good work, as we were protected, he said, by a host of power-ful spirits. "Tim" then assured Mrs. Williams that the time-was not far distant when all would go upon the public platform and give the

'death," and this must be eternal. The im- the plans of the spirit-chemists who were atmortal life is common to all, irrespective of tached to her band—and he knew what he was character; but the spiritual life which makes | talking about. After this spirit had retired, Mr. Holland, familiarly known at Mrs. W.'s materisertion. Now he leaves the high level of alizing seances in New York as "Papa Holland," cordially shook hands with Kate Irving well. He said, in a strong masculine voice, that he was glad to meet us; that our work was a very important one, etc.. After which, anand gave us many words of wisdom. Among other things he said that the circle then and there convened was of greater significance than we could possibly have the slightest idea of : that by and through our combined magnetic forces (the whole party being mediumistic) they (the spirits) were laying wires in order to accomplish mighty purposes in this nation in the immediate future. After the close of this extemporaneous and highly entertaining scance. Mrs. Williams and Kate Irving (the authoress) were serenaded by a quartette.

We are under obligation to Bro. Whitlock, the efficient Facts man, for a large photographic likeness of Dr. H. B. Storer; also one of Bro. W.'s portly form. They are both capital likenesses and we prize them highly.

It is indeed gratifying to see the activity manifested at Onset, as new cottages are springing up in all directions. The streets are much improved by layers of clay, and the asphalt sidewalks are a manifest improvement. A number of the principal avenues have received these walks during the past four weeks, and at the present rate of progress every avenue in the grove will soon have them the entire length. The abutters pay a proportional part of the expense of laying them, and the Association the remainder. The cottagers are taking hold of this project with a will, owing to the untiring efforts of a number of gentlemen who are zealously working for the prosperity of the

During our brief visit to Onset we had the pleasure of meeting our old friend and excellent medium, Mrs. Dr. Cutter, by whose energy and great foresight Wicket's Island - a very healthy location - was permanently secured, having recently purchased it of the owner, notwithstanding that she previously secured a long lease of it. Mrs. C. gives all the credit of the transaction to her dear spirit-friend, Dr. Warren. He thinks, however, she had better divide the honors. The "Wicket's Island Home" has been leased for three years to W. I. Wilcox, who is ready to cater to the wants of the public. Mrs. Mary A. Green of Newburyport, who is

Our thanks are due the Onset Bay Dot for its complimentary notice. There is no question but that the Dot is a capital factor in giving accurate accounts of passing events and recording personal presences at this delightful summer resort.

located at Hotel Brockton, is an excellent me-

James Collins of Middleboro' has paid six hundred dollars for a small lot on Onset avenue, next to the Brockton House.

It is said that there were nearly five thousand people at Onset last Sunday.

### Lula Hurst in Boston.

On Tuesday evening, July 22d, Miss Lula Hurst, the Georgia Psychic, gave an exhibition at the Globe Theatre in this city before a large and intelligent audience. Her manager, in introducing her, said that she was subjected to an unknown yet intelligent force which scientists had examined and tested and had attempted to explain on every conceivable hypothesis, but had failed to give any rational ex. planation of it. The entertainment was divided into three parts, and for each twelve stout, sturdy men were selected to test the powers of the young girl. The strongest men were as children in her hands, and after struggling for an hour and a half with them, Miss Hurst was as fresh as when she commenced, each of her opponents admitting that he had had all he wanted in that line-in fact, some of them were thoroughly exhausted.

By simply touching the seat of a chair with her open palm, she would cause it to rise or lower, as she pleased, notwithstanding the frantic efforts of the parties holding it. And in one case four gentlemen tried in vain to push it to the floor, and even when assisted by a fifth, a man weighing over two hundred and fifty pounds, who deliberately seated himself on it, the chair was not lowered an inch.

That Miss Hurst is a physical medium is an unquestioned fact, and the attempt to call the power "muscular development," "electricity," or "fraud," will not satisfy the people. As one gentleman, a non-Spiritualist, remarked: "This may be muscular development, but if so it operates in a directly opposite manner to all known laws. I can understand how it could force a chair downward when she placed her open palm on the seat, but how could it draw that chair upward, particularly against the combined strength of five stout men?"

The theory of muscular development did not eem to have taken a strong hold on the audience, as, when Miss Hurst placed her palm on the hand of a gentleman who was holding the chair, the power was just as strong as before. He was whirled around the stage, and at the conclusion of the experiment declared that he did not feel the slightest muscular contraction or pressure from the palm of Miss Hurst. This experiment was tried with several, and all save one corroborated the testimony of the first gentleman.

Apropos to the above we may mention that the well-known spiritual medium, James R. Cocke, who has resided in Boston for several months, was a few weeks since at the house of a friend of ours in this city, when it was proposed that he seat himself at the plane, that it might be seen what demonstrations of physical power his spirit-friends could produce. The proposition was acceded to. The only persons in the house besides Mr. C.—which, by the way, was in one of the upper wards, and at quite a distance from all other buildings-were the gentleman and his wife, whose home it is.

The plane, known as a Square Grand, is very heavy, weighing at least eight hundred pounds. A few small musical instruments were placed on it. Mr. Cocke took a seat at the key-board, the lights were extinguished, and in a short time he was controlled by one of his guides. who spoke with a foreign accent. He then played with much skill, and at the same time one end of the plano repeatedly rose from and returned to the floor, apparently a foot or more and as gracefully and easily as an proliestra conductor's baton rises and falls before an audi-

separation from him, are expressed by the word | ble. He said he had been posted in regard to | tion, our friend seated himself on the plano, when it was moved as before. Then followed a tumult of sounds, a spring tea-bell being rung as an ordinary handled one might bethough far more difficult of doing-a tambourine sounded, etc. In fact, there were so many powerful demonstrations that the lady became nervously frightened and left the room. All this took place while the medium was playing the plane, and the performance terminated by the control playing "The Skeleton Dance," accompanied by the tramping sound of innum erable feet.

Mr. Cooke does not make a practice of holding dark séances, and is only prevailed upon to do so by the urgent solicitation of friends. We are informed that on some of these occasions as many as a dozen instruments have been played upon simultaneously, while at the same time Mr. C. was playing upon the plano.

So it will be seen that somebody else besides the Hurst performs "wonders" in Boston. The only difference is in the fact that one is an acknowledged spirit medium, while the other, though really being such, is not admitted to be by her adroit managers. Spirit-force is unquestionably the "unexplainable power" manifested by the girl-medium, and that force is controlled by a band of Indian spirits who do the work by and through her mediumship. At the exhibition of Miss Hurst, reported above, Mr. John Boyle O'Reilly, editor of the Pilot, said he felt a muscular pressure upon his left arm. were seen by us twenty-eight years ago in this city and vicinity; and that they are not confined to any one individual or place, will be seen by reference to page two of this issue, where an account is given of phenomena of a similar nature occurring in New Zealand. Additional to the statements therein made, in the New Zealand Mail of June 6th, Mr. Nation, alluding to the experience of a clergyman with his, Mr. N.'s, daughter, eleven years of age, says:

"When seated upon the floor he looked the girl steadily in the face and said: 'I defy the chair to move.' But the chair, according to his own words, wriggled and jerked with great force.' Many others have tried the same experiment, and have even been thrown upon their backs."

This is almost identical in phraseology with the descriptions of the Hurst experiments.

### Henry C. Gordon's Present Condition.

We are in receipt of a letter from Hon. Thos. R. Hazard, inclosing one from Henry Gordon, the Philadelphia medium. Bro. Hazard sympathizes deeply with the medium in his present troubles, and being desirous of assisting him, has authorized us to make the following statement and offer: When Gordon and Kerr were arrested, they were placed under bonds of \$400 each, which were promptly furnished by Mr. Hazard, he having deposited the \$800 in cash with the court. Now, in view of Gordon's present condition, Mr. Hazard offers to donate this sum (\$800) to Gordon, providing the friends will come forward and secure the necessary bail, thereby releasing the money from the hands of the court. It seems to be the opinion of intelligent Spiritualists that this prosecution of Gordon is a premeditated attempt on the part of the "Church" to drive every spiritual medium from the "City of Brotherly Love"; and it is said that the counsel for the prosecution made that statement in open court. If it be so, then the time has arrived for the Spiritualists everywhere to join issue on this question, and it cannot be done in a better way than for them to furnish the necessary security for Gordon, and at the same time allow the medium to reap the benefit of Bro. Hazard's generous

### Queen City Park.

By reference to our advertising columns it scenery and invigorating atmosphere, and its attractions in the way of boating, fishing and rural sports and recreations are unsurpassed. Add to these good hotels, the services of some of the best mediums, and excellent accommodations generally, and it will be seen that it is a most desirable summer resort for all who would recuperate themselves both spiritually and physically.

Charles E. Watkins is quite successful at the Lookout Mountain Camp-Meeting in convincing skeptics that there is something in Spiritualism worthy of their attention. A challenge having been issued to Mr. Watkins, he accepted it, and on Sunday, July 20th, appeared on the public platform, submitted to test conditions before a committee chosen by the audience, and obtained writing under those conditions. The editor of Light for Thinkers was informed by a member of the committee that positive evidences of his gifts being independent of his manipulation were obtained, and that no reasonable doubt could exist of his claims for the phenomena. All of the committee-men are prominent citizens of Chattanooga, and were decided skeptics in regard to the phenomena before witnessing this convincing demonstration of its reality.

Edward Pickford of St. Louis, Mo., has favored us with a fine photograph (6 by 8 inches) of independent writing upon two slates, which, without placing a pencil between them, he bound together at his place of business, then wrapped them in heavy paper and took them to the residence of Mrs. Mott, the well-known medium. They seated themselves at a table, and the slates thus prepared were held beneath it the gentleman holding one end of them, and Mrs. Mott the other. In a few seconds writing was plainly heard. When the sound ceased Mr. Pickford unbound the slates, opened them, and found upon their inner surfaces three messages, each being in a different handwriting, and recognized by him as written by the individuals whose names were attached to each when in earth-life. The photograph sent is excellent, and one of the best illustrations of this remarkable form of the spiritual phenomena we have ever met with. It may be seen at our counting.

Man An advertisement will be found in another column of a new pamphlet, entitled, EDUCATION; or, THE COMING MAN," which merits a wide circulation and a thoughtful perusal by all into whose hands it may fall. Its general character is so plainly told in the adrertisement that we need in this place only refer our readers to it and say, buy it by all means.

See the official notice of the First Maine State Spiritualist Camp Meeting Association that the time-was not far distant when the cuce.

would go upon the public platform and give the world go upon the public platform and give the most convincing proofs of spirit-presence positions. Accepting the invitawhich we print alsowhere. The mames of the

### Hon. Thomas B. Hazard.

We learned a few days since from Mr. Dodd. whose wife is a magnetic physician, that Mr. Hazard was very sick at his residence in South Portsmouth, R. I., and had sent for Mrs. Dodd. We have since received a letter from friend Hazard, under date of July 26th, therefore we hope he is not so ill as has been represented. He says: "If my health sufficiently recuperates I may go to Santa Barbara, California." Bro. Hazard is eighty-six years of age.

Bylvester Sawyer of Hoboken, N. J., some time since sent a very important question, with the request that we would present it to the controlling spirit at our Public Circle. It wasduly responded to, as will be seen by reference to the sixth page of this issue. While religious bigots are repudiating a phase of the phenome. na known as the materialization of spirit-forms. and even a few hypercritical Spiritualists are questioning the utility of this class of the manifestations, it is timely that our spirit-friends should give their views upon the question, "Will spirit science, known as materialization, ever be so fully developed that the present trausition called death will no more occur on the earth?" The speaker, in response, said: "We believe the time is coming when the natural law of spirit expression called materialization will become so perfected that spirits will be enabled to temporarily inhabit material bodies and be plainly seen and recognized by their This was, doubtless, caused by the hand of one of friends in their own homes," etc. We have the invisible operators. Similar manifestations | not the least doubt this will be the case within a very few years. Indeed, even now, in isolated cases, where the harmony is sufficient to warrant it, spirit-forms have been seen in full daylight without the assistance of a cabinet.

"The men who are sincerely and consoientiously devoted to a strict observance of the Sabbath," says Henry Ward Beecher, "you will find, if you inquire about them, have their lines generally cast in very pleasant places. They do n't realize that the lot of the workingman is not for the most part a happy one." I am in favor of any movement that helps anybody to appreciate Sunday as a day of rest, of healthful and pure pleasure, and that will gently lead men, women and children from the things of low estate up to the higher things. If a hand concert on Sunday in a park will do this, I have no objection. On the contrary, if it is helpful to those who attend the concert in turning their attention from the sordid, hard, realistic side of human life, and gives them only a glimpse of happiness. I say let the bands play in all the parks and wherever they are found to produce these blessed results." All which is good solid common sense.

An instance of mental telegraphy between New York and Sweden is given in the following, published in the London Daybreak, as an extract from a letter written by Mr. Fidler:

"I may tell you that Mrs. Gridley of Brooklyn tried a curious experiment. With a letter of Mrs. Rsperance in her hand, she clairvoyantly saw Mrs. Esperance asleep, so she asked the other sitters to fix their minds upon her and try to awake her. Mrs. Gridley saw her awakened and get up; and Mrs. Esperance that night got out of bed, thinking some one called her, and went from one room to another to find out what was wanted, and next morning asked us if we had called her. As we had not done so, we did not understand the matter until a letter came telling us of the experiment."

The Harbinger of Light, Melbourne, remarking upon Spiritualism in Belgium, says: 'It is instructive to contract the contemptuous treatment which Spiritualism encounters in these colonies, from shallow sololists, with the respect it receives at the hands of men of solence on the continent. Thus, in the Nouvelle Encyclopedie Nationale we read that 'Spiritualism is the most sublime expression of the will be seen that the Camp-Meeting at the above moral sentiments in humanity, the most place commences Thursday, Aug. 14th, and will rational of philosophical conceptions, and . . . continue one month. The location is one of the is called upon to reunite, under its banner, in most delightful in a State noted for its fine the near future, the immense majority of the nations of the globe." [Boston sciolistic newspapers will please copy.]

> We place upon our first page a very important document—or at least the most salient points of it—entitled "Spiritualism at Home." which was read before the Lendon Spiritual Alliance last June. It relates principally to the physical manifestations, such as are occurring in this country at the present time; but perhaps the latter are not so marked as those related by Mr. Theobald. If so, the witnesses have not given to the public so consecutive an account of them.

As capital punishment for murder is a mooted question all over the world, we feel to especially call attention to the subject, which we think was conclusively answered from the spiritual standpoint at our Public Circle, a report of which will be found on the sixth page The speaker said he had studied it closely, and therefore knew he was speaking rightly upon this matter, as he had come in personal contact with many of those who had been sent out of their earthly forms by this process.

The Children's Lyceum in Melbourne, Australia, inaugurated May 18th an annual festival, to be observed as Flower Sunday. The platform was decorated with floral offerings. There was a large attendance, and at the close of the exercises the flowers were sent to olicer by their presence and bless by their fragrance the slok in the hospital.

We publish on second page of this, issue an account of phenomena that entirely annul the "muscular" theory of the Hurst girl's efforts in this city. Read the statements, and you will agree with us that the doings of "wonderful Lula" are as nothing in compa-son. The article is headed, "Spiritual Panomens in New Zealand."

Wm, Oxley, Esq., author of "Egypt and the Wonders of the Land of the Phartons, that been elected a life member of the Science, Letters and Art, of London, Warrous papers on Egypt, from the pen of this gentleman, lately appeared in The Medium, causing much comment, particularly among the socalled Christian Spiritualists.

A correspondent, upon sending us an interesting account of spirit phenomena, says: "Until recently I have been a total disbeliever in a life beyond the grave, and unwilling to accept any alleged proof of it short of legal evidence, which I now appear to be getting."

SE The appears will find under the heading of Banner Correspondence, a best from Bro. Parkin of Oakland California, giving in innerence through of a new party of the dime-ance as were a very introde institutional of the table of the contract of the contract of the party that the contract of the con

### ALL SORTS OF PARAGRAPHS.

Good things from so many literary quarters are continually pouring into our sanctum for publication that it is impossible for us to find space for them in these columns unless delayed for many weeks, and so we return them to their respective writers, in many instances, rather than have them rust on our hands. We enlarged the Banner some time ago, in order to enable us to accommodate all the friends, and after running it thus enlarged for fourteen months, were abliged to succumb to the inevitable, after sinking ver \$4,000, as the friends of the cause did not sustain the extra outlay.

The corner-stone of the pedestal for the Bartholdi statue will be laid August 5th. The Grand Lodge of Pree Masons of New York State will have charge of the exercises.

If the cholers scare, says the Transcript, shall only make people more careful of what, when and how they eat and drink during the summer, some good will have been accomplished.

Rilen Terry has been made so ill by vaccination that she was unable to play Saturday night, July 26th, in London; and being unable to procure a substitute, Mr. Irving closed the Lyceum.

Bliss, the medium, has seen Lula Hurst, and says he can perform similar feats himself, and more, if given an opportunity to do so.

The Washington monument reached the height of 488 feet, July 18th, and is now the highest structure in the world, with the exception of the Cologne cathedral. The work on the pyramidal cap, which is to complete the shaft, will begin about Sept. 1st. The superintendent says the structure will be completed by the middle of December.

Ground has been broken in Philadelphia for the new hospital of the Women's Homeopathic Association. The main building will cost \$54,000.

The steamer Faraday has completed her work of laying the first of the two Mackay-Bennett ocean cables, and the circuit is now complete from Dover Bay, Nova Scotia, to Ireland. The cable is working well, and will be ready for business at an early day.

A man in the western part of the State while in the act of asking a friend "Is this hot enough for you?" was struck by lightning from a clear sky. The moral to this item can be seen without the aid of a searchwarrant.—The Sedgwick (Kan.) Pantagraph. A Parisian dame recently gave a ball to her female

friends, and asked each to bring a living animal. All except three brought their husbands. The Duchess of Albany has got a little boy baby, and he may possibly be King of England some day, if

Rugland continues the line of kings and queens. This boy's father died recently. A New Jersey bee-keeper has discovered that honey

made from apple-blossoms is finer in flavor than made from any other bloom, although it is scarcely so white and dainty looking as white clover or sumae honey. A fire at Gloucester, Mass., on the 22d July, destroyed many houses. Loss, \$60,000

The official census of Italy shows a population of 29,

010.652 at the end of 1883. Philadelphia ladies, it is said, are organizing to abolish the practice of kissing each other. They

ought to have some willing and able assistance from the men of Philadelphia. The biggest joke of the season is the visit of a Japanese commission to this country to obtain information

Jane Gray Swisshelm, the noted Apolitionist and advocate of female rights, died at her home at Sewickley, Pa., July 28d.

about building a navy.

The cholera is spreading in France, and it is feared that most of the European States will be affected by it in the course of the summer. The authorities at Washington are taking steps to prevent its introduction into

There is no ending to thy road.

No limit to thy fleeting goal.

But speeds the ever greatening soul

From truth to truth, from God to God.

—John W. Chadwick.

"What sort of a soup is this?" said a gentleman in an uptown boarding house the other day to a waiter.
"Why, that is bean soup," was the reply. "Well, I know it has been soup, but what sort of soup is it now?" queried the interrogator.

of a rattlesnake is regarded by many persons will now be greatly enhanced by the discovery that such death is produced, according to Dr. Messemer, by "Syncope from septicæmic gases entering the right auricle of the heart !"

Stanley, the African explorer, has arrived in England.

It takes the Yankees to go ahead. They blasted a canal through the arotic ice-fields and rescued Greely and his famishing comrades—those who had n't already succumbed to cold and hunger.

It is said that a syndicate, composed of Heary Warmoth, August Belmont, Sam Barlow, Pierre Lorillard John Mackey, ex-Gov. Stanford of California and James Gordon Bennett, is making efforts to purchase Cuba for one hundred million dollars, with the view of turning the island into a big sugar plantation and tobacco factory.

The first electric railway in America for public use went into operation on Saturday, July 26th, in Cleveland, O., and is pronounced a success.

China yields to France and pays the twenty million france indemnity.

The result attending the introduction and spread of Spiritualism in New Zealand is described by a Greytown, N. Z., paper as follows : "Materialists have been staggered and convinced of a future life; the inciplent drunkard has practiced sobrlety, and the selfish, sor-did man has exercised liberality."

In the letter of "J. H. R." from Philadelphia, published last week, an error occurs in the last sentence. For "napkin ring," read diamond ring. The MB, was so extremely illegible no wonder the error occurred. Bro. B. had better get some one to copy his MS, when he again writes for the press-using ink, instead of

And slowly learns the world the truth
That makes us all thy debtor—
That holy life is more than rite.
And spirit more than letter—Whittier.

"I understood you to say that your charge for ser vices would be light," complained the elient when his lawyer handed him a tremendous bill. "I believe l said my fee would be nominal," was the reply; "but-" "Oh! I see," interrupted the ellent," phe-nomenal i" The cholers scare has sent up the price of pepper-

mint fifty cents a pound

As baggage is to the army so are riches to virtue: they cannot well be spared nor left behind, but hinder the march—Samuel Maunder.

There was a \$100,000 fire at Matanzas, Cuba, or Saturday night last. in in dear that

Considerate Father: "You should eat Graham bread, my son; it makes bone. Responsive Fouth; "H'm! I'm bout all bones now."

AN RPITAPH BY VICTOR HUGO.-"The wonder of the great departure which we call death is that they who depart do not go far from us. Oht whoever you may be who have seen a dear one vanish into the tomb, blick not that he has left you! The mourned are lost to aight, not gone. The dead are not absent

a.P. s. fire vices

### Movements of Mediums and Lecturers.

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

Dr. J. C. Batdorf, of Magnetic Sanitarium, Jackson, Mich., will be at the camp-meeting at Clinton, Iowa, during the entire month of August.

Frank T. Ripley, the trance test medium, is having good success in the State of Maine, says a correspondent. He will lecture and give public tests for fall and winter, and attend funerals. His P. O. address will be hereafter Skowhegan, Me.

A correspondent under date of July 21st, says: "Mr.

A correspondent, under date of July 31st, says: "Mr. Rothermel gave a scance at his cottage at Onset last evening, when the manifestations were produced in a bright light, and were beyond doubt the finest ever wilnessed. For skeptical people I believe Mr. Rothermel's scances to be the most convincing. He will be at Onset for the summer, and I should advise all Spiritualists as well as skeptics to pay him a visit at his cottage, West Central Avenue, near Sixth street."

Mr. J. William Fletcher will lecture and give tests at Onset Bay on Sunday afternoon and Tuesday next. He will also deliver both addresses at Neshaminy Falls the following Bunday.

Mrs. Isabella Beecher Hooker, Rev. James K. Applebee and Mrs. Willis Fletcher are among the speakers already engaged for the Fraternity of the White Cross Convention to be holden at Lake Pleasant, Sept. 8th, 6th, 7th, 8th

5th, 6th, 7th, 8th.

Hon. Warren Chase speaks in Niantic at campmeeting Aug. 3d; in Paine Hall, Boston, at 3 P. M., Sunday, Aug. 16th, on "Christian and Rational Spiritualism"; at the camp-meeting, Northport, Temple Heights, Me., Aug. 16th, 16th, 17th; at Etna, Me., camp-meeting Aug. 31st and 86pt. 7th; in Portland, Me., Sept. 21st and 28th; in Newburyport, Mass., Oct. 12th and 19th; in Chatham (on the Cape) Oct. 26th; in Worcester during November, five Bundays. Oct. 5th is not engaged, but may be at any point near Portland or Newburyport.

We learn from Dr. Beals. President of the Lake

We learn from Dr. Beals, President of the Lake Pleasant Spiritualist Camp-Meeting, that Mr. Henry Slade, the genuineness of whose mediumship is fully acknowledged, has engaged rooms at the hotel there. Dr. J. K. Bailey, during the month of July, has been giving public and parior lectures and scances in the counties of Eric, Orleans, Wayne and Oswego, New York. Address him, Milan, Ohio.

We regret to learn of the demise of Mrs. Jennie Macdonald, wife of E. M. Macdonald, editor of the New York Truth-Seeker, which recently occurred. She passed away on the 13th inst., after suffering for several years with consumption. The funeral services were held on the 15th, Mr. George Chainey delivering the funeral discourse. The mortal remains were buried in Woodlawn Cemetery. Bro. Macdonald has our heartfelt sympathy in this his hour of trouble.

The numerous friends of Mrs. Maud E. Lord who visit Lake Pleasant Camp-Meeting will be pleased to learn that this excellent me dium is located there for the season.

Nathaniel Randall, M. D. (of Vermont), is for the present at 863 West Jackson street Chicago, Ill.

We want all the camp-meeting friends to send us reports of their doings, wherever located.

Read the advertisement of "Physicians, Attention," on seventh page.

It is said that there is no instance of any epidemic ever getting a hold in any town in Switzerland.

With a few Healers in Boston like Dr. E. B. Fish, "Old Allopathy" would be "To Let." M. MILLESON.

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 48 Clarendon street, Boston, Mass.

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D. M. King, Secretary.

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked 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 & RIGH, Publishers.

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### Lake Champlain SPIRITUALIST CAMP-MEETING.

THIRD ANNUAL ASSEMBLY,

Queen City Park, South Burlington, Vt., Under the auspices of the Queen City Park Association, commencing Aug. 14th, and continuing until Bept. 15th. 1884.

SPRAKERS ENGAGED.

GPEAKES ENGAGED.

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

be present.
Test, Musical, Slate-Writing and Materialising Mediums
will be present, giving Séances and Tests during the entire

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Groquet Grounds, Patent Swings, Pleasure and Row-Bosta, etc., in abundance.

Queen City Park is a well and favorably known pleasure recort. It is situated on the eastern shore of Shelburn Bay, about two miles south of the city of Burlington, on the Rutland Division of the Central Vermont Railroad. It has one of the finest beaches for bathing, beating and fishing in New England, and with its beautiful grounds, magnificent scenery and pure air, is secend to none. Its location is all that can be desired, being but a few hours' ride from all points.

Trains, Bosts and Teams will run between Burlington and the Fark, soas to accommodate all wistors. Excursions both by land and water will be a prominent feature. Many improvements are being made, and no pains or expense will be spared to make this a first-class camp-ground. Water has been brought from the springs for the convenience of the campers, and it will be the aim of the managers to supply the most ample means for the welfare of all who may visit the grounds. Numerous evening entertainments, concerts, etc., will be held in the Favillon.

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

All who wish to purchase lots, rent lots for tonts, purchase lumber for tent floors or building purposes, or have tents ready for occupancy upo

Minime Queen City Fara, Duthington, v., sincrees of Camp. Meeting.

The Hoarding House will be in charge of N. A. Bailey of Rutiand, Vt. The satisfaction given by Mr. Bailey last year will guarantee excellent entertainment to all.

Table board \$5 per week; dinners 40 cents; supper and breakfast 30 cents each. Lodgings in tents, 25 cents. Rooms in cottages, 50 cents per day. Overcharges should be responded to Headquariers at once.

Good Hotel accommodations can be secured in Burlington at moderata prices.

at moderate prices.

This camp-ground is but two miles from the city of Burlington, and campers can supply themselves with all needed articles to make camp-life pleasant and agreeable.

Oliculars giving full information will be sent on application to the Secretary, O. G. BUGBEE, East Barnard, Vt. Aug. 2.

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13wis—May 24.

### FITCHBURG RAILROAD LAKE PLEASANT Camp-Meeting.

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

Will stop at Lake Pleasant, July 26.—Iwis JOHN ADAMS, Gen'l Sup't.

raternity of the White Cross, AT ONSET BAY,

Monday, Aug. 11th, 1884.

Aug. 2,

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

JOHN ORVIS, Secretary.

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New England Spiritualists' Camp-Meeting Association.

Eleventh Annual Convocation AT LAKE PLEASANT, MONTAGUE, WASS. (On the Hoosac Tunnel Route, midway between Bestos and Troy.)

AUGUST 2D TO AUGUST SIST, 1884, INOLUSIVE.

SPEAKERS. Sunday, Aug. 8d, Mrs. Sarah A. Byrnes, Boston, Mass.; dr. Chas, Dawbarn, New York, N.Y. Tuesday, Aug. 8th, Mrs. C. Fannie Allyn, Stoneham, Mass. Wednesday, Aug. 6th, Mrs. Sarah A. Byrnes, Boston, Wednesday, Aug. 5th, Mr. Chas. Dawbarn, New York, Friday, Aug. 7th, Mr. Chas. Dawbarn, New York, Friday, Aug. 5th, Mrs. C. Fannie Allyn, Bioneham, Mg. Baturday, Aug. 5th, Mrs. R. S. Lillie, Philadelphia, Pa. Bunday, Aug. 10th, Capt. H. H. Brown, Brooklyn, N. Y.; Mrs. R. S. Lillie, Philadelphia, Pa. Tuesday, Aug. 12th, Mrs. Abble N. Burnham, Boston, Ms. Wednesday, Aug. 12th, Mrs. Abble N. Burnham, Boston, Ms. Wednesday, Aug. 13th, Mr. Lyman U. Howe, Fredonia, N. Turnday, Aug. 13th,

ass. Saturday, Aug. 16th, Mr. Lyman C. Howe, Fredonia, Y. anday, Aug. 17tb, Hev. E. P. Powell, Clinton, N.Y.; O. B. Lynn, Boston, Mass. uesday, Aug. 19th, Mrs. Fannie Davis Smith, Brandon, wednesday, Aug. 20th, Mr. J. G. Jackson, Hockessin, Del. Thursday, Aug. 21st, Mr. Shelley W. Denton, Wellesley,

(. Y., Thursday, Aug. 14th, Capt. H. H. Brown, Brooklyn, N.Y., Friday, Aug. 15th, Mrs. Nellie J. T. Brigham, Elm Grove,

iass. Friday, Aug. 22d, Mr. C. B. Lynn, Boston, Mass. Baturday, Aug. 23d, Mrs. Hudson Tuttle, Berlin Heights. Ohio.

Sunday, Aug. 24th. Mrs. Emma H. Britten, England;
Hon. A. H. Dalley, Brooklyn, N.Y.

Tuesday, Aug. 26th, Mr. Hudson Tuttle, Berlin Heights, Ohio.

Ohio.

Ohio.

Ohio.

Wednesday, Aug. 27th, J. Frank Baxter, Ohelees. Mass, Thursday, Aug. 28th, Mrs. Emma H. Britten, England. Friday, Aug. 29th, Mr. Hudson Tuttle, Berlin Heights, Ohio. nio. Saturday, Aug. 30th, Mr. Walter Howell, Philadelphia,

Bundsy, Aug. 31st. J. Frank Baxter, Chelses, Mass.; Mrs, Emma H. Britten, England. PUBLIC TEST MEDIUMS.

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Dr. W. B. Mills.
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Mrs. Ita Wilson Porter.
Mrs. Maud E. Lord and Dr. Henry Sisdo are also expected to be with us.

The FITCH BURG MILITARY BAND, of twenty-four pieces, will arrive Saturday, Aug. 2d, and remain until Monday, Sopt. 1st., giving daily two concerts—at 9:20 A. M. and 1 P. M.

Although this Band has met with a great loss in the death of its late leader. Mr. Russell, we feel assured that its reputation will be fully sustained, and that the same care which led its members to select Mr. Russell for their leader ten years, has been exercised in the choice of their new leader, Mr. G. A. Patz, of the Harvard Symphony Orchestra, and formerly a leader of the famous Gilmore's Band, of Boston. Mr. Pats is a fine performer, composer, arranger and conductor, and with a Band composed of the best material as is the Fitchburg, we shall expect steady improvement under his baton.

his octon.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion, afternoon and evening.

For the first two weeks of the meeting we take pleasure in announcing the engagement of Mr. J. Frank Bacon, of Philadelphia, to lead the singing by the audience, with music by the Band. Mr. Bacon will also organize a choir of mixed voices, and a chorus of children to sing as opportunity affords. From the 17th to the sist of August inclusive, the Amphion Geo Club of Trey will be in attendance at all the meetings. This Club is a quintette of male singors; John A. Gifford, manager; N. B. Forguson, musical director; A. McGown, it tenor; Jas. Palmer, Zi tenor; J. W. Lyons, organist. The Club will also give two evening concerts in the auditorium, at which a collection will be taken. Mr. J. Frank Baxtor will also be present the last two weeks of the meeting, and will frequently sing upon the piatform.

THE HOTEL.

Under the management of H. L. Barnard, of Greenfield, the genial and popular landlord of last season, will be open for guests from July 1st. Address Lake Fleasant, Montague, Mass. is daton. The Russell Orchestra will furnish music for the dancing

Age For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any ad-dress by N. S. HENRY, Clerk, Lake Picasan, Montague, Mass.

CAMP-MEETING.

The Maine State Spiritual Temple WILL HOLD 1T8

SECOND ANNUAL CAMP-MEETING At Temple Heights, Northport, Me., Temple Heights is situated on the west shore of Penobscot Bay, 20 miles below Temple Park, Verona or Bucksport,) Commencing Aug. 19th and Closing Aug. 17th.

Commencing Aug. 12th and Closing Aug. 17th.

Our State speakers and mediums are engaged, also speakers from other States we extend a cordial invitation. The "Raiph Ross" will leave steamboat wharf, Bangor, on Tuesday morning, Aug. 12th, Wednesday, Aug. 13th, foot Thursday) Friday, 18th—leaving at 8 o'clock A.M. and on Saturday at 4 r.M. Will return on Tuesday wednesday and Friday, after the afternoon services. Saturday beat down will return Monday morning, at 9 A.M. If pleasant on Sunday, there will be an Excursion to the "Heights," roturning in the early evening. Fare for the round trip, 50 cents for the same day, or 50 cents for a single trip.

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

Lodging can be procured on the grounds, and meais furnished at all hours, by Howard Murphy of Heifast. Further information in regard to board and louging will be given by corresponding with the Secretary.

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

Niantic Camp-Meeting.

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

Commencing July 15th and Closing Rept. 15th.

Speakers and Dates: Sunday, Aug. 2d, Warren Chase;
10th, J. Frank Baxter; 17th, Mrs. Sarah A. Byrnes; 2th,
and Tuesday, 20th, J. Clegg Wright; Sunday, 31st, and
Wednesday, Sept. 2d, and Sunday, 7th, Mrs. Amelia Colby.

Niantic, Ct., is situated about six miles west of New London, on the shore line division of the New York, New Haven and Hartford Railroad, and can be reached without
change of cars from Boston via the Boston and Providence
and Providence and Stonington R. R., and from New York
and intermediate points via the N. Y. and N. H. and Shore
Line. The New London and Northern Italiruad will sell excursion tickets at about one-half regular rates to New London.

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

Many of the best mediums in the country will be in attend-Ance.
Tide-water nearly surrounds the grounds. The new Dining Hall will be conducted by S. F. Fenn of Putnam, Gt. Dancing or Roller Skating daily. Music by David Wight and son. Good bathing, bosting, fishing and claming. A beautiful pine grove. A refreshing sea breeze. A Tower 123 feet high, which overlooks the occan and surrounding country.

## country. Address letters of inquiry to JAMES E. HAYDEN, Niantic, Ot. July 19.-7w **ONSET BAY GROVE** ASSOCIATION.

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

DEV. MR. JAS. K. APPLEBEE delivered at Lonset Bay on Monday, July 21st, one of the most exhaustive lectures on the great question, TRUTHFULNESS TO ONE'S BELF. fully endorsing the Spiritual Philosophy. This lecture is published in the July number of FAOTS. Price 10 cents. Address FAOTS PUB. CO., P. O. BOX 5539, Boston, Mass.

DR. B. F. RICHARDSON, the well-known blind Business and Test Medium, Clairvoyant Psychometric Reeder and Physician, is located at 30% Green street, Boston. Beances every Wednesday evening, at 7:30.

Aug. 2.—2wt

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## Message Bepartment.

The Messages published under the above heading indi-eate that spirits carry withthem the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her res-son. All express as much of truth as they perceive—no more.

more.

AF It is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the factior publication.

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

Lawra R. WILLOW. Theirman. dressed to the medium in any case LEWISB. WILSON, Chairman.

### The Free-Circle Meetings

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

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

### Report of Public Séance held April 29th, 1884. Invocation.

Bright angels from eternal realms, attend our way. Oh! ye ministrants of love and peace, send your beautiful influences forth over these human hearts. May they feel your presence; may they realize with what power ye come from supernal helphts of glory. May we come into close communion with such as ye, understanding something of your ways of life, and reaching out for more knowledge and comprehension of the eternal laws of being. Ye beautiful ones, who desire to bless humanity, may ye be given strength and power to go forth unio the sorrowing children of earth, bearing your messages of cheer, your lessons of hope, of immortality, your burdens of peace, which may fall like dews and balm upon the weary and the sad. Oh! we ask the divine protection of the Infinite Father of all. We ask, oh, our Father, and oh, ye bright ones who gather here for more light—we ask to come into closer harmony with you; we desire to understand more of spirituality, that we may press on with vigor, fulfilling the tasks laid upon us. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.
Ques.—[By Sylvester Sawyer, Hoboken, N. J.]
Will spirit science, known as materialization, ever be so fully developed that the present transition called death will no more occur on

Ans.-Not knowing the possibilities of nature, Ans.—Not knowing the possibilities of nature, we are not prepared to say what may not occur; but to our mind it would be just as reasonable to suppose that the time is coming when there would be no more necessity for the birth of human beings on the earth as to believe the day will come when, through the processes of nature, expressed in the spiritual phenomena or through other causes, death will no more take place among the neople of this planet. We hethrough other causes, death will no more take place among the people of this planet. We believe that death is a wise provision in nature for the future progress and unfoldment of man, that he may pass away from the earthly scenes of his labor to higher fields of toil, grander opportunities for the expansion of soul-power; also to make room for other souls needing the portunities for the expansion of soul-power; also to make room for other souls needing the life-experience of the earthly body for their advancement. We believe the time is coming when the natural law of spiritual expression called materialization will become so perfected that spirits will be enabled to temporarily inhabit material bodies and be plainly seen and recognized by their friends in their own homes; that they will be enabled to make themselves seen and felt in the presence of large assemblies; but we do not believe the time will ever come when materiality will be clothed upon with spiritual power so as to give disembodied spirits the opportunity of expressing themselves for an indefinite time through such temporary bodies. The natural processes of birth and death will continue, in our opinion, to take place through all the ages while human life has an existence upon this planet.

Q.—[By Mrs. A. D. Chapman, Monroe, Mich.] In the case of a criminal, which is best, as regards the spiritual growth and improvement of the individual, capital punishment or imprisonment for life?

A.—A criminal who knows that he is to become the victim of capital punishment general

A .- A criminal who knows that he is to be-A.—A criminal who knows that he is to become the victim of capital punishment generally holds in his heart a feeling of hatred toward his kind, a revengeful feeling which he would carry into action had he an opportunity of doing so. He is sent into the spirit-world with this feeling predominant, and is, for an indefinite time, a malignant spirit, who has no kindly feeling for his fellows, but rather seeks and desires an opportunity of wreaking his vengeance on those whom he thinks have maltreated him, or on others. A criminal who is placed under restraint, and surrounded with conditions that will teach him of the wrong he has committed, will teach him of the wrong he has committed, teach him that having done a wrong to his fel-lows, and outraged his own manhood, it is his duty to endeavor to atone for that wrong, not only by seeking to be good, but to assist others to grow in goodness. Under discipline which will appeal to his highest sense of truth and right he will lose sight of any ill-feeling toward right ne will lose sight of any in-reening toward his fellows, cease to nourish murder in his heart, will grow in love and sympathy, desiring with all the force of his nature to atone in some manner for the terrible wrong he has committed. We know that we are speaking rightly upon this matter, for we have studied it closely; we have come in contact with criminals who have hear placed under restraint while in the have been placed under restraint while in the body, and have also come in contact with many of those who have been sent out of the earthly of those who have been sent out of the earthly form by the process of capital punishment; therefore we know that he who is hanged goes to the spirit-world recking with a desire for revenge and with no love for his fellows. For a long time he is surrounded by darkness, his moral nature is warped and stinted, and not until this can be operated upon by higher intelligences is it possible for him to expand in soulpower. We also know that he who is placed under physical restraint, while at the same under physical restraint, while at the same time he is provided with spiritual teachings, arises after a time into a condition that will all low of soul-expansion and spiritual growth; consequently we argue in favor of restraint for the criminal, and do not endorse or believe in

capital punishment.
Q—[By Thomas Smith, Steinway, N. Y.]
Swedenborg in his writings implies that for some spirits there is no progression. Does he entertain that belief now?

entertain that belief now?

A.—Swedenborg is a progressive spirit; he has advanced from the position which he held upon many spiritual subjects. At the time of entering the higher life, knowing from representation and experience that human progress is possible for some, he has become convinced that it is possible for all spirits; that if one can advance from one condition of being to a higher state of unfoldment others can do the same; therefore Swedenborg in returning to earthly life and communicating with mortals will delife and communicating with mortals will de-clare he is now a believer in universal progres-

sion. Q.—In what sense does Charity overcome In-

Q.—In what sense does Charity overcome Intemperance?

A.—Paul tells us that "Charity overcometh evil, that it endureth all things," and surely we can see in the case of many families where an intemperate husband is the head of the household, that Charity, in the heart of his wife, endureth many things, and possibly under spiritual conditions it may after a time overcome that intemperance in the husband and father, and induce him to rise above it. In no other way can we concede that Charity overcometh Intemperance. As it is a habit acquired by an individual, one that is debasing to his spiritual nature, and degrading to his physical body, none but himself can overcome that habit or uplift him from the conditions which it gathers around him. We presume that the questioner directed his thought toward that intemperance manifested in the inordinate use questioner directed his thought toward that intemperance manifested in the inordinate use of intoxicating liquors; but while we direct the attention to that, we must also take occasion to say that intemperance is manifested in many other ways beside that of partaking of stimulating drinks. Intemperance in any form is an abuse of the physical body, the temple of the spirit, and is an outrage against the indwelling soul itself. He who has acquired the habit of intemperance in any direction is committing a sin against his own nature, and at some time will join us on the other side of ilife.

Pat.

[To the Chairman:] Shure, an' I'm glad to see ye, sir. Oh! I'm not a bit strange around these places. I niver coome in here less number of months. Ye see, I promised me mading I would coome on here an' make meself kniven on this platform; but somehow or other lightly time I coome on here an' make meself kniven on the other side of ilife.

he must atone for the wrong perpetrated. Charity is a quality found in the hearts of all who are spiritually inclined; it thinketh no evil, it endureth all things, suffereth long, and is kind; it spreadeth the mantle of beauty over the lives of others who otherwise would appear dark and unsightly; it does its best to make the conditions of life beautiful and pleasant for, all—and is an attribute devoutly to be wished for, and which all should seek to cultivate.

### Sarah M. Butler.

I wish to send my love to my friends. I want them to know I live and can come back to them. I did not want them to grieve because I was taken from the body, for I have found a bright home and many more pleasant conditions than I had here. I am going to school in the spiritworld, and trying to learn the leasons which are given to me, for I have a great desire to grow wise, to learn about many things in life of which I am now ignorant. I have not been gone a year quite, yet I have tried a number of times to come back and just say that I live, I am not dead, and I want you all to feel that it is just right, and that I have passed on to a brighter home. I have wished to come close to my friends and let them know, but I don't understand just how to do it. I think by-and-by I will be able to, and then I will give them all I can about the spirit-world which I have found. I will be fourteen years old to-morrow; that is why I come to-day, to send my love and tell them I remember the anniversaries, and do not forget things concerning my earthly life. I lived in Charlestown District. My name is Sarah M. Butler.

### John McGuire.

I thought I'd be glad to get here, but I feel bad. I was smashed up with the cars. I didn't feel good, an' they took me to the hospital here in the city—to the Massachusetts Hospital. In a bit of a time I went out; I think it was only a few hours I stayed round the body. I could n't get over it: it was too much for me, an' I went out. That is a matter of five years gone, nearly, an' I 've been trying to get back ever since an' make meself known, but I couldn't seem to do it.

do it.
I do n't know, sir, [addressing the Chairman] I do n't know, sir, [addressing the Chairman] why I could n't make these people talk [referring to mediums] the same as other folks do, but I could n't seem to; an' I tried so hard, for there's much to be said, an' I want to let me people know that I'm alive. I had some friends here in the city, an' I had some good people who loved me. I want them to know I do n't forget them. I want them to feel I am all right in the spirit-world, an' that sometimes I come back to them an' try to make meself known. They do n't seem to know I can come back an' look at them an' know their doings, but it is just so. If the cars did make way but it is just so. If the cars did make way with the body, they did n't have any effect upon the spirit, for that is all sound an good, an' I am just satisfied with me condition on the other side. I haven't been goin' through a black hole, by any means; I've seen some sharp corners that I run agin', an' I had a little time straightening meself up afterwards; but take things all together, I am quite satisfied, an' I

want me friends to know it. I was a brakeman on the Fitchburg Railroad. I was a brakeman on the Fitchburg Railroad. I got hurt in the car-yard. I lived on Lowell street in this city. I was not an old man; I was not turned of thirty, an' I thought I had a long life before me here, but I was mistaken, that's all. I have it on the other side, an' I am quite as well satisfied. Me name is John McGuire. I'm much obliged to you for letting me come in.

### Henry Knight.

Good afternoon, Mr. Chairman. I am pleased to be here. It did not occur to me, when in the body, that I should be seeking an opportunity of manifesting myself in earthly ways, and especially in public, after the decease of my physical body; it never entered my mind that I would be so interested in material affairs and friends on earth as to travel any distance in hones of finding an avenue through which to hopes of finding an avenue through which to announce my continued existence to them. I had no idea I should find such strange condihad no idea I should find such strange condi-tions and surroundings in the eternal world, for I am prone to confess that a very important part of our education is neglected here on earth, and that those attributes and powers be-longing to the spirit, which should be fed and nourished, so as to give them opportunities for expansion and growth, are not attended to. Such was the case with myself. My mortal friends may not concede this, may say: "But our friend was spiritually inclined; he reached out toward the religious life of the future; he did not neglect the spiritual part of his nature;" yet standing apart from physical life and all yet standing apart from physical life and all things pertaining to time and sense, I am prepared to say that the spiritual part of my nature was not properly attended to; and therefore on entering the higher life I was not in a condition to appreciate and realize all that suddenly burst upon my vision.

denly burst upon my vision.

I have been trying to grow since passing out, but as the change only came to me two years since, I have not attained a very high degree of wisdom or power, yet in returning to mortal life and sending out my greetings to dear friends, assuring them of my continued interest in their welfare, of my abiding affection for them, and my desire to come into close communion with their souls, I feel that I have advanced a step in the right direction, and that I shall gain power to go on to further endeavors. I was a well known citizen of Camden, Me. I have many friends there. I was the President of the "Camden National Bank," and I desire to come into communication with certain individuals on the Board of Directors of that institution, for I believe I can report some useful informaon the Board of Directors of that institution, for I believe I can report some useful information to them. I trust, if ever an opportunity presents itself, they will make an attempt to hear from me; if they send out a call, I shall only be too happy to respond, and to give them all the information I possibly can.

I believe that is all I have to say from this public platform. I thank you, sir, for permitting me to enter. I trust my message will be received. I am Henry Knight. I lived four score years and two in the body, therefore was

score years and two in the body, therefore was a man of large earthly experience; although it may have been confined to a certain channel, not as widespread as some others, I feel that it was indeed what I most required.

### Hannah Elizabeth Young. wish to send my letter to friends in Spring-

I wish to send my letter to friends in Springfield, Ill. I believe they will get what I have to say, and I hope it will make an impression on their minds. They do not understand so much of Spiritualism as I wish them to, and I am working to give them more light and knowledge in regard to this beautiful philosophy. I have been dead, as people say, over ten years, and have never spoken through a medium before; but I have made my presence known by raps and have succeeded in giving my name and a few little facts concerning the earthly life, which has created an interest in Spiritualism among my friends, and I come here to say that I shall not cease my efforts to make myself fully understood and known, for I think a good work can be accomplished in the violnity of their homes. There is much need of spiritual enlightenment there; the people are crying out for a knowledge of immortal life; they are starving, and have not the food which their souls require, and I think if satisfactory evidence of the continued existence of those who have died is given, a great good will be accomplished there. I send my love to each one. I know what is taking place, at times, with them. I have met and welcomed two dear friends who have passed to the higher life since I went over; they are with me, joining in my expressions of affection and sympathy, trying to assist me in they are with me, joining in my expressions of affection and sympathy, trying to assist me in my attempts to demonstrate the truths of Spir. itualism to our friends. We are happy together, and all await the time when our loved ones will join us on the other side of life.

see; there was so many little ones an' big ones, thryin' to get in, to make thimselves understood, because they wanted to sind oot a good word to their friends on the earthly side. An' thin I thought to meself, shure, now, ye can be in betther bizness than takin' up their place; ye'd betther kape oot an' attind to yer own work, in other ways. That's what I've been doin'. doin'

It coome across me to-day I'd betther por

work, in other ways. That's what I've been doin'.

It coome across me to-day I'd betther, pop in, an'sind word to me madium that she's all right; she nayd n't feel that the clouds are coomin' acrost her at all, because they 're not. She's doin' a good work; she'll go away soon for a little while and will do more good. She's under the guidance of her angel-friends, her good spirit-guides; she nayd n't moind if other people do n't always see the same as she does, an' if they wonder why she does this an' that. She's gettin' along just precisely as we want her to, an' it is nobody else's bizness; that's what is se to thim, with me compliments.

Well thin, ye see how it is, I was nothin' but a poor hod-carrier win I was here, an' I'ms hod-carrier now for the blessed angels of the other life to take some of the poor old misers over. The hod, ye see, coomes in very useful as a sort of a bed for thim, do ye moind? An'se, sir, I niver feels ashamed to shoulder me hod, an' coome round, because I don't know but what I may find some one that has been at the top of the hape over here, an' has felt moighty folne, that niver felt sorry to give any of us poor workin' men a hard look or a cross word, an' he moight folind himself at the foot of the hape over there, an' want some one to help him, thin the hod comes in moighty handy, ye know, that I brings round, to see what use it may be. But it isn't filled with bricks an' mortar, now; sometimes it's filled with moighty sorrowful, shamed-lookin' people. An' thin' that makes me feel good, because I loikes to have 'embrought into a condition where they'll coome down and begin their work over, ye see.

Why! bless yer soul, mon, the very flowers have to be put down in the shape of seeds, an' covered up with the dirt; they have to go through moighty hard conditions before they come up to the top, to show their beauty. So some of these people, when they have it done as they ought to do, to show their beauty. So some of these people, when they have it done as they ought to do, to show

get rested an' ready to blossom oot, as ye ought.

I don't know as I can do yez any good. I
didn't suppose I could when I coome, but I felt
as though I wanted to send me first token to
me madium, an' say to her: "The good spirits
have ye in their kaping, to protect and guide
ye, an' will bring ye out into the clear light of
the spiritual life. An' whin ye are ready to
cross over to the other side the good men an'
the good angels whom ye have helped will be
ready to great ye; those whom ye ministered ready to greet ye; those whom ye ministered to will give ye kindly welcome, an' songs of re-joicing and sweet music will meet ye. Thin niver moind what the shadows may bring to ye here; press on, feeling that the heavenly life is ever before ye."

Ye may call me Pat, for I'm just Pat and no-Ye may call me Pat, for I'm just Pat and no-body else. An' be the powers above, if ye want any assistance, jist call on this same Pat, an' if he is n't round in a jiffy, thin ye don't know him, that's all. I come to me madium in Cincinnati, Ohio, that is known as Mrs. Rall now. Shure, she used to be Mrs. Carver. She's a good, faithful worker for the spirit-world. I say God bless all the madiums who are true an' faithful. An' now, if any of yez wants to get in me hod an' go up, I'm ready for yez.

### Julia Willett.

I have friends in Boston. I hope they will learn of my return to this place. I was not a Spiritualist when I lived here, and my friends know nothing of Spiritualism. I have often wished I had learned something of its beautiful teachings, because then I should have felt reconciled. I knew I was to pass away from earth, that my physical body could not provide me with conditions for earthly existence, and I felt sad to go. I did not wish to leave the dear friends who were so kind to me. I had no desire to lay aside earthly pleasures and employments, and pass on to an unknown world. I did not accept the teachings of theology. I was not a convert to any of the churches. I felt that they did not offer for my acceptance that which could provide strength and comfort to my soul. Some of my friends felt dreadfully because I was not converted to religion; they because of my condition of mind, but I could not help it. I questioned and reasoned

could not help it. I questioned and reasoned upon the various religions of my time, and I could not find in them anything that appealed to my sense of reason and of truth, consequently I was obliged to turn away from them. Spiritualism I had not heard of, although it was known in the world, and although there were mediums right in this city, yet I did not know anything of them; so I passed to the other life ignorant of the place I was going to, and of all that pertains to immortality. I was not long in discovering my condition. I soon recognized dear friends who had passed out from earth, whom I never expected to meet recognized dear friends who had passed out from earth, whom I never expected to meet and recognize again. I soon found I had been translated to a world similar in appearance and condition somewhat to the one I had left; that I was clothed upon with a body corresponding in parts and appearance to the one which was mine on earth, but which was stronger, more rounded out in symmetry than the other could possibly have been.

Then I turned my attention to my earthly friends, and endeavored to make myself known to them; but they did not dream of my presence, they did not realize that I had the power to enter their homes and sit beside them, to watch their proceedings and to take an inter-

watch their nomes and sit beside them, to watch their proceedings and to take an inter-est in their lives. They did not know, when they gathered together and spoke of my past, that I listened and attempted to say: "Oh! I am not dead; I am not in some far-away heaven where your thought can never reach me; I am

am not dead; Iam not in some far-away heaven where your thought can never reach me; I am not in any condition of suffering where your sympathy cannot assistme; but I am right here by your side, filled with affection for you and craving your tenderness."

I returned to my own home. I saw the grief and trouble which weighed down the members of my family. I realized how sad they felt because one had passed from their midst. I saw them drape my portrait in folds of crape, and after awhile turn its face to the wall, because they could not bear to look upon it, it brought to them memories of the past. I saw them, when they gathered together my little effects, and put them from sight, looking them up because they dared not gaze upon them, they brought such unhappy memories to their hearts, and I thought that if I could induce them to give them away to those who need them, where they might be of use, instead of looking them up to moulder away, I would be happy; if I could assure them that the face gazing upon them from the wall is only a representation of one who has passed on to a higher, grander life, who now bears the impress of immortality upon her features, who does not now wear an expression of sadness, of pain, such as became habitual to her here, they would not feel as they do, they would realize that. God in his infinite mercy has done well.

But all these things I was obliged to look up in my own heart, because—I could not express my thought to my dear friends. For some years I have been working, waiting to enter an open door through which I dould reach my loved

in my own heart, because 1 could not express
my thought to my dear friends. For some years
I have been working, waiting to enter an open
door through which I could reach my loved
ones. Within the last two years some of my
friends have heard of Spiritualism, and they
wonder if there can possibly be any truth in its
teachings. They are a little interested in what
they hear of its claims, and that has assisted
me to come here and make myself known, to
is and my love to each one, and assure them that
it is all true: those who have died have the
power of returning with love and benedictions
I to their friends; they watch and guard them;
to their friends; they watch and guard them;
they will meet them when they pass from the
earthly frame and walcome; them to their
homes in the sternal world.

I the lives of the powers
mankind that Spiritualism is really a blessing
into the lives of the powers
and that Spiritualism is really a blessing
to the world.

"Truth wears no mask, bows at no human
shrine, seeks neither place nor applause; she
only asks a hearing."

Truth like the deathless stars that send their
gleaming light through the darkness and gloom,
to their friends; they watch and guard them;
they will meet them when they pass from the
earthly frame and walcome; them to their
homes in the sternal world.

Willett.

Willett.

Belle.

My dear James: I am permitted to give you a few words of love to-day, and to bring you the blessing of our spirit-band. It is showered upon you, and I am persuaded that it will make itself felt in power, bringing you that strength which you most require. The darkest hour is sometimes made bright by a knowledge of spiritual presence, and when the shadows of life fall over one, they may be banished by the thought that the holy angels have him in their keeping, and that the loving Father never allows one of his children to stray outside of his fold. We know that the divine tenderness of the Infinite Father is showered upon you. Although sometimes suffering comes, and painful experiences crowd upon the spirit, yet our steadfast faith in him who holdeth the entire world in his keeping, who knoweth all things, My dear James : I am permitted to give you a

experiences crowd upon the spirit, yet our steadfast faith in him who holdeth the entire world in his keeping, who knoweth all things, is so strong, that we realize that in his own good time he will make all things plain.

I come, bearing a world of affection and sympathy, not only that which springs from my own heart, but that which is tendered you by the loved ones by my side. You need no assurance from them of their abiding affection, of their interest in you; yet sometimes, when the hour is dark and the experiences of life are trying, a word from those who have gone higher, whom you love, is cheering and comforting; so I am permitted to bring it to-day.

My dear father wishes me to say that he has attended you during the last few months; that his interest in humanity at large is as great as it has ever been; indeed, it increases from day to day, as he sees the need of advancement, of education, of beautiful and bright conditions for human life, and he will by no means cease his efforts to bless mankind while he feels there is one human soul in need of enlightenment and of elevation. He wishes to say that while he is interested in humanity everywhere, and does not confine his attention to any one district exclusively, yet he does feel that in company with other spirits he can extend a helpful influence to those portions of Kentucky where spiritual knowledge and enlightenment are most required; where there is so little thought of the true condition of immortal life; and he says that not only throughout Boone County, but through other parts of the State, he is satisfied a great spiritual influence will soon but through other parts of the State, he is satisfied a great spiritual influence will soon spread and grow that will bless the people; for a large band of earnest spirits are working toward that end, and within the next ten years they expect to unfold a number of mediums in that part of the country, through whose ministrations truth and knowledge concerning immortal life will be given to the people. He also has come in contact with a number of spirits who are directing their attention to the spirits who are directing their attention to the State of Louisiana, in which he is also interested. A new power is to be exerted, a central force from spiritual life, which will manifest itself, spread and grow, until the people shall understand that there is an influence at work which is uplifting in its tendency, which is directed toward the expansion of the soul, which will bless and benefit. At the same time he is aware that bands of spirits are busily engaged in various parts of the country, and he is encouraged to believe that before many years have passed away humanity will have grown in knowledge and power because of the efforts made by spiritual intelligences to bless the world. We hope to give you more concerning this and other matters by and-by, but I was permitted to come to-day just to bring you was permitted to come to day just to bring you our love and assure you that our blessing ever our love and assure you that our blessing ever attends you. Belle. I wish to add that here [in a bouquet on the table] I find a flower something like the lilies which I tried to appropriate to myself at a seance in the West a few weeks ago, when I appeared in materialized form. I could not manifest then as fully as I wished, but I succeeded in making myself known, and that is ever a happiness. known, and that is ever a happiness.

### Report of Public Séance held May 2d, 1884. Questions and Answers.

QUES.—[By C. B.] Do inventive spirits work out their inventions in thought, or theory only? or do they construct machines and practically demonstrate their operation, as we do here? demonstrate their operation, as we do here?

Ans.—Inventive genius not only thinks out its plans in the spirit-world, but has the facilities for giving its thoughts and plans outward expression. It has opportunities for constructing machines or other apparatus for the demonstration of its power, and is not dependent upon mortals or earthly conditions for external manifestation.

Q.—If the utility of an invention is demonstrated in the spirit-world, would that guarantee its successful working upon earth?

A.—Yes, provided a suitable human instrument can be provided through whom the practicability of this invention can be demonstrated to mortals. When such an instrument is found, and he has the power and opportunity

found, and he has the power and opportunity for presenting his ideas to mankind at large, and putting them into practical operation, then you may be very sure that the operation will prove successful and of heapfit to mankind. for whatever invention is successfully in operation in the spirit-world will find its uses on earth, and its adaptability to the wants of mankind.

Q.—[By H. Patrick, Seattle, W. T.] If the unfoldments of Spiritualism are of inestimable worth to mankind, why were they not made before this age, and why is mediumship con-

fined to only a comparatively few?

A.—Spiritualism has been knocking at the door of humanity on earth for ages; but mankind has not become receptive to its teachings, has not desired to welcome it, has not reached nas not desired to welcome it, has not reached up for a knowledge of that truth which Spirit-ualism has had to reveal. Humanity, strug-gling against the conditions of earthly life, has been obliged to contend with all sorts of obstabeen obliged to contend with all sorts of obsta-cles in its upward march; it has had to grow slowly and by degrees to the expansion of its mental powers, has come to it painfully, through bitter experience, after long periods of strug-gle. Spiritualism, like other good things, has been slow in reaching the comprehension of man, because human beings, coming up from the condition of animal life, have not hither to been able to grasp its meaning. Liberality of thought and sentiment, in every department of life, is never gained at once; it has to come by weary and painful stages. But as humani-ty advances and knowledge supplants the con-dition of ignorance and error, the human mind dition of ignorance and error, the human mind expands, becomes capable of that tolerance and liberality which opens the door to the teach-ings of Spiritualism. Spiritualism is not a new visitor; it has been a resident here ever since visitor; it has been a resident here ever since humanity first made its appearance on the earth. But Spiritualism has not been comprehended nor generally recognized, although here and there, through all the past, it has succeeded in making itself known to certain individuals. To-day, through the awakened thought of mankind and the advanced condition of mentality. Spiritualism has gained a power which it never held before. It now everywhere makes itself known in an open manner, blessing human held before. It now everywhere makes itself known in an open manner, blessing human hearts. Those who in past ages did not receive the teachings of Spiritualism, and were deprived of its blessings when on earth, are slowly passing onward, seeking for a knowledge of its glorious teachings. Mediums are comparatively few in number, but your correspondent has no idea, perhaps, how many homes do contain mediums, or how widespread is now the manifestation of spiritual power. We know that mediumistic persons exist in every home, and just as rapidly as spirits receive conditions for the unfoldment of those mediumistic powers mediums will be despirits receive conditions for the unfoldment of those mediumistic powers mediums will be developed. It is only a question of time with us; and it appears as if in the very near future every home will contain a developed medium. Then at every hearthstone teachings from the spiritual life will be received and incorporated into the lives of the people, thus proving to mankind that Spiritualism is really a blessing to the world.

eyes upward and behold the countless orbs of heaven marching along in glory, and we ask: Is it possible that the ancient hills, the eternal to the state of th tions of art and achievements in science—is des-tined to exist but a few years, and then pass away forever! Something within us says No! It is not possible that the acme of all creation, the grand apex of life itself, that part of the Divine Intelligence expressed in the human form, is destined to pass into oblivion after a

brief span!
Life itself is a series of questionings "from
the cradle to the grave." Man is continually
meeting with problems along his upward
march that demand solution, and finding mysteries that he fain would have explained. His teries that he fain would have explained. His mind is reaching out for knowledge, and he is desirous of expanding in power. He questions at every turn, Whence came I? what am I? and whither am I bound? Such questions are ever presenting themselves to the thinking mind, and science having failed to answer them, nothing remains for mankind to do but to turn toward the glowing skies and ask of the Great Creative Power itself: Who am I? what art thou? and what is my relationship to the universe and to God himself? The answers to these questions cannot come to human minds. these questions cannot come to human minds unless it be through the potency of Spiritual

Spiritualism has come to earth to uplift hu-manity, to draw from the heavens a force that will break the bars of the tomb, and reveal the truth that the dead are not there; that what has been considered the end of life is but the

has been considered the end of life is but the doorway into a grander, a larger existence.

As man meets with these problems, faces the mysteries of the universe and tries to discover the meaning of existence in his efforts to sustain life here, he finds that the universe to him is full of mystery and full of meaning, and his soul longs with unutterable yearning to discover the springs of it all. He turns to science and demands an explanation of what he does not clearly understand; and in the physidoes not clearly understand; and in the physical universe science discovers facts and truths which appeal to man's reason, and which he fain must accept; but in looking beyond the visible plane of life science fails to answer the demands made upon it, and falls short in its duty when it declares that there is nothing

more to be said!

Spiritualism here steps in with its revealments, with the truth which it bears from the world beyond, and, taking its place by the side of Science, declares: I am ready to reveal to your understanding that which you desire to comprehend of the life beyond the external forces of nature, its continuance, its meaning, and the destiny of the soul—all which you may

and the destiny of the soul—all which you may learn, if you desire.

By and by I believe that Science and Spiritualism will be recognized as twin brothers, belonging to the same family. Being brothers in truth, it is their duty to work harmoniously together: one revealing the facts, the truths of life, as they are demonstrated through natural law in the physical universe, and the other revealing facts and truths pertaining to the spiritual department of existence—the other side of those facts which are manifested through the workings of matter.

Science may disdain to look upon Spiritualism to day; but by and by, when its savants become receptive to its truth as it appeals to human reason, then, I affirm, Science will be ready to recognize Spiritualism as its friend and helper, and they will work together in fraternal rela-

and they will work together in fraternal rela-tionship. Then mankind will have a double source of learning to draw from, and be able to receive and answer its own questionings, as it has never enjoyed before.

has never enjoyed before.

While it is true that here on earth our longings for knowledge are but faintly responded to, or so feebly answered that we are obliged to grope along in the dark, with only here and there a glimmer of light, it is also true that after we pass from the body we still require to learn, to understand the meaning of existence. When one question is answered, and our souls become satisfied concerning it, another springs up in its place, and we endeavor to have that become satisfied concerning it, another springs up in its place, and we endeavor to have that solved. A little knowledge whets the appetite for more, and as our minds expand, new thoughts are pressed upon them, other issues are found that demand solution; and so we go on, taking into our minds those truths that present themselves, and reach out for higher wisdom more thouldest.

present themselves, and reach out for higher wisdom, more knowledge.

Consequently, in the spirit-world, my friends, there is constant activity of mind and soulgrowth. The investigator, the student and the philosopher, find enough to occupy their time. As they gaze upon illimitable space they will realize that there are vast fields of knowledge to be explored, heights of wisdom to be scaled, and more problems for them to solve. The starry heavens themselves unfold before their wondering gaze, worlds upon worlds, teeming with life and activity.

Spiritualism has yet to reveal to mortals les-

sour of which they have never dreamed, truths which they are unable to-day to grasp and comprehend; but as they advance in knowledge, break from the clutches of bigotry and dogmatic assumption, they will find their lives unfolding, their minds gaining a grasp and strength which will surprise them, and enable them to receive from angelic teachers ideas of great significance. The spirit-world workers are pressing on in their endeavors to bring tidings of immortal life to humanity.

I come to you to-day, friend Wilson, to bear greetings from bands of spirits who are working for the enlightenment of humanity; who are not idle, but are pressing on to heights of achievement and fields of spiritual unfoldment. I come laden with good cheer to friends of earth, bear sons of which they have never dreamed, truths

laden with good cheer to friends of earth, bearing truth with me as I understand it. I do not fear the enmity of any soul in God's universe; I do not ask favor from any spirit, embodied or decarnated. I only ask that I may have a hearing. If any who oppose me feel that I am not a bearer of these tidings of immortal life, I ask than to listen before they condown. Strike but them to listen before they condemn. Strike, but hear me; I know that the truth will triumph in

a bearer of these tidings of immortal life, I ask them to listen before they condemn. Strike, but hear me; I know that the truth will triumph in spite of all opposition.

I come with a heart full of loving tenderness to all mankind. I feel to day that, all men are my brothers and all women are my sisters. I can take all within my embrace and bear them upward to spiritual realms, asking the blessing of God to rest upon each one.

And to my personal friends, I assure them that I do not forget one of them. I bring them my benediction of peace: may it settle upon their hearts and give them strength. I pray that the heavenly powers above will guide and protect them through life, and give them a beautiful admittance into the spirit world.

Over there we work in harmony, together. We return to bur friends and co-workers on earth, to stimulate their minds with new thoughts, and give them an influence that will bless and strengthen them. Our work is one that is meant to be of service to mankind, and I know that by returning to earthly conditions and expressing myself through a mortal instrument, I gain power. I know that wherever I speak, when I feel it a duty pressing upon me to do so, I am benefited. I realize that when under any circumstance I can give a cheering word to a drooping heart on earth, or inspire a lonely, weary medium with a stimulating, uplifting influence, which will draw them away from darkened conditions into an atmosphere of hopefulness, I am of thought throughout the world as is apparent to day. Never before was there such an agitation of thought throughout the world as is apparent to day. Never before was there such an agitation of thought throughout the world as is apparent index are fallending plassant places with gout lines are fallending plassant places with gout

May 2.—John E. Bodinson; Luiz E. Martin; William H.
Ahi; Ella Sterling; Gipsy.

May 6.—Caivin Torrey; Sylvis Fogg; Myron S. Knight;
Mary E. Driscoli; Charles E. Codman; Helen Prince: Samuel A. Downes; Liuzis Allen.

May 9.—Lillie Sprague; Charles T. Worthen; Thomas
Lyford; Alice O. Mayo; Marta P. Anderson;
May 18.—Wash. A. Danskin; Adelaide E. Sonnemann;
Gen. W. T. Spiceley; Mrs. Mary Downing; Caleb Martin;
John Macomber; Nannie Graves.

May 16.—Horace Glesson; Charles J. Hanley; Mrs. Emily A. Van Alen; John Close; Hannah M. Sievens; Georgiana Carver; Henry Wolle.

May 20.—Mary Williams; Jacob Hedly; Seth Perkins;
Julia Mackhoish; Dr. B. B. Mershon; Mildred Howard;
Mirs. Clars Billman; Nellle Foster,

May 21.—Gearfield Learned; Minnie Palmer; Capt. John
K. Hyer; William H. Hown; Barsh E. Coolidge; George
W. Roger; Mrs. Beulah A. Stevenson.

May 21.—Robert Anderson; John Tyerman; Busic Grant;
Dells Grimm; Mrs. Ida Sawyer; Ella Mayo.

June 3.—Mfs. Elvira J. Swan; Cella Leonard; Isalah
Aktins; William H. Brown; Hannah Hunt; Laurs A.
Martin; Addie Callahan; Jonathan White; Rosswell;
Forest Flower.

June 26.—Gen. William MacRae; Mrs. Mary Ann Lamson; Jefferson Currier; Melissa Howard; Marion K.
Young; John Ward.

June 18.—Fanny Burbank Felton; Oliver Mosec; Emma
F. Dallinger; Maryaret Newman; Henry Howard; Samuel
Henderson; Violetta.

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

June 27.—John Pleppont; Lotela, for Margaret S. RamBon, George Jardine, Bamed A. Hastings. Matooka. Franins; Silver Tongue.

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

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Ten Days at Onset Grove-What I Saw. PHYSICAL AND MATERIALIZING MEDIUMS. To the Editor of the Banner of Light:

I have just returned from a visit to the delightful Onset Camp-Grounds, which are about fifty-three miles from Boston, near the line of the popular and well-conducted Old Colony Railroad, where the enlivening breezes seem laden with soul-food for those seeking spiritual elevation as well as physical strength for those weak in body, and I feel free to say that, to my thinking, "Onset" is one of the finest retreats for persons seeking rest, health and recreation I have ever visited. Its cool bluffs and beautiful bay, with "Wicket's" Island in the distance, together with the fine-looking cottages on the opposite abore, present to the eye one of the loveliest views in New England.

The "Onset Bay Company" exhibit commendable enterprise in attending to the comfort and needs of visitors, as well as in making the grounds attractive and providing intellectual and spiritual entertainment. Chief of Police Burgess gives his personal attention to new comers, furnishing all necessary information in an off-hand and gentlemanly manner. On the "Grounds" I had the pleasure of meeting, among others, Prof. Phelps, late of California, but now of New York. The Professor is a philosopher of deep thought and a linguist of great repute. He has done much for human progress. "Kate Irving" of New York, author of the new book entitled "Clear Light from the Spirit-World," a very interesting work for investigators.

Dr. A. S. Hayward, the noted magnetic healer, is at the Robbins Cottage. Among his patients is I. P. Greenleaf, who is rapidly gaining in health. I was pleased to meet Mrs. Williams of New York, the wellknown materializing medium. She is not giving seances, but seeking rest. Mrs. E. C. H. Stoddard, formerly Mrs. Herbert of England, but now of California, is also at the "Robbins' Nest," and will exercise her spiritual gifts. Mr. A. L. Hatch of Astoria, New York, the father of the beautiful spirit, Lizzie Hatch, so often materializing at soances, was on the grounds for a few days. Elisha Morse of Minneapolis, Minn., is stopping at the Glen Cove House. His daughter. the bright and lovely spirit, Carrie Morse, often comes from cabinets, sits at a table in view of the company, and writes intelligent letters. The grand old Spiritu alist, Joseph Low of Chelsea, is at the Haynes Cottage for the camp season. Annie Lord Chamberlain is at Mrs. Cox's cottage. Col. W. D. Crockett and wife are at a cottage on Longwood avenue. I was glad to find Charley Sullivan so improved in health. Joseph D. Stiles, is on the grounds, and gives wonderful tests by describing spirit-friends and giving their names.

We have had addresses from Geo. A. Fuller, J. Clegg Wright, Mrs. M. S. Townsend-Wood, Sarah A. Byrnes, J. Frank Baxter, J. K. Applebee and many others-all giving us some new thoughts of value. I L. Whitlock is on the grounds, holding meetings and putting his " Facts" in book form before the people, who will do well to read them.

I have attended the materializing scances of the Misses Berry, Mrs. Bliss, Mr. and Mrs. Caffray, Mrs. Stoddard-Gray and her son, DeWitt C. Hough. I only have room to notice them briefly, but after the camp season is over I propose to give each scance I attended at Onset a special and full report in one of the Sunday papers of Boston

THE MISSES BERRY'S SEANCES .- The medium entered the cabinet, and could hardly have taken a seat when a beautiful spirit in snow-white robes came to the front and called a lady, who addressed her as 'daughter." The spirit wanted a bracelet from her mother's arm, and it was given her; the spirit then stepped into the cabinet, and immediately returned, exhibiting the bracelet upon her arm. Several spirits came in quick succession and called for friends, and were nearly all recognized, my father being among the number. The lively and joyous spirits "Gipsy' and "Twinkle" greeted the company in a vivacious and happy manner.

I was called to the cabinet, where stood the form of a young man whose face had a familiar look. He gave the name of "John." I asked, "What is your other name, please?" He retired to the cabinet, and, returning in a minute, said, "Magee," This John Magee was a young man well known to me as a printer. and was one of the earliest "type-stickers" on the Banner of Light. He passed away nearly twenty-five years ago. A male form came and gave the name of Dr. Harvey, the discoverer of the circulation of the blood. This spirit is said to be the control of Mattle H. Chamberlain, trance-medium, late of England, but now on the grounds. Sometwenty-five or more spirits came from the cabinet. These seances of the Misses Berry are of a gratifying nature to those desiring interviews with their spirit-friends. [Later than this I have attended a scance of the Misses Berry with Bro. Luther Colby, who I hope will report what he saw on that occasion.]

MRS. BLISS.—The scance room of Mrs. Bliss was filled to its utmost capacity, and as I arrived late I took a back seat. In the company I saw several wellknown faces, among them Mrs. Williams, Mr. Colby and other friends. The manifestations were many, and much attention was paid to Bro. Colby, the spirits recognizing him as their good and true friend, referring to his faithful labors in the cause. I was greeted cordially by "Billy," "Blue Flower," "Alice" and "Mrs. McCarthy." The commanding presence of "Capt. Hodges" cordially received those who approached him. "Little Wolf," the representative of Indian spirit-life, was also present, and as active as ever. My spirit sister came, and looking anxiously to me, said, so as to be heard by all: "Brother!" I answered: "I cannot reach you now, dear." She replied: I will come again," which she did before I left. This séance was commendably managed by Mr. Bliss. and gave entire satisfaction to those present. "Alice." a beautiful spirit, came in front of the curtain and joyously received all who approached. She afterward sang "Nearer, my God, to Thee," giving us an opportunity seldom afforded, of hearing a celestial songstress. "Billy" was as full of vivacity as ever, and called for several to shake hands; "Mrs. McCarthy" was overflowing with her "God bless ver"; she shook the hands of all she could reach. Mrs. Bliss I consider one of the finest mediums in the work, and when 'harmony" abounds her spirit manifestations are unrivalled. I never attend one of her scances without receiving loving greetings from spirit-friends.

THE CAPPRAYS .- I attended one of the seances given by Mr. and Mrs. Caffray. The manifestations here are of a nature bordering on the marvelous and indescribable. Mr. Caffray is a medium for physical manifestations of almost every phase. In his dark séances voices are heard, touches felt and lights seen floating around. State-writing is also a feature of his mediumship, and worthy of investigation. I, with two other persons, took hold of the slate, and Mr. Caffray placed one of his fingers upon it, when instantly the moving of the pencil was heard. On opening the slates we found several messages written, and signed by names recognized by the different parties to whom they were addressed. Some claimed it to be the writing of their deceased friends. Mrs. Caffray is a medium for spirit materialization, and at her seances the spirits apparently come and go with the greatest freedom. At one time a ball of light was seen upon the top of the cabinet, which slowly enlarged itself, first showing a face, then finated to the floor and instantly became a full and beautiful female form, and approaching Bro. Colby, placed her hands upon his head, apparently invoking a blessing upon him. A form arose at my feet, as it did also to the feet of others, first appearing as a speck of light upon the floor, and then quickly grew to a partly-developed female form, showing its face, and then placed its hands upon my head.

MRS. STODDARD GRAY AND HEB SON, DEWITT C. Hough.-These mediums are too well known to need much introduction. Mr. Hough has been developed into a physical and materializing medium of wonderful strength, and with the assistance of his mother, who is also a medium, afford the spirit-world an open road for communicating with earthly friends. The sectrolling spirit and guide purports to be Col-

Baker (who was killed at Ball's Bluff on the Potomac.) Mr. Hough is also developed for answering sealed let-ters, after the manuer of J. V. Mansfield, and is fully his equal. I wrote three messages, on separate pieces of paper, addressed to spirit-friends, which I folded closely and handed to him, one at a time, and taking the message in his left hand would hold it upon his head, and then with his other hand write the reply. In each case the answer I received was signed by the name of the party whom I addressed, and in one case information given that was unexpected but of value All answers were in harmony with myinquiries. When Mr. Hough performs this phase he is in his normal state. At the materializing scance my sister appeared. She talked with me as usual, and said, "How sorry I am for Fannie!" I naturally inquired who "Fannie" was. The spirit replied. "Fannie Conant. and further sald, "Mr. Colby was to be here with you. As she said this she stepped aside, when the form of Mrs. Conant, the world-renowned medium, appeared, and uttered a few words, the purport of which was disappointment that he was not present. She then re-My sister again appeared, and said, "Wait," when to my astonishment the well-known form and face of the late William White stood before me. I recognized and gave my old friend a cordial greeting.

ful spirits Carrie Miller and Esther Hazard were among those who appeared. MRS. HUNTOON AND MR. ROTHERMEL are on the grounds giving séances. I did not have the pleasure of witnessing their materializations, but hope to do so

He said to me, "Where is Luther? Tell him to come

here." I informed him that Mr. Colby was not feeling

well enough to be able to come that day. The beauti-

in a few days. On my return to Boston I was glad to find my usual copy of the Banner upon my desk, and among other good things I read the article by "Shadows," in refer ence to the past work of the "dear old Banner," which I fully endorse, and I desire that this fact go on HIRAM E. FELCH.

16 Brattle Square, Boston, July 25th, 1884.

## The Camp-Meetings.

Doings at Onset Bay.

Rev. James K. Applebee, of the Parker Memorial Society of Boston, gave a magnificent lecture on Monday afternoon, on "Personal Fidelity," which commanded the close and delighted attention of the audience. Mr. Whitlock secured the manuscript, and the lecture appears in the Facts magazine for July.

Prof. Worthen, late State geologist of Illinois, in making his third annual visit to Onset. He greatly enjoys the conference meetings, and appreciates the diversities of spiritual gifts manifested by our mediums. Mrs. Worthen accompanies him.

Edwin A. Grosier, Esq., of Malden, private secretary of Gov. Robinson, is enjoying his vacation at the Glen Cove House.

Mrs. M. Ackerley, clairvoyant and test medium mother of Mr. Ackerly, the materializing medium, and of Mrs. Johnson, communicating medium, who is with her, occupies Brooklyn tent, near the Rink, where they hold evening circles. The lots at Riverside, the new territory of Onset,

The lots at Riverside, the new territory of Onset, are now ready for sale, and maps can be had at the office of the Association.

Bro. Geo. W. Vaughn and a party of friends, with two boats, visited White Island, the inland lake in Plymouth woods, on their annual fishing excursion, Friday last. Black bass and perch were plenty.

Mrs. K. R. Stiles of Worcester interested a very large audience on Friday afternoon by a recital of marvelous physical phenomena at her own house, after which she spoke under the purported influence of Ed. S. Wheeler.

S. Wheeler.

Hon. Warren Chase gave a telling lecture on Wednesday afternoon, upon "Out of Darkness into Light." The evolution of the material universe, the evolution of mind, the progress of man, and the developments of Spiritualism, were all related in a comprehensive and powerful discourse. Bro. Chase has lost none of his vigor as a thinker and orator, although the oldest speaker upon the spiritual platform.

Joseph D. Stiles, on Thuraday, gave a fine address, interspersed with poetic improvisations, and followed by the wonderful tests which astonish all under direct spirit control. The largest audience of the week greeted him.

spirit control. The largest audience of the week greeted him.

The dedication of cottages has begun. A truly phenomenal occasion was the dedication of the new cottage of Mrs. M. B. Townsend-Wood and husband, on Thursday night. In every respect a superior occasion, the pure spirit of fraternity and appreciation inspired ail the eloquent utterances of many speakers. [An extended report is given by Warren Chase.]

The cottage of Mr. and Mrs. Jas. A. Bilss, deeded to their baby boy, and dedicated as their life has been to the illustration and demonstration of spirit power in many phases of manifestation, chiefly materialization, was the scene of a large assembly on Friday night. Kind words were spoken, and cordial sympathy expressed toward them and their work by many speakers, to which Mr. and Mrs. Bilss feelingly responded.

Mrs. Alfred Nash expresses her interest in all the exercises of the camp, by splendid floral offerings to the decoration of the platform, the circle-rooms and the dedicated cottages, as beautiful as the kind spirit that prompts the gift.

Jennie B. Hazan (Unset's adopted daughter,) is as

exercises of the camp, by splendid floral offerings to the decoration of the platform the circle-rooms and the dedicated cottages, as beautiful as the kind spirit that prompts the gift.

Jennie B. Hagan (Onset's adopted daughter,) is as fertile in poetical improvisation adapted to all subjects and all occasions as ever before. A welcome and sought-for guest at all social parties here, and brightening the platform exercises with her entertaining gift, she filled an engagement as lecturer on Saturday afternoon to the satisfaction of ail. Her address was practical, and directed toward a better, because simpler and more honest form of home-life, and the education of children by home-influence, instead of in accordance with fashionable folly and heartlesaness. Poems on five different subjects followed, and the afternoon closed with public tests by Joseph D. Stiles.

The Fact-Meetings and Conferences have been spirited, and valuable in calling out personal testimony to the phenomena, the philosophy, and the great human interests therein involved. These meetings have been addressed by representatives from all parts of the country, among whom are A. L. Hatch of Astoria, N. Y., Prof. Phelps of California, Prof. Hare of Philadelphia, Dr. A. H. Richardson of Boston, Joseph Californy of Syracuse. Miss Lucy Barniccat of Chelsea, Dr. J. V. Mansfield of New York, S. P. Cheney, Dorset, Vt., Col. Van Horn of Kansas City, Mo., P. C. Tomson of Philadelphia, Mrs. S. R. Stevens of California, Dr. J. D. Moore of Boston, L. L. Ditson, Esq., of Provincetown, Harvey Lyman of Springfield, Dr. A. W. S. Rothermel of Brooklyn, Mrs. Shirley of Worcester, Jennie B. Hagan, Mrs. Somerby Hervey of Brooklyn, N. Y., Mrs. K. R. Stiles of Worcester, J. N. Sherman of Providence, Prof. A. B. Severance of Milwaukee, Dr. Juliet H. Severance of Wisconsin, Jennie Reed Warren of Saratoga Springs, Sidney Howe of Onset, Dr. L. K. Coonley, B. T. Young of Chicago, Mrs. J. Harlow of Boston, Mrs. Jas. A. Bliss, Mrs. M. S. Townsend-Wood, L. L. Whitlock, Esq., of

ly to the interest of the meetings and the social features of the Camp. He thinks Onset is to be the great camp-meeting ground of the world.

The New Bedford, New Haven and Stonington Yacht Squadron, numbering twenty-five sail, arrived in the Bay through the evening and night of Saturday, but were too late to enjoy the concert of the Middleboro' Band in their honor. The Band were the guests of Wm. F. Nye, Clerk of the Association, and during the evening their superb music was heard in front of his cottage, all the hotels and the Headquarters Building of the Association.

The destitute condition and sickness of Mrs. Mary R. Cushman, the well-known musical medium of Charlestown, was made known by Dr. Storer at the Saturday Fact-Meeting, and a generous contribution was at once raised for her relief.

The necessity of the proposed new hall at Onset was never more evident than upon this breezy Sunday. The conditions for speaking and hearing were sadly marred by the wind among the branches, but Capt. H. H. Brown held the very large audience of the forencon to their seats, as he eloquently and legically contrasted the gospel of Spiritualism with the gospel of Christianity. A great company were fpresent on the grounds, and the Middleboro' Band entertained, them before the speaking.

In the afternoon the audience was still larger, and

grounds, and the Middleboro' Band entertained them before the speaking.

In the atternoon the audience was still larger, and never one more attentive, as Mrs. Dr. Beverance of Milwaukee gave a magnificent and comprehensive lecture upon the evolution of life on this planet, and the evolution of the race; gradually approaching the evolution of the spirit-map, indicating the steps of progress already made and to be made in the perfection of the race. All the practical reforms of immediate importance were wred mon the attention of Spirtion of the race. All the practical reforms of immediate importance were urged upon the attention of Spiritualists, and no lecture has more thoroughly commanded the pleased attention of the people than this. After a poem by Miss Hagan, Joseph D. Stiles was controlled for more than one hour, and one hundred and sevently names of spiritualists given and recognized by the audience, covering from States and over twenty. Five years ago James Pyle of New York first introtowns. His powers are indeed marvelous; and as a deced his celebrated Pearline to the public, and now convincing proof of Spiritualism, the systems of all the name of Pearline to the public, and now gifts is almost without parallel on the pistform.

On Wednesday evening, Aug. Sti. Hr. Frank E. Consumed by our intelligent housekeepers.

set Bay Grove Association," will give a grand Concert and Character Entertainment at the skating-rink, on which occasion he will present a large array of talent, consisting of vocal and instrumental artists, senti-mental and comic, and readings, etc.

Lake Pleasant, Montague, Mass.

On Aug. 3d the Eleventh Annual Meeting at Lake Pleasant will commence, with Mrs. Sarah Byrnes and Charles Dawbarn as the speakers for the occasion. All of the details of the summer gathering are arranged. The music, instrumental and vocal, will be of a high order. The Fitchburg Band will, as usual, give superb concerts from the grand stand. The new skating-rink will be a great attraction to many people.

skating-rink will be a great attraction to many people.
Railroad facilities are better than ever before—more regular trains stopping at the Lake. Saratoga and Boston people will patronize the "Baratoga special" which Superintendent Adams has generously ordered to stop at the encampment. This train leaves Boston at 10 A. M., Baratoga at 9:45 A. M. Excursion rates can be secured over Western lines. The bulk of travel will undoubtedly be via the Troy and Boston Railroad. Tickets from Buffalo and leading intermediate points will be sold for \$12.76.

The meeting will close on Sunday, Aug. 31st. The list of speakers has already appeared in the Banner.
For particulars relative to renting lots, etc., address N. S. Henry, Montague, Mass.

### Niantic, Conn.

Warren Chase will be the opening speaker at this Camp, Aug. 3d. The growth of this place is remarkable. There is a solid, homelike appearance to be seen on all sides. Over two hundred desirable lots are still in the market at prices from thirty to one hundred dollars. Address James E. Hayden, Willimantic, Conn., on all matters relative to this meeting. Accommodations will be ample this year. Mrs. Sada Kingsley has two well-furnished cottages to rent for the season, at reasonable rates. Address her at Niantic, Conn., Spiritualist Camp-Ground.

GENERAL MISCELLANY.

... Conductor Billings of the Fitchburg line, formerly station agent at the Lake Pleasant grounds, will be warmly congratulated by hundreds of camp tourists this month. Mr. Billings is a competent railroad man, and his many friends are confident that he has not reached the end of his achievements in the line of proposition. promotion.

.... Leave the cars at New Lyme station for the Niantic Meeting.

.... Pack your trunk and make the grand circuit of the meetings, dear reader. .... The New London Northern line has the benefit of travel to Lake Pleasant and the Miantic meeting.

.... Subscribing for the Banner of Light is a pleasant camp-meeting duty.
.... The Corning (N. Y.) delegation will be on hand.
Mr. Brown will return home via Boston.
.... Ample notes of the Niantic and Lake Champlain Meetings will appear in due season.
Mrs. Austin and Mrs. Wheeler of Orange are

.... Mrs. Austin and Mrs. Wheeler of Orange are ensconced at Lake Pleasant. So are Mr. and Mrs. Lincoln of Boston.
.... The Cassadaga Lake (N. Y.) folks send cordial greetings to the Eastern camps.

....Reader, we hope to greet you at either Lake Pleasant, Niantic, Onset Bay or Lake Champlain ....The Stafford, Conn., folks will arrive early in August. during the summer.

.... Very interesting: The editor's account of his visit to Onset Bay in last week's Banner. visit to Onset may in last week a business.
.... Many people identified with the Liberal Christian movement will visit the different camps this year.
CEPHAS.

### Neshaminy Falis Camp-Meeting.

The camp presented a lively appearance on the opening day. Excursionists from Philadelphia and Trenton crowded the banks of the creek, meandered through the woods, and then packed the auditorium. Judge Dailey and wife arrived on the grounds on Saturday evening by the same train which brought J. Clegg Wright from Onset Bay. Mr. Edgar W. Emerson came in the morning. The tents, as usual, stand all in a row facing the valley. The President has a nicely-furnished tent, and Capt. Keffer has an office below the dancing saloon, or Pavilion. Mr. William Griffith attends to the feeding of the people, and Prof. DeBarth of Philadelphia furnishes excellent music

Judge Dalley opened the ball on Sunday, July 20th in the forenoon, by a lecture of rare quality. He dwelt upon the social evils which afflict the country and showed how Spirita is would propose to dei with them.

and showed how Spirith is would propose to deal with them.

Mr. J. Olegg Wright spoke in the afternoon on "The Natural Immortality of the Soul," attempting to give a logical and geometrical demonstration of the immortality of the soul. It was a great argument. The guides kept up the interest to the end, but it taxed the nudlence to the full to follow the close reasoning of the speaker. Both morning and afternoon lectures will be published.

At the close of each lecture, Edgar W. Emerson gave

tests, with satisfaction to all present.

On Saturday, Mr. J. Clegg Wright, under the control of Robert Owen, spoke upon the social questions of the day. A gentleman from Manchester, Eng., said that he had sat under the preaching of Robert Owen, in that city, for nine years, and he could recognize the wonderful thought of that spirit through the organism J. Frank Baxter and Mrs. E. H. Britten came on

J. Frank Baxter and Mrs. E. H. Britten came on the grounds to day, and were well received.
Sunday, 27th, was a wet day. People could not well come out from the city. A heavy rain fell during the night, and continued through the day. The meetings were held in the Pavillon. Mr. Baxter spoke in the morning, taking up the subject dealt with by the spirit through Mr. Wright the day before, "Bocial Reform." He gave a splendid lecture. Mr. Emerson followed by tests. tests.
Mrs. Britten gave a lecture of great beauty and fin-

Mrs. Britten gave a lecture or great peauty and nu-ish, on "The Twelfth Commandment." I cannot epit-omize it, but the audience emphasized the points of her lecture most enthusiastically. J. Frank Baxter afterward gave tests, which finished the spiritual feast of the day. Mr. Joseph Wood, president, presided. July 27th, 1884.

### Lake Pleasant Notes.

Among the people recently arrived from Boston are Mrs. Dr. Merrill, Mrs. H. E. Young, Mrs. H. Flint Mrs. Lucinda Janes, the Misses Barrett, Dr. Conant,

Mrs. Lucinda Janes, the Misses Barrett, Dr. Conant, Dr. Davenport, Prof. Martin and wife, Thomas Nuthali, Mrs. Dr. Jackson, Mrs. Clara Field, Mrs. Dr. Dillingham, Miss Lena Onthank, Dr. Arthur Hodges, Mr. and Mrs. J. W. Fletcher, and the family of the late Col. Pope, Mrs. A. E. Cunningham, Miss Knox, Mrs. E. J. Severance, Miss Jennie Rhind.

The first session of the Lake Pleasant Lyceum was held at the Dillingham cottage on the evening of July 25th, under the direction of Mrs. Dr. Dillingham and "Ohinnewana." First-class music was furnished for the occasion by Bertie Blinn, Freddie Lyons, Louise Lyons. Recitations by Haskell Baxter, Nora Jackson, Mabel Cheever, and last but not least "Chinnewana." Francis B. Woodbury related some interesting incidents in the early life of the true friend of humanity, Theodore Parker. Mrs. Dillingham will be pleased to have all of the friends of the children gather with them at her cottage on Friday evenings.

Skating sessions are held afternoon and evening at the mammoth rink.

Most of the personal property of Mrs. Cushman has been purchased by her friends, who all lament her continued serious illness.

There are many more people here now the 26th of July than usual at this early date. Nearly all the cottages are occupied, and very few tent-skeletons remain uncovered.

Elval organizations: "The White Cross," and "The Dlamond Grown."

Rival organizations: "The White Cross," and "The

Rival organizations: "The White Cross," and "The Diamond Crown."

Mr. and Mrs. Gerry of Stoneham have arrived.
Although the regular lecture season has not yet opened, a large audience attended the funeral of William Lee of Troy, who passed to the higher life on Saturday morning at the age of twenty-five years. Mr. Lee has been ill with consumption for two years, and was desirous of coming to Lake Pleasant, knowing that it was a matter of great doubt if he lived through the summer. Hessemed, however, to improve and was able to walk out until the day before his death. At the earnest solicitation of his parents and many friends. J. W. Fletcher consented to conduct the funeral services. At three o'clock a large audience assembled in the Pavilion, and, after sweet singing by Mrs. Hattle Mason of Troy, Harvey Lyman, Esq., introduced Mr. Fletcher as the speaker of, the occasion. Mr. Fletcher chose for his theme, "It is not beath, but Life Immortal," and proceeded to give a touching and pathetic discourse, which not only consoled those called upon to part with their loved one, but moved the hearts of all present. The remains were carried to Troy on the 9 P. M. train.

A Silver Lining.

To the Editor of the Ranner of Light:

At 7:30 this evening by previous notice a very large number of the friends of Mrs. Melvina Wood and her husband gathered around their new cottage, which is large, convenient, pleasantly located and nicely finished and furnished, bearing the motto of Love finished and furnished, bearing the motto of Love was to be dedicated to the subject and object of the above motto, to which the many years of public labor of Bister Wood had been faithfully given. The Doctor was happy in his remarks, as he always is in his ever short speeches. Then Charles W. Bullivan and others sang, with the spirit and understanding, "Old Lang Syne." Next Jennie B. Hagan, with words that went home to the hearts of all present, gave utterance to sketches of her early history, and how she was aided and encouraged in her early mediumship by Bister Wood, followed by an improvisation, half poem and half invocation, in words that presented the silver lining to life.

Next the writer, as the oldest craft on the line, was called upon, and bore as best he could his testimony to the early and late and most faithful services of this earnest worker, with whom he had labored in this field for more than thirty years, atating how he found her in the early days, when it cost all of reputation and public respect to defend Spiritualism, among its boldest and ablest defenders, and later as one holding up the hands of the sainted angel Achas Sprague in her early struggles. He congratulated her on the silver lining which she had reached, as he had, in which he was enjoying, as she was, among hosts of friends from both worlds, the reward of faithful service in the cause of reform and spirit-intercourse.

Next came Dr. Juliet H. Severance, whose words always penetrate all who hear them, and sometimes cut out the errors and vices as a surgeon's knife does a sore. She bore her testimony to the valuable services of Sister Wood in the cause of freedom of speech and freedom of action, when and where it infringes on no other person.

Sister Wood thanked her for the compliment, which number of the friends of Mrs. Melvina Wood and her husband gathered around their new cottage, which is

other person.
Sister Wood thanked her for the compliment, which she said was the highest and best that could be given

she said was the highest and best that could be given her.

Next came Dr. Storer, and here the writer utterly falls to give a suitable sketch of the touching sentiments of the Doctor, which penetrated every heart, and were so appropriate to the occasion and so descriptive of the early work of Sister Wood and himself and other friends in the cause which it is no burden to defend now. Those who heard and felt what he said know how useless it is for me to try to describe it, and I let it pass as part of the Biver lining.

Then followed our younger sister, Miss Lucy Barnicoat, an almost adopted daughter, splittually, of Sister Wood, and her words were like, the musical notes of a silver-throated songster, and most touchingly did she describe the value of such service as this sister had done for her and others in aiding and encouraging them to enter the field, which is sure to yield a harvest. She was then controlled for a few minutes by Splrit Ed. S. Wheeler, and a most beautiful greeting came from him to the large number assembled there.

David Brown, with his words of deep significance and highest appreciation, followed, and spoke of his long acquaintance with Sister Wood, and related how twenty-two years ago he heard her preach the funeral sermon of the Devil. Like all the rest he was glad to be there and to bear his testimony to the value of her services in the cause of reform.

The Doctor next called upon Sister Wood to respond;

sermon of the Devil. Like all the rest he was glad to be there and to bear his testimeny to the value of her services in the cause of reform.

The Doctor nextcalled upon Sister Wood to respond; but the amount would be more than she could respond to in one speech. She said she could stand abuse—had stood it many years and been able to battle it down and live it down—but how to reply to praise she did not know; she was not used to it. She was overcome and overwhelmed, but she did most beautifully desoribe her early experiences, but only a mere fraction of them; and then told how they came to have this beautiful citage, which they could not have had but by the aid of dear friends who had assisted them with liberal gifts and liberal loans, so it was finished. Her speech was interesting, and touched the tenderest spots in every heart that heard it.

Next arose the shrill volce of the musical Simeon Cheney, who had known Sister Wood from childhood, and paid a handsome tribute to the black-eyed girleshe was when she was Melvina Holt. He said she inherited much of her physical and mental force from her father, who was an uncommon man, and her grandfather, who was almost a giant, and both were men of the most sterling character and integrity. He was not sparing it his praise and compliments to her also.

father, who was almost a giant, and both were men of the most sterling character and integrity. He was not sparing in his praise and compilments to her also.

Next came Prof. A. B. Severance, who added his testimony to her valuable services. Then A. W. S. Rothermel, medium, added his testimony, and was followed by several others. Such good times are not single at Onset, and if any one who can come here does not come, he or she will lose much by the neglect.

Onset, July 24th, 1884. WARREN CHASE.

### Spiritualist Meetings in Boston:

712 Washington Street.—The Fraternity of the White Uross holds regular Sunday meetings at its Rooms at 10% A. M., and 7% 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 10% A. M., 2% and 2% F. M.

Harmony Hell, 84 Essex Street (ist flight).—Sundays, at 10% A. M., 2% (seats free) and 7% F. M.; Thursdays, at 8 F. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.—J. Comodore Street, Secretary, 276 Columbus Avenue.

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

HARMONY HALL, 34 ESSEX STREET,-Fine meetings, excellent mediums, and instructive speaking. Psychometry, by Dr. Tripp; sound sense by Mrs.
Lowe; interesting remarks by Father Kirsch; tests,
by Mr. Hudson; sensible words from Mrs. Hagan;
words of good counsel and tests, by Mrs. Lesite. Mrs.
Lunt-Parker also gave tests, and spoke in her usual vein
of Indian wisdom. She has a host of true friends.
J. R. Cocke, under control; gave fine instrumental music, and sang severalsongs; he is a phenomenon. Mrs.
Townsend gave good tests, and spoke in her usual
way, pleading for a clearer recognition of the Higher
Law. In the evening Mrs. Abbie Burnham spoke, and
gave excellent tests. She will speak every Sunday
evening.

### Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 334 street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 c'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. Seatsfree, Fublic cordially invited. The speaker for the present is Mrs. Emma Hardinge Britten.

Emma Hardinge Briven.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 60th street. Wednesday, at 37. M. Mrs. M. A. Newton, President.

Arcanum Hall. 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobisher Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

### The People's Spiritual Meeting In Arcanum Hall, 57 West 25th street, has not be

without interest during the past month. Judge Nelson Cross spoke the last Sunday evening in June upon 'Mediums and Mediumship," relating many interesting incidents occurring in his extended investigations in the spiritual phenomena. in the spiritual phenomena.
Sunday evening, July 6th, Madame de Loseluze gave us an excellent lecture upon "The Mad World," which was listened to with marked attention and evidently

gave the listeners great pleasure.

July 18th (evening) Mr. Laidlaw read a very fine original poem upon "Christian Communism." He was followed by Dr. Swartwout of Jersey City, with highly appropriate remarks bearing upon the subject of the

poem.

Sunday afternoon, July 20th, subject for conference,

"Organization," the conductor leading off by reading
an appropriate Declaration of Principles, also "Ten
Rules of Right," as given through the mediumship of
Mrs. Emma Hardings Britten.

Rules of Hight," as given through the mediumship of Mrs. Emma Hardings Britten.

The subject of "Healing by Laying on of Hands" was taken up on the evenings of the 20th and 27th. Dr. May, Mr. Booth, Mr. Searles, Mrs. Morrell, Mrs. Higgins and others taking part, making lively and interesting meetings on both occasions.

The meetings will be continued afternoons and evenings during August at the same hall.

F. W. J.

At the Semi-Annual Meeting of the Cheshire County Spiritualist Association," held in Keene, N. H., July 24th, the following officers were elected for the ensuing term: President, N. B. Harrington; Vice Presidents, Justus Fisher, Charles O'Brien, Mrs. H. G. Hawkins; Secretary, L. F. Weeks; Treasurer, Justus Fisher; Auditor, H. G. Hawkins; Collector, Horace Knight.

We are requested to state that the Passumpsic Valley Spiritualists are arranging for Convention to be held at Lyndonville or West Burke (probably the former), Sept. 28th. 27th and 28th. Able and talented speakers have been and are to be secured. "The Duxbury Gies Club" are engaged to furnish music. A grand good time is expected.

A fire, July 28th, at Marash, a town of 26,000 inhabl-tants in Asia Minor, destroyed 1000 shops, 700 houses, 5 hotels, 5 mosques and the numerical paison.

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### August Magazines.

THE ATLANTIC MONTHLY .- "The Twilight of Greek and Roman Sculpture" is the subject of an interesting article by William Shields Liscomb. "Shopping in Seville," by the realistic naturalness of its descriptions almost transports one literally to the midst of the scenes it portrays. A fine analytical sketch of 'Shakspeare's Personality" is given by Richard Grant White. Of other contributions to the interest of this number are: "The Edda Among the Algonquin Indians," by Charles G. Leland, "Bugs and Beasts Before the Law," by E. P. Evans, and " An Old New England Divine," by Kate Gannett Wells, while the remaining contents ably assist in sustaining the high reputation the magazine has so long held. Houghton, Mifflin & Co., publishers, Boston.

THE CENTURY.-A remarkably large number of attractions will be found in this midsummer issue, several of them specially adapted to the season, opening with "A Glance at British Wild Flowers," by John Burroughs, illustrated with marked fidelity to nature. by Alfred Parsons. Of like character are two essays. A Summer Holinight," by Miss E. M. Thomas, and "Americans at Play," by Dr. Ed. Eggleston. A Sketch of "Chinese Gordon," by W. T. Stead, gives anecdotes that are new, and shows him to be a man of originality, progressive views and determinative character. Mr. Cable in his installment of "Dr. Sevier" excels all previous efforts in a vivid and effective description of scenes at the opening of the war, in New Orleans and New York. Henry James commences a novelette, "A New England Winter." Of humorous stories are, "The Remarkable Wreck of the Thomas Hyke," and "An Effect in Yellow," by Ivory Black. This number abounds with good reading. The Century Co., New York; Cupples, Upham & Co., corner of School and Washington streets, Boston.

MAGAZINE OF AMERICAN ART.—The full page illustrations are excellent. The frontispiece, "Among the Missing," painted by Walter Longley; "A Rehearsal," by E. J. Gregory; "Going Round with the Plate," by G. Knorr; "With the Mahdi," by E. Berninger, and "The Herring Market) at Sea," by Colin Hunter, being their names and those of the artists of whose works they are copies. Numerous smaller engravings and a very readable text make up a fine number. Cassell & Co., 739 Broadway, New York

CASSELL'S FAMILY MAGAZINE contains "Conti-nental Trips as a Means of Education," by J. B.; Talks with my Patients," by a Family Doctor; other articles of a practical kind, and of stories, "Tame Snakes," "Bric's Birthday Party," etc. "The Gatherer" is, as usual, interesting and instructive. Cassell & Co., New York.

WIDE-AWARE furnishes choice reading for vacation leisure. The frontispiece is "Little Pixy People," queer and quaint, and quite as much so three drawings illustrating "The Meadow Princess," by Brennan. Sunshiny glimpses of the Prince of Wales and his family are given in "Our Royal Neighbors at Sandringham," by Mrs. Raymond Blathwayle, illustrated. E. E. Hale informs young readers respecting the preliminaries of Presidential Elections, Miss Phelps closes her serial, "A'Brave Girl," and Miss Harris com mences "Old School Days." Much else of equal interest is contained in this number. D. Lothrop & Co.,

THE RAMBLER, announced as "a journal of men, manners and things," is a newsy, gossipy, literary and critical publication, edited by Ion Lewis and Reginaid de Koven, and published at 115 Monroe street, Chicago.

### New Publication.

HUBBARD'S NEWSPAPER AND BANK DIRECTO-BY OF THE WORLD. Svo, morocco, embossed, pp. 1329. Edited and published by H. P. Hubbard, Proprietor of the International Newspaper Agency, New Haven, Ct. London: Trübner & Co., European Agents.

There are sixteen thousand newspapers named and minutely described in this elegant and massive volume, fifteen per cent, more than in any other work of its kind. These are comprised in a general catalogue of the papers of the United States and Canada, arranged alphabetically, according to States, Territories. etc.; a classified list of American papers, also one of foreign papers; a list of American banks and bankers, and a cosmopolitan list of the leading newspapers of the world. To all persons interested in advertising, the information given relative to the di-mensions of newspapers, the length and width of columns, age, political character and circulations, will be

found exceptionally valuable. The advertising agency from which this work is issued is without question the largest, most effective and best equipped institution of its kind in the world. Though established but about ten years, its business extends over both hemispheres. It occupies in the city of New Haven a large, four-story brick building, where a force of fifty clerks, fifteen correspondents, three stenographers, and a number of practical printers perform all the details, under the supervision of Mr. Hubbard, to whom the largest manufacturing and mercantile firms in this country entrust the entire control of their advertising, amounting, in some single instances, to nearly one million dollars a year. The agency, like the book before us, is a model representative of well-applied and indomitable, skillful labor.

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The Secondar Fries Surviva has been redomined for escilent work during the present year, and all persons who approved its objects are requested to forward say published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Eureman 20

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