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Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear she responsibility of their statements.—Publishers B. of L.

Seances with Mrs. Gray and Son, Mrs. Sawyer and Mrs. Thayer.

Our correspondent, JOHN W. STORRS, of Bir mingham, Ct., forwards us a letter describing experiences in New York, from which we extract and condense the following-all our space

allows:

On the evening of a recent Sabbath I attended a public séance given by Mrs. Stoddard-Gray and son, at 323 W. 34th street, New York City.
Some twenty or more persons were present, all of whom were cordially invited to examine the cabinet, a simple cloth covered structure standing clear from the wall by a distance of some six incheso-more, and in which was nothing to be seen but a chair (in which sat the son, DeWitt C. Hough, apparently in a trance) and a long and considerably-the-worse-for-wear-looking tin speaking trumpet. With the closing of the doors the lights were turned out, and for about five minutes there was a perfect bediam of noises. A guitar was whirled around the room so swiftly as to create a strong breeze in front of the faces of every one in the circle, the voice of Mrs. Gray being at the same time heard near the cabinet saying, "Don't be afraid; it will not hit you." The strings were as it passed around at the same time violently thrummed. Then came the playing of a harmonica, accompanied by several bells, all in excellent time and tune. The gas was then lighted and turned down so as to make the partment quite dark though the persons forming

atraid; it will not hit you." The strings were as it passed around at the same time violently thrummed. Then came the playing of a harmonica, accompanied by several bells, all in excellent time and tune. The gas was then lighted and turned down so as to make the apartment quite dark, though the persons forming the circle could plainly distinguish each other, and could also watch the doors, windows, etc., to see that no confederate should enter or retire. In two or three seconds after the turning down of the light, uppeared at the door of the cablnet between the curtains a most beautiful female form clad in a fine white satin dress, and wearing a veil over the face. The figure whispered that it represented a "Lady Superior" of some convent, the name of which was given. Two or three times this form appeared by request, the audience being desired by threes to come up and closely examine the figure. During the evening many of these figures appeared, claiming to be the relatives of persons present, and by whom they were recognized.

During all this I had been sitting at a remote part of the circle. Mrs. Gray then kindly invited me to take a seat close by her husband, and within about three or four feet of the door of the cabinet, that I might the better watch the materializing and dematerializing process, which was quite satisfactory. Seeing, however, perhaps, that the question of a confederate was uppermost in the mind, Mr. G. asked the "Colonel," the spirit control, it I might go into the cabinet, and satisfy myself. The request was somewhat reductantly granted, and I accordingly stepped in. With the curtains drawn behind me I swung out my arms in all directions, high and low. Finding no person within but the medium, I placed my hand on his shoulder, and held it there, while a form dressed in female apparel appeared instantly by my side, and taking my arm waiked out with me to the inspection of the audience, whispering in my ear as we went the name of a dearfriend; then, stepping back to the door of the cabinet, t

At the time this article was written-Mr. Storrs states...Mrs. Thaver, the well-known flower, medium. was located at Mrs. Gray's, and had recently, in addition to her other wonderful powers, been given the independent slate-writing faculty, to a most succossful degree. On Sunday afternoon previous to the Stoddard-Gray scance he had a highly satisfactory sitting with Mrs. Thayer, as described by the sub-

The sitting was held in a small basement room, with no furniture or fixtures within but a small pine table, of which was a common "apread," and two or three chairs. The windows and doors were closed, and of the number of Spiritist Journals is community was broad daylight. On the table was a pile of "The number of Spiritist Journals is community was broad daylight. On the table was a pile of "The number of Spiritist Journals is community was broad daylight. On the table was a pile of "Psychiche Spiritist Journals is community and spiritist Journals is community and the washed or rubbed sufficiently alone there are five." clently to show that nothing was written upon them.

The two were then placed together, with no pencil or sect." There are, it is true, several societies of spirother matter of any sind whatever between them. It it is true, a very large number of because the warm a leave them. It is true, and all will be forgiven." Is the usual cather matter of any sind whatever between them. It is true, several societies of spirother published by a loader whose wife leaves him after eleaves him after eleaved placed placed allowed placed and all will be forgiven." Is the usual carry sind a very large number of because the warms period out trying to support him. At warms and all will be forgiven." Is the usual carry published by a loader whose wife leaves him after eleaves him and all will be forgiven." Is the usual carry published by a loader whose wife leaves him after eleaves him any standard of the carry published by a loader whose wife leaves him. At warms are all will be forgiven." Is the usual carry published by a loader whose wife leaves him after eleaves him. At warms are not considered with any of them, but the carry published by a loader whose wife leaves him. At warms are not considered with any of them, but the carry published by a loader whose wife leaves him.

placed just under the table (previously examined throughout) and held firmly against the edge of the board frame upon which the tops rested. With my right hand I retained hold of the slates throughout my left being joined with Mrs. Thayer's right, her left having hold of the other end of the united slates.

This was the situation in which we sat for some ten minutes without getting any sign. In response to my question if flowers were ever placed between the slates under such circumstances as I had been told they had, Mrs. Thayer sald that it had been done, but not often. She then proceeded to plead with the spirits that they should bring this friend a flower. At length the sound of writing was heard; as the slate lay partially in my lap I bent down to it and heard the sound of rapid writing, and as loud as if with the ordinary pencil. As it proceeded Mrs. Thayer said: " I see two spirits here; one is a young man, and there is a beautiful young lady by his side, with a bridal vell which drops to the ground." At length raps upon the slate indicated the finish, and I took the slate (never having let go my hold upon it from the first) fully into my lap, where, upon opening it, was found a large and very fragrant half-opened rosebud with a long stem, together with a blue-eyed little pansy, and both so moist-apparently from the greenhouse spray-as to wash out a portion of the writing in the corner, where it lay immediately under my thumb which clasped the

To say that I was astonished would but feebly express my emotions. I was almost dumfounded, and yet immeasurably delighted, for whatever any one else may think, I know that the slates were never opened after they were closed by my own hand, until they were opened by the same.

Written on the lower slate, and continued upon the upper, was a message purporting to be from my mother, Barah Gregson Storrs, and addressing me as her son, calling me by my first name, and saying that 'Charles and Addle" were there with us. The first name referred to my son, who departed this life eight-een years ago, and the other his affianced bride, who has since passed over. Of course the falling bridal veil was then seen to have had a real significance.

Perhaps some one will ask if at the materialization séances I recognized in any one of my friends a resemblance to themselves as they looked in their earth life. I say frankly no. I did not in the least degree Furthermore, to the touch the form that materialized at my side as a young lady in Mrs. Gray's cabinet to me had a decidedly masculine feeling hand and arm. But it was larger and harder than that of the only person, save myself, within, DeWitt C. Hough; besides as I have said, I know that he at that moment was in his chair, for my hand was on him. The faces were also covered with thin veils. "Why is this?" doe the skeptic say? I do not know, but can imagine that if the elements for the materialized form be gathered from the medium and from the audience it would be much easier to make up some kind of a resemblance to a human body (for they are nothing more than this at best) from promiscuous gatherings, than to get together a portrait of themselves, as they were in earth-

Friends-such as have not already on hand more truth than they know what to do with-let us sit patiently in this dawning light, awaiting the explanaigniness are sure to come, and holding nothing to be impossible or wrong because we do not understand it. Above all things. let us be generous and charitable to the poor hardworking mediums, many of whom are, for two or three hours nightly, imprisoned in an unventilated box, hot-almost sometimes to suffocation, and all for a few dollars, hardly enough in the aggregate to keep soul and body together.

For myself, I feel bound hereby publicly to confess that to this much abused class I owe one of the chiefest joys of my life, in that by their agency I have been enabled to bridge over, as with a bridge of silver, the guil that of old seemed to me entirely impassable. I am now waiting and hoping for the bridge of gold, that shall leave nothing to be desired but the oppor tunity to cross it.

Apparently a medium has once in a while been deteged in "fraud," but how far in each case individually responsible therefor I have never felt willing to decide. To a power, whatever it may have been, that was able to put that rose-bud between the closed slates held lightly in my hand, the task of, for its own purposes (mischievous or otherwise), putting masks. etc., inside of the cabinet after a seance has commenced, would doubtless not prove a very hard one At any rate, in the words of another: "I had rather be found accepting a fraud as the truth, than to wrong the truth in the person of its representative by proclaiming it a fraud."

Illiberality of the Secular Press.

The Louisville Courier-Journal having, some time ago, admitted into its columns a coarse diatribe against Spiritualism, the undersigned addressed the following letter to the editor, requesting its insertion; but this was refused, the letter being returned with the curt statement: "Respectfully declined. E. Polk Johnson, Managing Editor of Courier-Journal."

think it desirable that this illustration of editorial illiberality should go on the record of the spiritual movement, so that, at a later period, Mr. Johnson may have the pleasure of contemplating it, and fully enjoying the satisfaction of having abused and burlesqued the truth, and "respectfully declined-" to afford any op-

portunity for its vindication. To the Editor of the Courier-Journal:

In a recent issue of your paper, under the caption, 'Are we Going to the Devil?' there appears an editorial statement in regard to Modern Spiritualism which; in many respects, seems calculated to give an erroneous impression in regard to this belief of several millions of people. In our own and other countries. I, therefore, ask the privilege of a brief reply.

You speak of the "newspaper organ" of the Spirit ualists in Chicago, as if that were the only journalistic exponent of the movement; while the BANNER OF LIGHT, of Boston-a: much: older paper, having just commenced its fifty-eighth volume—is circulated very widely both in this country and abroad, and has many thousands of readers. There are many other spiritualistic papers in various parts of the United States, North and South, and in Europe; and new ones are constantly springing into existence. Dr. E. Von Hartmann says, in his recent brockurs on Spiritism:
"The number of Spiritist journals is considerable.

if you mean that they are consolidated into a single religious body, this is very far from the fact. The Spiritualists can scarcely be said to form a "sect" in this State or country, or in any other country. This is, indeed, an impossibility, since they are of widely different religious views, and some of them disolain all interest or belief in any religion, or deny that there is any such thing as religion. They have but one conviction in common ; and that is the merely intellectual one that there is actual communication with the spirit world at the present time, as there has been, more of less, at all times, through the various phases of mediumship. This all Spiritualists accept as a fact, while on all other points they are divided in opinion, no two perhaps entertaining precisely the same views. For this a rational cause can easily be assigned, without

invalidating the importance of spirit-communication The practices on the part of mediums and their em ployers to which you refer, in what may be called, perhaps, a burlesque or satire of the subject, are among the vagaries of ignorant, coarse or unspiritual people, availing themselves of a newly discovered truth, or widespread belief, to accomplish their own selfish purposes, or to satisfy their earthly instincts. These practices do not constitute Spiritualism, as some of your readers might suppose, because they have nothing spiritual in them; but usually belong to that low order of Spiritism which has always been despised and condemned by the truly pure and enlightened. Some of them are the tricks and dishonest devices of mere charlataus and pretenders, against whom all should be warned. Spiritualists worthy of the name have no sympathy with any such debasing practices, and rejoice to see them exposed and discredited. When Spiritualism is better understood these persons will find their occupation gone, and betake themselves to a more useful and honorable mode of gaining a livelihood, it is to be hoped.

Nevertheless there is a pure, good and spiritual mediumship—the real "gifts of the spirit"—such as St Paul enumerated and commended in his first letter to the Corinthians. These gifts are often exercised in the privacy of the family circle, with pure and refined surroundings; and many interesting and valuable truths have thus been made known, besides the demonstration of the great fact of a continued existence after physical death, which has brought conviction to so many minds who could not otherwise have been persuaded of its truth. In this way, moreover, much light has been shed upon the essential truths of religion, which has also been effectual in spiritualizing those who have been the recipients of it. I may mention the case of the venerable S. C. Hall as an example, who, with many of the most cultured men of the time, has borne witness to the elevating influence of pure Spiritualism. The brilliant and cultured Dr. Elliotson, of England, converted from utter materialism, said to a friend: "You may tell the! world that deeply regret my folly in so long resisting the truth. When I leave this earth, I shall die a Christian ; and you may say that I owe my conversion to Spirit

You are certainly correct in saying that the "op ponents of Spiritualism in some cases show as much credulity as their adversaries," when they allege that the investigation of spiritual phenomena is morally wrong," whatever its results may be. This is, of course, not the position of scientific men but of bigotd religionists, who can see nothing beyond their ow narrow systems, and are controlled by the superstitious ideas connected with them. Those to which you refer in regard to that monstrous mediæval conception of the devil and his doings-out of which sprang the awful delusions of witchcraft-are foroible illustra tions. The knowledge obtained during the present spiritual movement suffices to explode all these, and to explain, upon rational principles, their origin.

The London Psychical Research Society, whose membership consists of cultured, scientific persons has made the alleged phenomena of " haunted rooms and "apparitions" a subject of very careful inquiry and its reports certainly show that in them a field of research is presented which the scientist should not despise or abandon. Dr. E. Von Hartmann, in his recent namphlet, before alluded to, while for the present rejecting the spiritual origin of the phenomena of Spir-Itualism, fully accepts the facts, and recommends the appointment of a government commission to inquire into their nature and cause.

Thus it seems scarcely fair to satirize or burlesque what is apparently, or really, absurd in connection with what is called Modern Spiritualism without, a the same time, calling attention to the fact that it has another side—a side that has commended it to some of the purest and most culightened men and women of our time-representing every profession, every department of science, and every walk of life.

"Noxious advertisements" of every kind should indeed, no longer disgrace American journalism; and the whole crew of miserable fortune-telling charalatans, "clairvoyant" adventurers, et id omne genus, to the support of whose business the non-Spiritualist newspapers lend their advertising columns, should be banished from every community. Certainly, it is a libel to dignify their low trickery with the name of me diumship, which ought to be a most sacred field of thought and investigation. HENRY KIDDLE. New York City.

> NEW CORONATION. Written as a Hymn for Spiritualists.

To the Editor of the Banner of Light: "Coronation" seems to me the Hymn of the Ages, and as such should have appropriate and progressive words adapted to the magnificent tune. The music is grand and inspiring-its measures rise and fall like the cadences of a triumphal march. Whenever I hear it I feel like a spiritual soldier marching to battle. offer the following stanzas—which I have written for the purpose mentioned-until better words are pre-

> Ye starry throng of spirits bright, Who wait havond the tide. To lead us to those fields of light, And linger by our side:

There fadeless flowers enrich the air. And music sounds divine ; Those glorious guides our way prepare. And make the mountains shine.

There human power and mortal state Like shadows fade and fly; The wise alone are halled as great. The pure are placed on high.

We bless the hour that speeds our flight, And sets our spirits free : For morping breaks on waning night Across that narrow sea! JAMES M. ROGERS.

Niterary Aeyartment.

WRITTEN FOR THE BANNER OF LIGHT.

THE SPIRIT OF THE STORM.

BY MISS M: T. SHELHAMER,

Author of "Outside the Gates," "Here and Beyond," "After Many Days," Etc., Etc.

CHAPTER I. OUT IN THE STORM.

It was nearing the close of a wild November day when the incoming Western train dropped solitary passenger at the little station of Ryesly, a small and straggling town amid the Massachusetts hills. The rain was pouring down in sheets, while the tremendous gusts of wind that followed each other in succession, rendered it impossible for any but the surestfooted to keep his ground. The stranger paused for a moment to make an inquiry of the sta tion master, who, being an inquisitive body, scanned curiously the white, pallid face, from which gleamed a pair of burning black eyes, as if he would fain know the errand that brought its owner thither. The great coat of rough material and uncouth out, buttoned up to the chin of the traveler, and the dripping slouched hat pulled down to his heavy eyebrows, hid so much of him that the station-master could not determine whether he had ever seen him before or not, as he replied to the questions concerning old Farmer Harris.

"Old Ben Harris has been dead this five year; yes, he left a daughter—Mary Lawrence; but we have n't heard nothing of her and her child for better'n four year. You see how it was," the man continued, struck by the deepening pallor of the stranger's countenance; 'Old Ben ran afoul of hard times; first he got sick and was laid up awhile, then when he got up he fell from his hav-mow and broke a leg. From that, things went wrong; the crops were poor and the ground warn't half worked. His farm was mortgaged a good bit before that. some said to give Mary's husband a start off to the gold mines. Well, the old man could n't pay up the interest, and it worried him. So with one thing and another, he went down hill pretty fast, and about five year back he died. The old farm had to go then. Squire Morgan foreclosed or suthing on it. Anyhow it passed over to him. Mary, she up and packed a few duds, and with her little one left for some big city, I do n't just know where."

"Is there any one here who can tell me about her, do you think?"

"Well, Mister, perhaps Tom Benton could; he was a sort of friend to Mary Lawrence to the last. You see, he and Jim Lawrence used to be chums like, and when the trouble came he wanted the woman to stay here and let him look after her. Well, Tom had had hard luck himself-what with a sickly wife and a couple of young ones to take care of, and he not luckyso Mary Lawrence just would n't hear to it, and went off by herself. Tom Benton lives a piece down the road here, in a little old red house you might see him. He's pretty much alone now; his wife and boy are dead, and Clara, his fourteen-year-old girl, with the help of an old woman who comes in sometimes, keeps house for him.

All this time the two men had been standing beneath the little roof of the dingy station, but now the stranger turned to depart, after thanking the agent for his information.

"Mark my words. John." the man at the sta tion said, turning to a half-grown boy who was curled up in a corner of the room, "that ere man's got the mark of doom, on his face. If ever I saw one look like a corpse his does. His eyes are burning with fever or suthing. He's no more fit to be out in this storm than a new born baby. Wonder who he is anyhow?"

The traveler, unmindful of the curiosity he had awakened at the station, struggled up the road in the face of the tempest. Several times he paused for breath, but, undaunted by the fury of the storm, renewed his pace until he came to the low red house described to him as the home of "Tom Benton." In answer to his knock the door was opened by a fair-haired, blue eyed, slender girl of thirteen or fourteen, who invited him into a plainly-furnished apartment, where sat a man, perhaps forty-five years of age, whose troubled blue eyes were bent upon a penciled column of figures that he held in his hands. The man rose as his visitor entered. He was short of stature, fully a head below the stranger, and his form was bent as if from constant stooping.

"This is Thomas Benton, who used to live over on Willow farm, and-

"Yes, sir, that was me," interrupted the host; "but I can't make out who you may be." Removing his dripping hat and throwing back the collar of his coat, the stranger said: "Don't you remember Jim Lawrence?"

"Good God! can it be? Jim Lawrence! Where did you come from? We thought you dead years ago. Where have you been? Come, take off your coat; why, man, you aint fit to stand I you're shaking like a leaf!" And the host with his own hands stripped the heavy cont from the body of his guest.

It was a rough suit in which the stranger stood revealed-a coarse shirt of blue flannel, tied at the throat by a black silk ribbon; a pair of heavy woolen trousers belted by a wide strip of leather, and a pair of long and heavy boots. Sinking into a chair by the open fire, the newcomer faintly gasped:

sick all the long way. I thought I was better, but to-day it came back—the chill and the fever and the burning pain. But I would not stop over; I wanted to get home. And now they tell me Mary is gone-I have no home. Tom, for God's sake, tell me all you know of her."

"Yes, yes, Jim; but not till you have a hot drink. Clara, get some boiling water and bring me the black bottle from the kitchen cupboard. Be guick !"

The water and the spirits were brought, and the exhausted man eagerly drained the steaming glass that his old-time friend prepared for him. Then the story was told, much as the station-agent had related it. Old Farmer Harris, with whom James Lawrence had left his wife and three-year-old child, nine years before, when the California gold fever had seized him and he had determined to seek his fortunes in the far West, hoping to gain, enough to enrich them all, had died five years before, leaving his daughter and grandchild almost without a dollar in the world.

"Mary was an independent piece, and she wouldn't take help or advice from any of her old neighbors. She just packed up and said she would go to some of the big cities where she could get work and earn her living-the little one was about seven year old then, and as pretty a dark-eyed kitten as you ever seen. We all thought you were dead, Jim; none of your folks ever heard from you. Well, she went, and we haint heard anything of her

The listener groaned, and started up as though he would fly in search of his wife and child, but as he did so a shiver ran through his frame and he sank back weak and exhausted.

"No, you can't stir a step to-night ; you're not fit; beside, there's no train out of Ryesly till six in the morning. So you might as well get rested a bit. I'm dying to know what got you all these years, and after you've had a bite and a sup perhaps you'll feel better and can tell me."

The tones were kindly, and the face of his entertainer beamed hospitably upon the sick man. "It's not the best in the world we've got, but ve'll try to make you comfortable. Here's my girl Clara; you remember what a tot she was when you went away. She's all I've got now, but a likelier girl were never good to a father. She'll fix you up for the night. Cheer up, man; you'll be all right in the morning."

But when the morning came in cold and gray and drizzling, the returned miner was still housed at Benton's, unable to stir from the humble bed prepared for him by his young hostess the night before.

Warmed by the good cheer and the kindly hospitality of his old friend. Lawrence had revived in the early evening sufficiently to relate something of his career during the past nine years. "I had ill-luck for a good while," he said. "It was agreed between Mary and me not to fret if we did n't hear of each other for a bit, as we did n't know where I might be; and as I had no good news to write her, I thought maybe I'd better send no word. First I had a sick spell from roughing it; then when I got about we found the place had been worked to death and there were no use trying it. After a while I scraped enough together to get to Australia. There were rough times there, but I got along after a fashion. Those who went into the diggings had to go tooth and nail. Well, I were doing fairly well when my partner gave out. He took sick with the fever, and no one to look after him but me. He were bad a good while afore he died, and I stuck close. He told me all about himself then; he had no kin in the world, and the girl who promised to have him went back on him for another chap.

"That's what brought him to the diggings. He'd been lucky, and afore he died he put a couple of leather bags in my hand, and told me after I'd put him decently away to take the dust and give it to the baby, my little gal I had told him of, and whose picter he had loved to look at. Well, there were twenty thousand dollars all told. I didn't want to take it, but he said yes, no one else had a claim to it. So when Dick turned in to his long home, I put the body away, and took the dust. Just then there were another streak of luck; our claim began to pan out, so I went to work till I got about ten thousand for my share. Then just as I were going to start home, I took the fever, and was a long while on the brink of the grave. I got better and started, but was bad on the way, and now I feel wuss, but the wust of all is not finding Mary and the child and the old man here, as I thought I mought."

Such was the story, slowly told, and such was the story pondered over and over during the long watches of the night by the host as he turned the pillow of his guest, or moistened the burning lips that muttered and moaned the long hours away. For, exhausted by exposure, and by the long strain upon his system, by the shook of discovering only a deserted spot where he had hoped to find a home, the once rugged frame of James Lawrence had succumbed to disease, and now, clasped in the arms of delirium, he lay stranded in the little old red house

at Ryesly. "Yes, it is I, come home again. I have been Morning dawned, and Clara Benton was dispatched for the village doctor, who pronounced the stranger a very sick man, and forbade any one but the inmates of the house approaching him; and so, through the long and drizzly day, the patient lay with none but the rough hand of Thomas Benton to administer to his wants.

That night the storm came on more flerce than before, and the wind and rain held high carnival abroad. About midnight the lonely watcher was startled from a light slumber by a touch upon his arm and by the voice of the sick man in his cars.

"Tom," it said, "hearken to the storm; the spirit is abroad; I allers hear it when anything happens. Don't you know I went off in just such a storm? How Mary cried when I took leave of her in it! And the night Dick died in my arms the wind and the rain howled. My mother said I was born while a big storm raged, and I'll die in one too, I reckon. There's a spirit in it that speaks to me. Tom, do you think I'll die to-night?"

"No, no, Jim, you're all right; be easy now, and to-morrow you'll feel better."

"Tom," continued the sick man, "If I don't git out of this you must look up my wife and little gal. You must git that ere money to 'em. Tell 'em just how it was; I tried to git to 'em. You'll find it all here under my belt, and some papers, too, Mary'll like to see. Hunt for 'em, Tom; there's enough to pay yer way. Promise me you will, now, Tom."

Tom promised, and the excited man became more calm. The watcher thought he was sleeping, and toward morning stole from the room to prepare a warm drink for him against his awakening, but when he returned he perceived that a change had fallen upon the still face before him: a soft white cloud settling down and lighting up the bronzed and rugged features with an expression of ineffable peace. Startled by the sight, the man rushed from the house, returning not until he had brought the doctor to the lonely bedside.

"Quite dead," the physician said, letting the lifeless hand drop from his grasp; and speedily it became known through the town that James Lawrence had come back from the West and had died, poor and friendless, at the humble home of his old companion, Thomas Benton. No mention was made of the bequest the dead man had left; and after the humble funeral. when the body of the wanderer was consigned to a resting-place beside those of his forefathers. it was thought strange that Tom Benton should speedily dispose of his household effects, and, with his daughter, vanish as completely as Mary Lawrence had done five years before. The villagers gossiped over these strange events for some time, but finally, for want of fuel, the stories died out, and nothing more was heard of the Bentons or the Lawrences at Ryesly.

CHAPTER II.

MARY LAWRENCE.

The brisk and thriving city of Milltown, with its seventy-five thousand inhabitants, is about five hundred miles distant from the little fossilized town of Ryesly. So thickly populated are its narrow limits, so busy are its people, that neighbors may elbow each other on their way to and from their daily toil at the great factories that whir and buzz with the noise of engine and machine from early morn till late at night, without over asking each other's names, or knowing aught of the home-life of those with whom they thus come in contact. Oh! yes, Milltown was a business place, where men and women turned in their labor to the great corporations that held them body and soul, receiving in return but an inadequate wage with which they were expected to live in comfort and decency, and to maintain a most respectable appearance. How to do this was a problem that vexed many worthy souls, and one that brought lines of care into the faces of the men, and silver threads among the sombre tresses of the working-women. A certain class had gained power and influence and wealth, through the means they possessed to establish their great business concerns, and by the ability they had shown to engineer the affairs of these same concerns for their own individual interests. These men had so swayed the public by their dominating power as to gain control of the municipal affairs, and consequently the city came to be governed about as they would choose to have it. Milltown was a thriving city; it turned out greater results from its factories than any other place of its size in the -country: its statistics showed an increase of population, and a growth of business interests; but they did not speak of the pinching poverty. the long hours of exacting toil, or the makeshifts and struggles to live of its larger class.

When Mary Lawrence found herself home less and penniless at the death of her aged father, her first and only thought was to seek the means of livelihood in some distant place. In Ryesly there was no employment to be had, and the thought of encroaching upon the bounty of her neighbors was intolerable to the sensitive and high minded woman. Her father's farm had been more than swallowed up in the mortgage levied upon it, and for months before his death he had retained his hold upon it only on sufferance; therefore there was nothing for the daughter but a few articles of furniture and the plain clothing of herself and child. The furniture she disposed of by private sale, and with the money thus secured Mary Lawrence paid her fare from Ryesly to Boston.

Here she met-with disappointment and failure in her efforts to find remunerative employment. The existence of her child, a sweet little black-eyed girl of eight, operated as a drawback; those requiring domestic service did not want the encumbrance of a child; the mother could not take the little one to a shop with her. and she was loth to leave her alone from morning till night; yet for a year she managed by the greatest economy to eke out a scanty living. Sometimes she found a little plain sewing that she could take to her humble room and finish: sometimes she would be employed for a few hours to do laundry or other work at the homes of the wealthy; and thus she lived, until one day she heard of an opening in the distant city of Miltown for a lodging-house-keeper, and she determined to apply for the situation.

We shall not dwell on this page in the woman's history, or relate how, without money and friends, she and her child arrived at Mill town and gained the overseership of the house It was a large wooden building, and belonged to the largest corporation in the place. Its sleeping-rooms were small, with but one window, yet each gave nightly shelter to two operatives from the factory. In addition to these there was a large and plainly-furnished sittingroom for the inmates, and a kitchen and bedroom for the matron. The duties of the housekeeper were to see that the house was properly

here, but the lodgers could prepare their simple food in their own rooms, or get them elsewhere as they chose.

For three years Mary Lawrence had maintained her control of this establishment; she was now a comely, fair-haired woman of thirty-eight, tall and slender, graceful in movement, and with an air of refinement strangely at variance with the rudeness of her surroundings. The quiet dignity of her manner checked any growing familiarity on the part of her more boisterous lodgers; but the gentleness of her speech and the ready sympathy of her heart won upon all alike, and even the most uncultivated and ignorant of the class felt that they could turn to Mrs. Lawrence with their trials and sorrows and not be repulsed. Little Maysie, too, had become a general favorite in the house; her sparkling beauty and mischievous spirit brightened up the bare rooms and made music through the cheerless halls. Many a rude man on his way to or from his nightly quarters stopped in the doorway to pat her curly head or toss her in his broad arms, for she was a diminutive creature and light of weight, and many a careworn factory-girl smiled upon the child or spoke to her in softened tones.

The corporation owning the lodging-house, bent on paying the highest dividends to its members and of keeping its expenses down to the lowest notch, did not was e any sentiment on a housekeeper, and the salary of Mary Lawrence for her arduous duties did not more than yield a comfortable support to herself and provide her with the necessities of life, she husband, who had gone out into the storm, turning his back on all he held dear that he might seek a fortune for them, and his long silence of years, proyed upon her spirits. She faithful love of woman, she clung to the thought that, had she died, she would have found some way of bursting the cold, hard bonds of death, and of telling him of her fate; and could not James do the same?

Four years from the time of her disappearance from Ryesly, and eight years from her leave-taking of her husband, there came a new inmate to the Milltown lodging-house, one in whom Mary Lawrence took a strange interest from the first; a short, stout, plain-featured woman, not young nor graceful, but one whohad a clear, bright light in her gray eyes and a sweetness in her quiet smile that held a fascination for the mother and her child. Sarah Moore had recently applied for work at the factory, and, having been taken in, had been assigned a lodging-place with Mrs. Lawrence. The second morning after her appearance she sought the housekeeper and begged to know if she might not have a room to herself.

"I shall not mind, madam, how narrow it is, nor how small the bed on which I sleep. I am peryous and fanciful, I know, and my roommate, Miss Smith, seems a quiet and well-behaved girl, but I stifle when I lie down beside her. The first night I could not sleep, and last night was nearly as bad. It is something in

the magnetism, I suppose." Mrs. Lawrence listened in her usual sympathetic way, and quietly replied, "I think I understand you. I have felt the same way myself. Some people seem to poison me with their presence. I can't define it, but I know there is something in it. I do n't know what to do; the other girls have their own companions, and there are no empty nor are there any single rooms. I am afraid-"

"Oh! don't say that I must be contented. This thing will kill me if I keep on. Why, madam, I have never in my life been brought into such associations as this factory life gives me, but if I could be sione at night I could breathe, I could get used to it," and the stran- allow your nerves to rule the mind. Prayer ger looked with appealing eyes at the kindly- and meditation will help you. disposed housekeeper.

"You might fix up a bed on my lounge here perhaps until something better could be found for you; it will be quiet and retired; no one sleeps in the lower portion of the house but. I am convinced that evil hangs over my absent my little daughter and me, and we have the room beyond."

Mrs. Lawrence had brightened up the kitchen devoted to her sole use with a strip of gay carpet, a red cloth-covered table, a couple of easy chairs and a lounge, a pair of flowered chintz draperies at each of the two windows. and a few pretty pictures on the walls, until it looked as cozy and pretty a sitting-room as one need wish to find, and it was the lounge here that she now offered to the new comer, who accepted it with tears of gratitude.

That night the new lodger made her appearance, and in the talk that followed between her and her hostess created a bond of friendship that was very sweet to both the lonely women. There was something mysterious about Sarah Moore; now and then while she talked a strange light gleamed in her eyes as though a clearer sight was shining through them; and a quick electrical tapping sometimes came from under her white fingers, as yet unstained by heavy toll, as they rested upon the table, or settled upon the back of little Maysie's chair.

[Continued in our next.]

Written especially for the Banner of Light. GREAT BATTLE:

MOTHER AND SON.

BY J. WILLIAM FLETCHEB.

IN THREE PARTS.

PART II.

"I HAD A DREAM WHICH WAS NOT ALL A DREAM." The country all about Stanhope is as smooth and lovely as a garden; the extensive lawns so perfectly kept, the splashing fountains that sing in Nature's sweetest tones the hymn of praise, the wide-stretching fields beyond-all tell of power and wealth and long possession. This mansion had been, in early days, the country-seat of an earl, whose long line of ancestors were renowned for bravery in war and great wealth; but fitful fortune and the younger members of the family had at last brought the royal estate into the market, so that when the Princess del Ney sought an asylum in England her agents procured this old mansion as a fitting abiding-place. To her it seemed very small indeed; for with her palaces within and just without Paris, her residence at Venice, her chateau in the Alps, in each of which she nevor passed more than a month or two out of the year, time sped swiftly on; but to be obliged to live a whole, year in one house—that was to her little less than being a prisoner. However,

fallen estate, and planning all sorts of intrigues with those high in church power, who owe the success with which they are accredited to never forgetting or losing sight of an opportunity. Hour after hour the representatives from the Vatican would be closeted with her; and who knows what dreams of future greatness and power fed the ambition of this fallen favorite of fortune?

On this day there was somewhat more of bustle about the house, together with an air of mystery, for the young Prince was to go to the war in Africa. Her Mnjesty, the Queen, had found a commission for him, and his mother felt rejeiced that her son was soon to put the ocean between him and the woman he loved, and who truly loved him. She had never seen her, had no reason to hate her; indeed, all that she had heard was most kindly; but her son's love for her interfered with her own plans, and without a thought or a-moment's hesitation, she calmly sacrificed the happiness of the two, to accomplish her own purpose. She said to herself that it was all for his sake-thus do selfish people seek to deceive themselves, and, strange to say, sometimes succeed.

It was very hard to say good-by; to look into his noble, manly face, and feel that perhaps it would never gladden her sight again; to know that within his heart her image had lost its place, and that duty and reverence for the dead, instead of love for her, was leading him forth perchance to death. But the pride of the woman outweighed the love of the mother. child; yet she was content with this; if she So she gave him a little locket with her own could only keep her little one at school and face set round with brilliants, took his hand in hers and said: "You take my heart with would not murmur. As for herself, her heart you, my son, but a field of glory awaits you, was dead; the disappearance of her idolized and a mother's prayers will always be yours. And then she kissed him on either cheek in the pretty French fashion, and pressed her handkerchief to her eyes.

"Good-by, mother; I go because it is best thought he must be dead, and yet, with the Try and forget everything but that 'it is best.' And may I return to England with more joy than I feel sorrow at leaving her shores. My father will guard us both, I am sure of that." And he turned his eyes toward heaven | no powers of darkness here, and only one peras if in silent prayer, and was gone. No more the childhood, no more the home-coming, no more the fête-days-he was gone, and she was alone. The victory was very small, after all, and the sorrow very great. But it was too late to repent; the present loneliness, the future's uncertainties must be faced.

So life went on in its old routine, filled with its usual cares and duties, until one morning the Princess came into the dining-room with listless step and very weary eyes. Turning to Father Henri, who was already there, she said: "Oh! such a night, Holy Father, as I have endured, and such sights as I have witnessed! I had just come from chapel to my apartments, and I had scarcely seated myself, when between the dark curtains I saw a face looking out at me. It grew more and more distinct, until a full figure appeared. I was chained to the spot, but finally with effort said: 'You are risen from the dead?' He waved his hands three times and vanished; but as he disappeared I heard the name 'Victor' whispered, and I was alone, with only a breath of cold air blowing about me. Oh! it was terrible!" And her highness shuddered as she drew her shawl about her, looking straight at the priest.

"Did your Highness recognize the-ahemappearance?"

"Yes, it was my husband's father. Once in Paris, long ago, we had a gentleman of rare occult powers visit us, and I saw the same apparition, and he whispered my husband's name. His death, which so soon followed it, proved it was a call from beaven. If-if this should mean Victor's death ! "

"Calm yourself, I pray you," said the father, crossing himself reverently. "You must not The dea return, except-

"You forget yourself," interrupted her highness. "What I repeat I myself saw and heard -no power can ever change my mind as to that. son." But the breakfast was served, there were orders to give after it, and the day was bright, and the papers announced great victories for the English among the Zulus, so it was easy to forget the vision of the night, and to find in duties a forgetfulness of worriment and sadness. So the day wore on, and the Princess found herself in the quiet of her own chamber again, the heavy rain beating without, and the fire burning dully in the grate, when the rustle of the curtains causing her to look up she beheld the form of a man standing before her. She fell shricking to the floor, not, however, until he had said, "Victor, Victor is dead," and then

was gone. In a moment the attendants were by her side helped her to her feet, and summoned the physician and the priest. She lay there on the pillows very white and wan, murmuring so plaintively, "Can this be true? is this the end?" but the silence gave back no reply.

Late at night she called Father Henri to her side, and began telling him what she had seen and heard. "Now," she continued, "I am determined to know, if it is possible, the truth of this. There are persons who commune with the dead, who have the power to reveal strange things. I must see one, cost what it may."

"But," interposed the priest-"I am resolved, and no power shall move me from it," she interrupted, in a tone of unusual

sternness. She quietly fell into a soft slumber, and en tered

"Bleep's sweet realm, So cozily shut in, Where, at the worst, We only dream of sin."

In the morning she was like herself, a little less composed, but none the less quite strong again. The carriage was ordered for town, and at eleven she entered it, followed closely by Father Henri.

"I shall go to my old Scotch friend, the Countess of C-, and she will tell me all I wish to know," remarked the lady after a little; she has a penchant for the occult, and was often with us in Paris when Home was there. "As you will, but there is great danger in

dealing with these powers of darkness," sighed the priest, as he devoutly crossed himself. have asked for special guidance."

They learned from the Countess that there were several "clairvoyants and mystics" "who were gifted in an extraordinary manner," and the Princess took the address of two or three and then started on her journey of inquiry into the mysterious. She stopped at one house where a woman, like the "Witch of Endor." saw marvelous visions, but her heart failed her, order, and to report any fregularity on the she made the best of it. Her hours were passed, and she was very glad when the child at the for computing oscillation, short Method and she was very glad when the child at the for computing oscillation and the mobility of foreign door said half shyly, My mother's gone www. Payne with the control of the mobility of foreign door said half shyly, My mother's gone www. Payne with the control of the mobility of foreign door said half shyly.

powers as still chose to recognize her in her | away." Then she drove to a more fashionable quarter, and stopped before an elegant little residence, where already several carriages were standing, the horses impatiently pawing the street, as if to remind their owners to make haste. A well-mounted footman opened the door and informed them 'that the "Professor" could be seen in an hour.

"Very well, I will wait," she said, addressing Father Henri, who had made the inquiry, "for I am weary from the drive."

So they entered the quiet drawing-room, where two or three others were also waiting for their turn. The room could excite no especial comment save from the peculiar variety of bric-à brac that everywhere abounded. A faint murmur of voices could be heard from behind the curtains that hid the door of the adjoining room, but that was all. The Princess drew her veil very closely over her face, for fear she might be recognized, and her heart beat loudly when she heard the soft tinkle of a bell, and a lady, whose face is known, like her name, the world over, passed into the next room. Soon she returned, saying, as she rolled up her eyes, "Marvelous! marvelous!"

At this moment the Professor appeared. He wore neither hat nor gown," was neither weird nor old, but might have been one of the hundreds of artists one meets in Belgravia; yet instinctively you looked a second time, for there was an expression of something not easy to define in the face, whose extreme pallor suggested a very sedentary life. He came across the room to where the Princess was sitting, and said in a pleasant tone of voice: "Do you wish to speak with me?"

Father Henri rose with some perturbation, saying: "Yes, sir; her ladyship — ahem! I mean this lady desires, that is, wishes to consult with you." And he turned very red, way up to his eves.

"Oh! very well; will you please come this way, madame?"

The Princess rose, but the priest said firmly 'I must go with her, for the powers of darkness might prevail."

"Sir!" exclaimed the Professor, "there are son is admitted at one time."

"I must go; it is imperative," added Father Henri impressively.

"Very well."

So the three passed into the dimly-lighted room where communings with the dead were held. On the mantel stood a large picture of a young officer. The Princess started with surprise as she saw it, and, breaking the silence, said:

"Forgive me, monsieur, but may I ask whose picture that is, it so reminds me of one whom I once knew?"

"Surely," replied the mystic. "That is the young Prince Victor del Ney. He is now in Zululand."

"Saw you him at this house ever?" "Oh! yes, I knew him very well. His father's spirit used to speak with him here."

"Indeed," replied her highness, as she sank into a chair.

The Professor looked toward the corner and saw Father Henri kneeling before a picture of the Virgin and mumbling to himself. "What

is the trouble?" asked he. "Oh! sir," responded the holy man, "I am repeating prayers to exorcise the evil spirits. I shall pray during the entire interview," he

"You had better be seated, then," said the Professor; "I am sure you will be very weary

ere the hour is over." Her highness had kept her double veil down all the time, and as she saw the clairvoyant close his eyes dreamily, she, too, clasped her hands as if in prayer, saying within herself:

'There must be something real in all this." The surroundings were suggestive of taste, the person of refinement, while the quiet and seclusion seemed to breathe of a possibility of return from an unknown world. looked down Doré's weird picture of the Martyrs, and the angels bearing their souls away to that heaven of which they had dreamed." So whispered she to herself as she sat there, watching the changing face of the young man, who a few moments ago seemed like one of earth, but whose features had now so aged and altered as to be almost unrecognizable. Soon his lips began to move, and he said faintly:

"My mother, my mother, do you know who is pear you?"

"No," cried her highness; " who are you?" "Look you, mother, there I am." And the medium's hand motioned toward the picture of Prince del Ney, of whom, curiously enough, they had just been speaking.

"Victor ! my Victor ! Impossible-impossible! What does this mean? You-you-are not-not dead!" she oried; with almost heartrending anguish.

"Come away, Madame," said Father Henri, excitedly; "it is the devil sent to mislead you. I insist upon your closing your ears to such terrible machinations. Holy Mother, defend us !"

"I am your son, Victor del Ney, and was killed three days ago. Father Henri, do n't be disturbed," murmured the entranced medium. Oh! can it be possible? Think you it is so? Tell me more, I implore!" exclaimed the

startled lady as she sprang to her feet. The Professor moved restlessly, and finally pened his eyes and was himself.

Father Henri said in slow, measured tones Be not disturbed, your Highness; it is all a fabrication. Some lying spirit, if not a trick." The Professor looked up very quickly and said, with something very like a sneer in his voice: "How could it be a lying spirit, with

you here saying prayers to keep the devil away? You compliment yourself but poorly, sir." Then turning to the lady, he said: "I sincerely trust that nothing has been said to distress you, but I have no control over these matters."

But her ladyship was so much overcome that she could make no reply, but leaned heavily upon the priest's arm as he led her from the room. And the seer continued the work of opening the pearly gates through which the dear immortals pass in their journeys earthward.

July Magazines.

THE HERALD OF HEALTH. - "Hypnotism as Healing Agent," is the subject of an interesting and instructive paper by the editor. In "Women as Navigators," Elizabeth Oakes Smith cites cases illustrative of her subject, from a lecture delivered by her forty years ago, in which she advocated the right of woman to do whatever she was capable of doing, on the principle that the measure of capacity is the measure of sphere to either man or woman. M. I Holbrook, New York.

THE SIDEREAL MESSENDER has articles upon P

Bunner Correspondence.

New York.

WEST EXETER .- A correspondent furnishes the following:

WEST EXETER.—A correspondent furnishes the following:

At his home, West Exeter, Otsego County, N. Y., the spirit of Enhralm Fitch Bimms, Esq., left his mortal body on May 20th, 1886, at the advanced age of eighty-three years. It was a change which he had long expected and desired. He was born in Canterbury, Cr., April 24th, 1893, and emigrated to Plainfield Centre, Otsego County, N. Y., in 1824, where he pursued the occupation of a hatter for several years with his father. He was convinced of the truth of Spiritualism by carefully reading the early works of Andrew Jackson Davis about thirty-five years ago, and had taken the BANNER OF LIGHT for more than twenty consecutive years, besides reading much other spiritual ilterature published in America and Great Britain.

I quote a portion of the notice of his death from the Richfield Spirings Mercury of May 27th, 1896, to show how this estimable and intelligent man was respected in the county where he restiled more than sixty years:

'He was twice married, his first wife Miss Amanda Blassinger, to whom he was united March 16th, 1820, and who died Feb. 27th, 1827, aged nincteen years; his second marriage took place April 80th, 1830, with Fiorings J. Norton, with whom he spent twenty-eight happy years. She departed this life June 24, 1888. By this inarriage there were inree children, Channoy N., Lucinda, and Joseph Simms, M. D., who mourn an always kind and indulgent father, Mr. Bimms has been for thirty years a firm believer in Spiritualism. He was a great render, with a retentive memory, interesting in conversation, a man of the strictest integrity, honest and upright in all business transactions, and was honored and respected by all, Mr. Simms had been in feeble health for many months, but retained his faculties to the very last. The funeral was largely attended from his residence, Sunday, May 241, the interment taking pace in the cemetry at Sproner's Cornets. Mr. Simms as Is well known, was a great lover of flowers, and took great pleasure in cultivating them, an

br. Joseph Shinis, the well-known physiognomis, who has been a public locturer for thirty years past, with rich success, was his youngest son.

The following is from the Utica Morning Herald of May 22d, 1836:

'Ephraim Fitch Simms, an old resident of Otsego County, died at his residence in West Exeter yesterday. He was a brother of the late Jeptha R. Simms, the historian. He has for many years been a strong Spiritualist and a free-tlinker. He was a self-educated man, but was a man of great information. He was very interesting and instructive in private conversation, but was diffident in the presence of a company. He was the father of Dr. Joseph Simms, well-known throughout the United States, Europe and Australia, as a lecturer on physiology and physiognomy. Dr. Simms, who has been absent for some time, was on his way to visit his father at the time als father died.' In this connection may be added the statement of Dr. Simms, that he saw the spirit form of her atiger in his bedroom at 58 Lexington Avenue, New York, the night after that father's spirit left its earthly abode, and the son had not then learned of his parent's change to spirit-life.''

NORTH COLLINS.—Emma Train, Secretary of the

NORTH COLLINS .- Emma Train, Secretary of the Spiritual Society known as Friends of Human Progress of North Collins, N. Y., writes that a meeting of the Society was held at the residence of George W. Taylor, Lawton, N. Y., on Sunday, July 4th, of which she savs: "The forenoon entertainment was given by the children of the North Collins Progressive Lyceum, consisting of songs, recitations, dialogues, etc., appropriate to the occasion. It was beautiful to witness the enthusia im manife ited by the little ones; members of the infant class mounting the platform, and speaking in lisping accents to a large audience of interested listeners. After partaking of a sumptuous repast beneath the inviting shade of the trees, an interesting address was given by Miss Inez Huntington, of East Randolph, N. Y. The subjects, taken from the audience, were handled in an easy and able manner, in language highly poetical. Very rarely do we meet one with the sweet magnetic influence, high inspiration and mediumistic gifts of Miss Huntington. Sitting by her side a few moments preceding the afternoon exercises, she spoke of a little boy coming to us from spirit-life; giving age, color of hair and eyes, leading peculiarities and description of the physical condi-tions that took him from earth-life, with perfect accuracy. As we separated, at the close of the delightful day, we felt as though we had indeed celebrated the glorious Fourth' in a fitting manner. We believe none can visit the home of Mr. Taylor without taking away with them something of the beauty and harmony that forms, in all its cool shades and quiet retreats, a baim for weary hearts. It seems to us that homes in spiritlife must be like this, filled with music and light, ever busy, yet restful; ever bathed in sunny smiles, yet holding a sympathy deep enough to weep with those who weep."

SARATOGA SPRINGS.—The Spiritualist meeting of Sunday, June 27th, was addressed by Mrs. E. B. Duffy, a member of the Troy Typographical Union, who is apoken of by the Eagle as a bright, self-reli-ant, industrious lady, who made a capital address, bristling with good points and eliciting much applause. Mrs. Lovering, of Boston, sang and played, and Dr. Mills gave names, descriptions and messages at the close of the evening lecture. Among the spirits was Bessie Hincks, who has repeatedly appeared, claiming to have been burned to death in Boston, but has not been identified. She said she had heard Mrs. Lovering sing in Boston.

Louisiana.

NEW ORLEANS .- M. G. T. writes: "We are not Orleans. Among our very best people are many real Spiritualists, but they do not seem willing to be classed as such. They are still considered members of the churches and contribute to their support. Now if they really believe the church doctrine is the only real truth, they are acting according to the dictates of their best self. But what of those who do not believe this? Is any one justified in uphoiding that which he does not consider truth? Can any attend a service wherein Christ is worshiped as the God-Man, and say 'amen' at the close of supplications made in his name, when in their own souls they know, by their own reasoning power, that he is no more a God than they themselves are, except by his having the advantages of progression—are they, can they call themselves other than perjurers? We cannot deceive God, and we cannot deceive ourselves, though we sometimes think we do, so it is best to be honest.

Now I suppose there are those who believe in Spiritualism, and yet have not reached any decided point in other matters. Well, even those have no business in church. The church distinctly says that the devil is the author of everything pertaining to Spiritualism, and by silent consent, if nothing else, they (the believers in spirit-return) declare that those they know to be the spirits of departed loved ones are the devil t Some say: 'Well, my husband, my wife, my relatives wish me to go,' but it seems to me that if you told your, husband, your wife or your relations firmly what you believe, if you gave them to understand that you could not respect yourself and act otherwise than at least abstain from making a faisfier of yourself, they would like you the better for your honesty. Friends, there is a sure way of winning over every husband, wife, relative and friend to our cause: 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.'
'What, quoting from the Bible?' says a voice over

my shoulder. Yes; and why not? Even if I do not accept Christ as God Almighty, cannot I consider him what he taught himself to be—a teacher? If he was not God, his teachings were from God, and as such may I not learn of them? Ah! those beautiful things taught by Christ-kindness, love, patience and forgiveness 1

Let us each try to battle with circumstances in such a way that we may progress even if only the one-hundredth part of an inch every day. Friends full of sympathy and love surround us even if unseen, so

pray don't let us sit and hear them called the devil! Mrs. Currier spent a few weeks here. She was an excellent independent slate-writer. I speak for myself and for several others who received tests through her spirit-control, 'Bill.' Several times he described things in private rooms, and told me of what occurred in my own daily life.

Before Mrs. Currier left, Bill | gave me a test whereby I might know that the medium did not do the writing. I was permitted to place my hand on that of the medium which held the slate, her other hand rest ing on top of the table; in that way we received writing. Another time she merely magnetized the sixte and then I held it under the table myself, and received writing and heard raps on the slate as perore; her two hands at that time being on top of the table. I have not Mrs. Curtier's address at present, but would be glad to get it it and will favor me. Will can address me at No. 20 Meringo Mress, care of DA Milder.

Have Be / Have cold out to the head to the

The Spiritual Kostrum.

SPIRIT.

An Address Delivered by the Controls of MR. J. J. MORSE, Before the Members and Friends of the Metro politan Spiritual Lyceum, London, Eng., Feb. 29th, 1884, and now published for the first time.

We have again to approach problems that are not ordinarily discussed, even by Spiritualists themselves. We quite appreciate the difficulties that all persons, including ourselves, experience when approaching the topic we are about to deal with. It is a question so usually outside the ordinary limits of speculation, and is a matter upon which there have been expressed so many crude and so many superstitious ideas and opinions, that it is exceedingly difficult to obtain a patient hearing for any philosophy that professes to deal with the nature and qualities of spirit. In this very practical age men pride themselves upon directing their attention solely to materiality and material things. And they consider that in the analysis of matter they are pursuing an inquiry quite sufficient of itself, in scope and effect, to engage their attention, nay, to engage the attention of the most active minds the world possesses at the present time. We are by no means disinclined to accept the view thus proffered; for our candid opinion is that the present physics or basis of life, and the analysis of matter, as at present pursued, will be the way by which the scientist will arrive at conclusions precisely upon the basis we are about to submit to you this evening; that, in a word, science will reach to spirit through matter, and triumphantly vindicate the existence of another and superior order of existence to that which prevails here, which is known to you and known to the orderly scientific investigator.

If the researches of science result in an issue so exceedingly satisfactory, one may pardon scientific men for all their little invidious remarks in regard to Spiritualism and the Spiritualistic Philosophy, feeling sure that by patient waiting, when their researches are more complete and their results more clearly made known, they will see that in this the old proverb holds good: "All roads lead to Rome." But when we have to ask you to accept the postulate which all must start with, we are not quite so sure that it will receive the ready credence you may have accorded to the last two we have had the pleasure of submitting. When we have to ask you to accept, for instance, the postulate that." spirit is matter" in a more refined condition than it is presented to you through the senses of material life, we are perhaps stating a fact which is in direct opposition to current and ordinary opinions. For the popular supposition is that "spirit" is altogether opposite and different in its nature to what is called "matter"; that it is a distinct and separate condition of being altogether; that there is no possible similarity or relationahip subsisting between them. We must emphatically maintain the proposition that spirit is only matter in a more refined and sublimated condition than when presented to your senses in this life. But here, perhaps, a necessary qualification

which may serve as a sort of analysis is demanded. When we speak of spirit, and describe it in the language we have just used, we want you to bear in mind strictly that we are dealing with that kind of spirit, that sort of matter, that condition of being, which is universally described as the "spiritual world," and that we are by no means to confound that definition of spirit with the definition usually connected with it, with the idea, that is to say, that Spirit is God. We are not to confound the essence of the phenomena with the phewhen you inquire of people what they mean by the term "Spirit," you will get some sort of definition only properly to be interpreted by associating it with God.

You will all know, of course, that if there is an alleged spiritual world, that spiritual world must be composed of what is popularly spoken of as spirit. But between matter composing that world, and the essential elements of being that vivify all existence, all the potentialities of being, there is a wide difference and distinction. The one cannot be analyzed by any process that we are acquainted with. The essential nature of God cannot be determined by any method, and so in the ultimate analysis we stand face to face with the impenetrable mystery called God or Spirit. In that see we are quite content to admit, as we did in our initial discourse, that in regard to the essential nature of God himself we are as ignorant as yourselves. But when you depart from that consideration, and take up the realm of spirit, of what is called the spiritual universe, and enter then into the consideration of spiritshall we call it?-we must contend that the definition we have placed before you holds

good and is substantially accurate and true. Now let us put, on one side for a moment the question as to the origin of spiritualized matter as a necessary consideration at this particular moment. You will be quite willing to admit that there must be a source for the material universe. You will further remember, as we said in our previous discourse, that there is an almost inconceivably vast belt of nebulous matter shining and rolling in the uttermost spaces of being, caught up from the remote ages of the past. And from this belt of nebulous matter (that is, to define it as such) has been and is being derived the material of already formed and the to-be formed systems of the material worlds, that shine and, roll in the awful depths of space. Then we traced these sources back to their origin, which we claimed as the Omnipotent Fount itself. And you will remember: that by process of deduction we gradually came down; growing more material. more gross, more substantial, shall we say? by each process of deciension, until at last by nat. ural analysis we arrived at the institution of the belt of nebulous matter finally resulting in the existence of this world as one consequence of the series of actions we have been dealing with.

From all this we shall now invite you to go back, in a different direction, it is true, but leading, to the same end. We want you to see that the Omnipotent and All. Wise, in diffusing itself through the realms of eternal being, goes on the outward journey by gradually coming down, down, nearer to matter, until at last it becomes what is ordinarily thus described: That the Omnipotent Power and Energy, dif-

ities and attributes; and this first point of action, of real phenomenal being, is a material point, and all through the process and on the plane of that material development you will find life in its infinite variety from its first inception and crude form up to the highest unfoldment of intelligence presented to you on all

But you will further bear in mind that all forms of life are continually changing and interchanging: that life is a constant succession of amalgamations leading up to some other form of development; and that in every case there is a process called death, a process of disintegration and decay, passing to the foundation of other orders-better, more refined, complex orders-as a result of the material dispersed by that decay, presenting higher facilities for expression of the indwelling energy within, and so rendering possible the development of the highest form of phenomenal activity. Here, then, you plainly see that in nature, which may be defined as the necessary agency for the manifestation of delfic force, there is a constant advance of matter to other and higher forms.

At last we are face to face with death, the process of disintegration as it is presented in human creatures and animal forms. We have to ask here a pertinent question. The operations of nature may be aptly termed "the movement of the mills of God," constantly grinding, pulverizing, refining and attenuating the coarse material elements until they become so refined by the process that at last they appear to elude the grasp of material senses, cease to appear the things ordinarily known as led with the divine in character to an extent ponderable, and become-what? In a word, what is the end of the refining process proceeding in nature? what is the result of these operations? If we were to put it in this form we should be possibly stating the case as clearly as is consistent with a true expression of the facts involved: The ultimate process of the refinement of nature is the variation of the essential elements of being, a driving forth of the imponderable essence of all forms of organic life. These are expelled, or liberated, through the death of the structure which contained them, in the same way as the liberation by death of the spiritual body. In new forms these refined particles pass over into the spiritualized elements of the atmosphere, and are borne upward by reason of the fact that they have no longer any sympathy or affinity with the grosser elements of material life; they pass upward through the atmosphere. Millions and tens of millions of tons of these refined spiritualized elements are constantly passing away from earth, and from the grosser forms of matter as presented to your understanding to-day. What becomes of these? They are the essential elements of all forms of organic life. Potentialities are enshrined within them, and it is not unduly stretching the imagination to suppose that provided they have some position in a given point in space, their essential elements might again unite, again form combinations, again express phenomenal development; might again manifest forms of activity and organic structure on a higher plane, with more refined foundation, and infinitely more essential qualities and powers than can be expressed in this world. And in that condition such form, action, beauty and grandeur are possible as would not be possible under the cruder restraints to which the elements are subjected while assoclated with matter as commonly understood.

The essential point still remains for consideration, that, even supposing we can locate, in a point of space, these imponderable, refined elements, liberated by the process of decay and death constantly going on in the world in which you are living, there is in the very nature of things, belonging to such a condition of existcount of mandage hilling not consistent with the fact that it is infinitely more refined and spiritualized than the phenomenal expressions of this world. And being ponderable, there is here, also, a clear expression of material existence. If you call such space or such conditions spiritual, you can only justify the use of the term in that connection by regarding it as a contrast to the material conditions you have previously been associated with. Thus it would seem the statement we made on a previous occasion is more than vindicated, when we stated that matter and spirit were only opposite conditions of the one substance, and that the basic substance itself is the Divine Energy, the Everlasting Spirit of God! Thus we have a material world in the first

order, and a material world in the second or highest order, which, for the sake of convenience, is called a spiritual order. But here we shall be met with a variety of objections, and shall be kindly and generously informed that all we have described as the spiritual world is no such thing at all; it is a material world. To which we should only have to reply: "Precisely-exactly what we are arguing. So we think that we have made ourselves tolerably clear and plain." But it may be added or objected, there is no connection between the material world and the spiritual world; the two terms are so opposite that the two conditions of existence must be dissimilar -there cannot be any relationship between them. If matter and spirit are discrete conditions, without relationship or bond of sympathy, then every communication that is established for the time being between them partakes of the nature of a miracle. For it must require a force infinitely superior to either condition to effect a junction for the time being, and where things are so absolutely dissimilar we are somewhat at a loss to understand where the elements of possible communion can be discoverable, or what via media can be established to effect the junction, provided there is no other point of contact. If you accept the suggestion that matter and spirit are mutually opposed to each other, entirely different and distinct conditions of existence, we cannot argue against such a statement, for there would be no possibility of their communion or connection. In that position Spiritualism falls to the ground; angel-communion among all countries and all people likewise falls, and all statements of spiritual visitation or communication: must be either miraculous or false. And really: we should be sooner able to accept the statement that they were false than miraculous, because so firmly rooted sol deep seated is our faith in law, in every department of being, that: we cannot, under any diroumstances, forego our faith therein.

Hence you have two ideas before you : Spirit is either continuity of matter, in higher and, tusing itself through the realms of efernal being reaches the ultimate point of extension, of distinct condition of extension of distinct condition, and then enters into the process of tions of matter will not enable you to appreciative phenomenal axistance. That point marks are or recognize. If you take the latter theory

the turning stage of the developed Deity, so | you can see for yourselves some of the difficulfar-the mighty Force, the body of God, shall | ties that instantly crop up for consideration. we say? commencing to clothe itself with qual- | The theories of a future life, conceptions of immortality, the possible relationship between the different conditions of existence, how it would be possible to gather knowledge of such life, are examples of difficulties that crowd thick and fast upon you, if you accept the suggestion that matter and spirit are distinct conditions of being. Suppose, on the other hand, we take up in the way we have suggested the other, that matter and spirit are opposite terms. opposite conditions, positive and negative conditions of the one substance, the difficulty vanishes. For there must be a point of contact between conditions of existence when one form arises out of the other. Accept the postulate, therefore, that we place before you, that spirit so-called is only matter in a higher and spiritualized condition of existence; the difficulties are then swept away, the miraculous dispensed with-an orderly sequence is traced out from God down to matter, and back from matter through spirit up again to God. You will remember we said that the divine

energy first diffused itself throughout the realms of being at its inception of progress, and that it was then infinitely different in character and refinement to that which appears to your senses in the nebulous form we referred to, when materiality first commenced to unfold itself. As a consequence, matter will be included with every progress in life, with every rise in the scale of its development as it grows nearer and nearer to God in character and nature, until who shall say but what in the end it may approach the nature and quality of divine attenuation itself, and be then disclosed most like God, clearly and intimately associatwhich will warrant us in saying: "Now we

have reached the realm of spirit in very truth." But that is infinitely distant from the world to-day. For when that condition of existence has been attained, phenomenal activity will be dispensed with, and principles in their essential reality will operate, so that man having attained that spiritual development, and by availing himself of the principles of being that surround him, will dispense to a large extent, if not completely, with the objective and phenomenal aids to action which are assential to him as an organized structural being. Here. then, spirit discloses itself in character and nature, as we have suggested. What we would now like to suggest to you is this: that, after all, we have only given a local interpretation and application of the subject. We have only associated it with conditions of this particular world. But we have used it for an illustration in this wise: That what is true in principle as applied to the circumstances of this world, is equally true in principle as applied to all other physical worlds. The essential characteristics hold good through them all. The only difference is in the variations due to local circumstances and growths of development as pertaining to the several worlds themselves.

Each and every world is from itself casting off a refined spiritualized element, so to speak, which contributes to the creation of the inner spiritual realm which lies on the inner side of this material physical zone. These realms of spiritual life, united and bound together as one grand homogeneous realm of life, form the first grand home of the spirit when it has freed itself entirely from its mortal and terrestrial relationship; when it has passed through all necessities and requirements of physical existence, it migrates from the physical world and mounts up to those brighter, grander, and infinitely more refined realms of being, where it may first be said to really enter into the higher form of so-called spiritual existence. The possibilities, the conditions that then burst upon the astonished judgment and imagination are of such transcendent magnitude and glory as were never before dreamed of. You have only to use a comparison to help you in this though Imagine yourselves in the midst of the fairest tropical scenes this world can bring before you. Try to realize a scene vaster, infinitely more enchanting than this even. Imagine it adorned with all you can conceive of beauty and grandeur, and yourselves in conditions of mind wherein all the world seems at peace, and life flows on in the most harmonious manner possible, and then imagine yourselves, physically and mentally, as individually transported to the highest degree of felicity and glory. Thus only can you have the very faintest idea of the grandeur and sublimity of the exalted conditions that we have just mentioned.

The realm of spirit, then, is the next step forward that matter and being take in their return progress toward the fount from which they were originally derived. And this realm of spirit affords enfranchised departed humanity the next stage of being, the next grand school of development and unfoldment-the next advance toward eternal happiness, we might almost call it, as a fit and true compensation for all the evils and discords of the period of their nursery life here in the material world. If, then, we add that spirit has the character we referred to, when applied to the realm of spirit, you can plainly perceive that the immortality of man is not dependent upon miraculous contingencies, but is firmly and solidly rooted in everlasting principles. He goes forward into that spiritual world which is of a character and principle similar to his own spiritual body which he will carry with him.

We are thus free from supernatural difficulties, from the miraculous, and reach an idea of the realm of spirit which cannot fail to deeply impress the mind with its reality and beauty. Now if we take the question of spirit forward in another direction-and we will do so very briefly-you will appreciate more clearly the distinction we once suggested in regard to the possibility of analyzing spirit in the abstract. Spirit is susceptible of another application and interpretation to what we have given. You will remember that one interpretation we have presented to you is that it is the essential life of God himself. Precisely so in regard to yourselves. It is the essence of your consciousness, the vitalizing element, that sustains your material being. But you are incapable of self-analysis. You can only know yourself by your experience, by your thoughts, by seeing yourselves reflected within yourselves. But when you try to analyze yourselves, the difficulty is insurmountable. Consolousness is incapable of self-analysis. The essential element of the individual life, then, is a spark of the Divine Mind, pure spirit in the abstract. You may thus perceive that con-sciousness and the phenomenal scivity of mind are external manifestations caused by the indwelling divinity within you. If, further, you take the external activities that are expressed in the formation of the universe, in the development of the circumstances of the universe, and demonstrate, in a word, that Be-

ing is the thought of God in constant action, you can draw a parallel more clearly between Deity and vourselves, and find in your own case a miniature representation of the greater Reality operating around you, and which really contains you. Then in a sense it may truly be said: you are "sons and daughters of God" that you have been created in his image, and that within the sphere of your life and action there are constantly being duplicated representations, thoughts and actions, which God, in his greater capacity, is constantly expressing in the wide realms of universal existence.

Taking, then, spirit in the triune form, we have presented it to you as having a specific value when used in relation to the home of departed humanity, as having an abstract meaning when associated with God, and an abstract value when related to the consciousness of yourselves; you will see how loosely this term is commonly used, how misleading it is, and how necessary it is that every one concerned should use the utmost caution in speaking of spirit, that it may be clear whether they mean the realm of departed humanity, the home of the dead, the basis of consciousness of men, or the essential life of the Deity himself.

VERMONT.

Mass Convention at Tyson. FRIDAY, JUNE 18TH.

Afternoon .- The meeting was called to order by A. F. Hubbard, Esq., and an organization effected by the F. Hubbard, Esq., and an organization effected by the election of D. P. Wilder of Plymouth as President, and Luther O. Weeks as Secretary. Conference was opened with interesting remarks by A. F. Hubbard, Dr. Dean Clarke, Mr. Webbaud others. Song and music by Frank T. Ripley of Boston, who read a poem. After interesting remarks by Mr. Ripley and others, Mrs. Gertrude B. Howard of East Wallingford took the platform and gave the following names and descriptions: "The form of an old gentleman comes before me; he gives me the name of Thomas McMahon, and says: 'This seems strange and wonderful. I wish to say to you that the only devil you need fear or will ever find is ignorance.' Horace Colburn of Shrewsbury wished to reach his family, as there were many things they ought to know, 'as one of the family is to come where I am soon.' Sarah Bates Tower came with words of other for her niece; Brackett; Jonathan Bass; Sarah Black; Mary Green Archer; Frank Prior; Emma Parker; Wm. Merilland Willie Hall." Nearly all were recognized.

Evening.—Remarks by Mr. Hubbard; after song and music by Mr. Ripley, Mrs. Howard gave the following: "I see the spirit of an old man. He huus his Bible closely, but wishes to say that Galusha Priest has found no hell." Old Prince, the black man, was next seen; then Mrs. Emily Bennett. Alonzo Russell of Shrewsbury came with shovels and picks; used to build dams. Annie Pollard, Samuel and Mary Lamb of Braintree; Noah Johnson; Caleb Johnson, a suicide of Shrewsbury; Hannah Weeks of Clarendon; Deborah Pratt; Frances Wilder Parker. Nearly all were recognized. election of D. P. Wilder of Plymouth as President, and

were recognized.

SATURDAY, JUNE 19TH. Morning.—Inspiring song and music by Mr. Ripley; interesting remarks by Mr. Wilder, A. F. Hubbard, Mr. Webb and others. After music Mr. Ripley's guides gave a lecture replete with wise suggestions and sparkling with gems of thought; theme, "What and Where is God?"

and sparkling with gems of thought; theme, "What and Where is God?"

Afternoon.—Tests by Mrs. O. L. Morgan of Woodstock: Clara Gordon Ludlow, with loving message to mother; Daniel Gillingham; Mrs. Daniel Wilder; Mrs. Geo. Page; Elia Woston; Harvey Howes, North Bennington; Newton Bridge; Jefferson Cady; Sarah Warren; Elia Cass Dumphrey; John Dumphrey; Wm. Shaw; Lemuel Churchili and Levi Tracy. These were followed by a lecture by Dr. Dean Clarke of Boston, commemorative of the twentleth anniversary of his labors as a public medium. Mrs. Howard followed with tests: David Burt and Jennie Burt of Rockingham; Wolcott Chaffee; Eveline Wheeler, with a long message to her friends at Bouth Reading; Orla and Julia Gillingham, William Thomas, Reading; Edna Lovejoy Green; Nathan Lamb; Timothy Messer; Chas. Earle; Charlotte Barrett; Willie Parkhurst, Ludow; and Miss A. W. Sprague.

Eventing.—Remarks by Mr. Ripley, after which his control took him among the audience and gave the following names of spirits as seen hovering around their friends who were present, together with many incidents by which to identify them: Samuel Sweet; Wm. Sweet; Caroline Morgan; Phineas Hubbard; Ansel Hubbard; Wm. Rayton; Sarah Haskell; John Kimball; Mary and Hannah Williams; Harriet Stephens; Frank Hopkins; Henry Grout; Chara Gordon; John Gordon; Dr. Swain of Reading, who was killed by driving off the side of a bridge many years ago. These were nearly all recognized.

Morning.—The weather being delightful, the ever.

SUNDAY, JUNE 20TH. SUNDAY, JUNE 20TH.

Morning.—The weather being delightful, the exercises were held in the pleasant grove, which busy hands had transformed into a bower of beauty. The session was opened with an invocation by Mr. Ripley, followed by remarks by A. F. Hubbard and Thomas Middleton. Mrs. S. A. Jesmer-Downs then gave satisfactory psychometric readings from handkerchiefs handed in from the audience, after which Dr. Dean Clarke of Boston gave us a lecture, in which he presentrko of Boston gavo us a lecture, in which he presen ed to the large audience, in a clear and forcible man-ner, the fundamental principles of the Spiritual Phi-leonby.

losophy.

Alternoon.—Song and music by Mr. Ripley. Names given by Mrs. Morgan: Elvira Gowing; Elvira Middleton; Flora Wilkins; Nellie Carpenter; Josiah Josselyn; Hannah Cunningham; Barah Shaw; I. P. Greenleaf of Boston; Wm. Sawyer; Nellie J. Kenyon; Nathan Lamb; Dr. Melvin Holt; Geo. Rumrill; Linwood Weeks and Achsa W. Sprague. Nearly all were recognized. The guides of Mr. Ripley then gave a lecture on "The Spirit World and What It is Like"; and at its close the following names: Mary Morgan; lecture on "The Spirit World and What It is Like"; and at its close the following names: Mary Morgan; Taylor Coloridge's Inkstant rests near the open desk on the table.

Taylor Coloridge's Inkstant rests near the open desk on the table.

This beautiful historic work of art is a lasting souvenir Conaut; Wm. White; I. P. Greenleaf; Sarah Black; Elizabeth —; Emma Cummings; Clara Gordon; Sarah G. Richardson; Mary Jane Spaulding; John Lavender; Moses Pratt; and Samuel Hendricks, whose coming gave a good test to W. H. H. Ralph of West Windsor.

West Windsor.

The tests given by Frank T. Ripley of Boston were very fine at all the meetings. The attendance was large, and harmony prevailed. After passing resolutions of thanks to all parties who have contributed in any and all ways to the meetings, the Convention adjourned sine die.

At the close of the Convention, the following resolutions were adopted:

tions were adopted :

tions were adopted:

Whereas, We who have met again in our annual mass Convention, notice with deep heartfelt radness the absence from our midst of the venerable physical form of one of our most scalous and sleadfast co-workers—Harvey Howes—who recently passed to split-life from bis home in North Bennington, and who, as an officer of our State and Local Associations, won for himself an enviable reputation as an honest, upright inna and consistent Splitualist; and Whereas, We, as such, know that all that was immortal of our brother is with us in split to-day, and can, from his bright home 'over there,' see for himself the deep sorrow his transition has caused his associates; therefore, Resolved, That we, in Convention sissembled, extend to the boreaved family and friends the hand of sympathy and words of heartfelt sorrow at this our mutual affilction; and we know that our loss is his gain, as one mighty law of progressive unfoldment prevalls throughout the univorse, bringing knowledge, harmony, peace and joy to every human soul.

nan soul.
LUTHER O. WHEKS, Secretary.
Proctorsville, Vt., June 22d, 1886.

People's Meeting in New York. To the Editor of the Banner of Light: The People's Meeting for the months of July and

August is left alone to " Hold the Fort "in New York, all the rest having laid aside their labors to rest and

all the rest having Iaid aside their labors to rest and go to camp, or their favorite summer resorts. Sunday atternoon, June 27th, Mrs. N. J. T. Brigham occupied our platform and spoke to the edification of a large and intelligent audience, glving delight to all by replies to questions from the audience. Mrs. Washburn, organist of the First Society, Mr. Heeney, formerly organist of First Society, and Mr. Girard Engelon of Brooklyn, Teacher of Music, were present and favored us with plano and organ solos. It was an occasion of spiritual and intellectual profit.

The evenleg of the 27th Mr. T. O. Ostrander made the opening address of the conference, taking for a topic

sion of spiritual and intellectual profit.

The evenlag of the 2th Mr. T. O. Ostrander made the opening address of the conference, taking for a topic "The Mission of Spiritualism." F. S. Lambert followed, speaking upon "Organization."

Sunday afternoon, July 4th, Dr. I. M. Cummings of Brooklyn read an essay replete with good thought upon "Angel Ministration, and the Utility of Prayer."

J. B. Slikman, Esq., and P. E. Farnsworth, followed with remarks upon the theory of a "Personal God," Mrs. M. C. Morrell and Mr. Burton gave short inspirational addresses upon the same topic. Horace M. Richards recited an original poem upon "Prayer."

In the evening, the conference was opened by Mrs. Morrell, who read the poem "The Good Time Now," after which Messrs. Slikman, Lambert, Jones and others spoke upon various topics of interest. Notwithstanding the heat of the city, our hall was delightfully cool, and no discomfort was experienced. We are highly favored in this respect, and comfort and intellectual pleasure may be expected by those who favor the People's Spiritual Meeting at Spender Hall, 114 W. 14th street, with their presence and support during the bot weather.

P.W. JDRES.

We see no good reason why the head of a school exousively for girls should not be a woman, it a competent woman can be had for the place. To that extent, at least, we believe in and contend for woman's rights.

—Boston Heralds on the contend for woman's rights.

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"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; en-graved surface, 15x20 inches.

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At "Craigle House," Old Cambridge, Mass. At "Craigle House," Old Cambridge, Mass.

The plate is 24x32 inches. The central figure is that of the GREAT POFT. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Poet's own works, in their original manuscript, flanked by these of Dr Quincy, Irving, Bacon, Milton, Dantié, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathantel Hawthorne, his classmate at Bowdoin. The sage of Concord, Rajph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-chidren of Cambridge, and is made from the Spreading Chestnut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstant reels near the open desk on the table.

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following Pamphlets:

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DEATH IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following subjects are treated: Universal Unity of Things; Nature Williout and Within Man; The Absolute Certainty of Death; The Soul's Supremacy to Death; Degrading Teachings of Theology: The Infallible Teachings of Nature; Harmonial Views of Life and Deatiny; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual Intercourse through Spirit-Culture; The Soul and its Aspirations Idontical; The Last Seen of All. Paper.

tions Idonticat; The Last Scene of All. Paper.

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raper.

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the varied shades of opinion to which correspondences relative name.

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

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

"Holy Humor."

This is-one of the latest of the sensational themes on which Tabernacle Talmage has addressed his congregation, and it is not a little interesting to know what he means by it, and how he turns it over in its application to human life and conduct. We need not remark that the discourse is Talmage all over. He enters upon a painstaking recital of the various kinds of laughter described in the Scriptures, commenting on "the laughter of skepticism from the days of Sarah to the days of Theodore Parker and Herbert Spencer." He feels very sure that people who laugh at Christianity will in the end get the worst of it, which will apparently satisfy him, whatever may happen to them. It would be wenrisome work to follow him along in his cranky fancies and speculations, but it may pay for the trouble to throw out a few observations as we pass.

For instance, remarks Mr. Talmage: "God says that the Bible is true-it is all true. Bishon Colenso laughs: Herbert Spencer laughs: John Stuart Mill laughs; great German universities laugh: Harvard laughs-softly; a great many of the learned institutions of this country, with long rows of professors seated on the fence between Christianity and infidelity, laugh softly." What he wants to show is, that by-and-bye God will call them all to account for laughing, when they will join as one man in denying it, and then he will thunder back iaugh!" As much as to say—"Ah! now I've got you." And this is what some ministers persist in calling the fear of God.

But let us see about this business of laughing at the King James translation of the Bible. One would reasonably conclude that it is the Christian Church itself that has been caught "laughing" at the Bible, since it has thought it necessary to revise the old translation in order to eliminate many of its "laughable" points. It strikes us that the laugh comes in on the Colenso, Spencer, Mill and Harvard side of the mouth. It was these very men, and others of like spirit, who have compelled the church to go through its Scriptures again more thoroughly. How then are they the ones caught laughing, when it is the Church that laughs so heartily over the text of its old Bible that it falls to and devotes fifteen years to its careful revisal? The Church was made aware of its former ridiculous position in claiming infallibility for that book, and has done what it dare do in giving way to the "laugh." Where does the Talmagean thunder come in in connection with the laugh implied in the new revision?

"I take up this book of King James's translations," says Talmage. "I consider it a perfect Bible; but here are skeptics who want it torn to pieces." And he goes on in his peculiar way to tear out one book after another, and then to ask his hearers how they like the kind of midnight darkness he has thus made for them. Almost anybody can argue in that way, if one is far enough gone in intellectual self-respect: but what is all the outcome? Talmage thinks (or gather he says he thinks) the old Bible of King James a perfect Bible. Therefore he would not see a line erased or even a letter obliterated. But what have the learned revisers been about? What has he to say to them? Why does he not set them down with the skeptics and infidels on whose devoted heads he delights to launch liquid damnation? Aha! he knows better than to run afoul of the governing sentiment of the church with which he considers it necessary to continue to be identified. No laugher is Talmage where laughter

His sneer at Theodore Parker, however, is mean and low, even for Talmage, and he never will know how mean and low that is. He describes Parker's "laughter" at Christianity as "the most fascinating" he could recall. He charges Parker with having made the Word of God seem ridiculous, and that "he laughed on at our holy religion until he came to die." For a quarter of a century, says Talmage, he laughed at Christianity, and ever since "Christianity has been laughing at him." It will be news to all religious people to hear that Theodore Parker ever strove to bring Christianity into contempt: Moreover, if it is the spirit of Christianity to turn around and do by him the very thing it feels aggrieved at him for doing, we do not see how it is any better than he was. The Talmage conception of the Christian spirit is ant Camp-Meeting in another column.

thus seen to be a base one, with not a spark of the spirit of Christ about it.

Away with such trash in the name of religion ! It is a travesty on reason and common sense, and would make of the universe a mere fighting-ground instead of the scene of endless harmony.

We never considered, in fact, that the Church laughed much at Theodore Parker. On the contrary, it cursed him and railed on him, offering open prayers to God for his extinction. It actually prayed for his removal, and great were the creedist rejoicings when he died in a foreign land! That is the spirit of assassination-not the spirit of Christ. If, under that psychological pressure, exerted with the force of united wills upon an over-worked man with whose nerves disease had made sad havoc, after his heroic struggles on humanity's behalf, he did in a moment of depression utter melancholy words, he surely showed no more human weakness than did the Jesus of Talmage's professed idolatry, who cried out in his last trying hour: "My God! my God! why hast thou forsaken me ?"

When Talmage has worked off much of this unhappy bile, and comes up smiling with the observation that "there is more religion in a laugh than a groan," he catches a glimpse of spiritual health, although in doing so he "goes back" on all he has been saying in such an explosive and irrational way. For all that, how can he find it in his heart to laugh at all, with that awful creedal hell staring him in the face, and believing that the most of his friends and neighbors, with their children, are to be eternally consigned to its raging flames? Where can a man find room on his face for a laugh, when such a doom is fixed for almost every one about him? If he indeed holds to such a creed, and denounces those who cannot accept it in all its horrors, it ought to be an impossibility for him to smile again. Nor can one believe him wholly sincere, when he says he hopes asks our view of the matter. God's "laughter" may never fall upon any of us.

Summing it all up, however, he is inclined to regard heaven as a" place of magnificent sociability." Well, it would not be surprising to that subject after he gets there. He must not own way. The spirit-life will be found to be It is useless to speculate when so much may be actually known. But we are greatly mistaken if Brother Talmage does not find that the kind of laughter in vogue there is not that of a tyrannical and heartless vindictiveness with which he so plentifully wreathes the features of his creedal "Jehovah."

Restating the Creeds.

It is highly satisfactory, in this age, to see a daily journal like the Hartford Times, which indeed has always had the courage of its convictions, address the public in plain terms respecting the manner in which the Church Congress at its last session in Cleveland, O., saw fit to treat the perfectly respectful and proper request of the local Spiritualist Society to be heard before that Congress on the views of Spiritualists and the facts of Spiritualism. While we are free to say that such a refusal of an audience by that body can do no harm to Spiritualism, it is none the less to be condemned—as we stated at the time—as another illustration of the narrow and bigoted spirit that still dominates the churches even in a representative assembly called for the avowed purpose of discovering common ground on which they can all stand.

The chief topic of discussion by the meeting was "The Necessity for a Restatement of Christian Beliefs"-itself an open admission that their present statement is unsatisfactory. "The truth is," remarks the Hartford Times, "that the old Calvinistic theology, with its dark and horrible dogmas, is a libel on God and an outrage on humanity. It has been propped up and nursed with jealous care, but it is visibly tumbling, going by the board, in the wider light of the present day."

The significant fact is that it is the leaders in the churches themselves that are coming forward to demand an overhauling of the old statements of church beliefs, driven to it by what they see and know to be going on all about them. They are unable to deny any longer, at least with the hope of success, that the old forms of church belief require to be readjusted in harmony with the increasing intelligence of the time, and the disclosures made clear by the light of modern science. Rev. Dr. Curry of New York, one of the most distinguished of Methodist preachers and editorial writers in the country, did not hesitate to declare openly that "the historical creeds," as he designates them, meaning those derived from the Old .Testament, are "all materialistic in the forms of language and the manifest conceptions respecting the future life." He states unequivocally that "the once popular notions respecting the resurrection of the dead and the character of the life everlasting which those creeds manifestly teach have ceased to command the assent of the great hody of intelligent believers." The conception of "the spiritual body." as set forth by St. Paul, is more in harmony with the growing belief of the age, which discards the notion of a literal resurrection of the body as a monstrous miracle of im-

possibility. Dr. Curry asserts that the ablest Christian scholars agree that our eschatology needs to be restored to the simple and actual teachings of Christ. "Who," he inquires, almost in the spirit of despair, "shall undertake the work? And what shall be the form and contents of the reconstructed faith of the church?" While he is apparently awaiting a reply, the work may be done in an unexpected manner. The times are ripe for the change that is imminent. The preparation has been long and silently in progress. And when it comes, we shall find those who now oppose a change with the most earnestness eager to be thought at the front in what shall seem to indicate larger views, more liberal sentiments, and real progress.

The denial of the Toronto Mail that Prof. Crookes was ever "converted to or led to embrace Spiritualism," calls forth from London Light a recommendation "to the well-informed editor of that journal" that he peruse Prof. Crookes's "Researches in the Phenomena of Spiritualism."

G. W. Kates, editor of Light for Thinkers, Atlanta, Ga., has been of late visiting in Philadelphia and New York. It is hinted that he may yet come as far East as Boston, and go to Onset Bay and other places.

25 See special advertisement of Lake Pleas

"Like Attracts Like."

There can be no doubt in the minds of those who have studied the laws governing the intimate relations existing between this world and the world of spirits, that the incongruous scenes often witnessed at revival meetings, more especially those occurring in remote sections, and oftentimes termed "the outpourings of the holy ghost," "baptisms from heaven," etc. are the effects of influences of the unseen. The connection between the mundane and supermundane worlds is indissoluble, and the influence of the inhabitants of each upon those of the other continuous; what its predominating character shall be depends much on the condi tions we provide, and the rule is supreme 'Like attracts like."

This remark is suggested by a correspondent who calls our attention to an account of certain noisy and tumultuous demonstrations that occurred, and for aught we know are yet occurring, in one of the Western States, at a series of meetings held by a woman whose enthusiasm in "bringing sinners to repentance," and holding up the near approach of the second advent of Christ, as an inducement for them to "flee from the wrath to come," is creating a furor of excitement in that region. She calls herself "a trance evangelist"; and it is said that at the close of "an arduous day and night of preaching and praying she 'goes under the power,' is unconscious for two, three or four hours," and upon regaining her normal state is fully recuperated in strength and vigor. The correspondent (who writes us from Killingly, Ct.,) has always associated spirit control with trance speaking, and as this lady evangelist does not profess to be a Spiritualist, he imagines spirits have nothing to do in her case, and if not in hers very likely not in that of any trance speaker. In this view of the subject he says: "I think it will have a tendency to shake what is called the truth of Spiritualism," and

So far from such demonstrations "shaking the truth of Spiritualism" in the sense, as we presume our correspondent means, of weakening it, they fix that truth more firmly in the mind; just as the roots of an oak are more know that he has got to learn a great deal on firmly established in the solid earth when the branches are shaken by the winds. No one who expect either to have it all to himself or his has investigated the philosophy and phenomena of Spiritualism with a thoroughness that has much more intensely real than this life of sense. | led him to a conviction that they are in harmony with Nature's laws, and hence God's laws, will fail to see their workings in these revival meetings; and likewise to see that, all unconsciously, ofttimes the enemies of Spiritualism are actively engaged in demonstrating its truth.

> As before said, the character of the influences that are attracted to our midst is in accordance with the conditions we offer. It should be understood that a change of one's place of abode does not change his religious beief, and this is, for a time at least, as true regarding a change from this world to the other, as from one locality to another in this world. Hence, in what is called the spirit-world every form of religious belief here has its corresponding form, and its adherents here corresponding adherents there. Some of those who pass to that world with Calvinistic doctrines born and bred in their bones, as it were, will not find it an easy matter to rid themselves of them; and whenever a meeting for "saving sinners" is held upon earth they gather and do their part, through those who are susceptible to their influence, toward preventing others from going to a place of torment which, though they have not reached, they are momentarily expecting to. The mingling of the mundane and supermundane evangelists, by and through the magnetic aura thus evolved, produces the deplorable effects to which our attention has been directed: But as the truths of Spiritualism become more and more diffused they will lessen, until ultimately they will altogether cease.

If we were but to look at things differently, it would make them in reality different. It is not in our stars, but in ourselves, that we are thus and so. So if we stop repining at our lot, and at once accept it as the very condition meant for us, and consequently best for us, we shall gradually but surely come to perceive that it is only by accepting it gladly, and gratefully making the utmost of it, that we can attain anything like the inward satisfaction which is another name for happiness.

Difficulties, as they are placed in our way, are to be accepted as the very means of training our powers and disciplining our thoughts. which are requisite to our true growth and development. If we were allowed to choose our obstacles it is pretty certain that we should have none but the easiest, if, indeed, we had any at all. Better, by far, that they be chosen for us, and we left to discover and invent a way for surmounting them. In that way are we put upon our energy and stimulated to effort, and thus come training and needed discipline. When we are passing through a term of sorrow and suffering little do we realize the amount of good that it is to bring to our natures. We come to know our own selves after these trying experiences as we never should without them. Why it is so it is not for us to seek to fathom; enough to observe the conditions

and employ them for our surest advantage. The soul is taught the needed knowledge of good and evil by first sinning. Thus is evil as necessary an element in the world as good, of which it is only the supplement and counterpart. Without such training the soul could not know virtue. Not that evil is to be courted for the sake of educing good; it-will come without that trouble; and it is because it is so sure to come and make its hated presence known and felt in all human lives that we are forced to regard it as much a part of the divine law of government as any other. Only by actual experience is either wisdom or knowledge to be gained. And yet, it is not to be asserted that we are to go eagerly after experience with such an end in view; it will come as fast as is good for us without going forth to meet it. The revelations of the spiritual dispensation show those who really read their deepest meaning, that in the school of human experience all are advancing, and on the line naturally laid down for them.

We received not long since a very pleasant call from W. H. Smith, Esq., of Syracuse, N. Y., who related interesting experiences incidental to his conversion to Spiritualism, and reported the light of the New Dispensation to be gradually permeating every rank of society in that olty.

AS A certain wandering "STARR" is now shining (?) in the Bast. People who want to save their time and money will do well to turn their gaze another way.

Aksakof and Eglinton.

Mr. A. Aksakof, of St. Petersburg, has arrived in London and announces his intention of resuming his experiments with Mr. Eglinton, began during the stay of Mr. E. in Russia. In a letter of Mr. Aksakof, published in the Rebus, prior to his leaving home, he states that Mr. Eglinton was invited by him to St. Petersburg for two purposes, the first and most important of which was to prove by the help of photography that the phenomenon named materialization is a reality, not an hallucination, as was asserted by Dr. Von Hartmann. For that purpose it was necessary to obtain a simultaneous representation of the medium himself and of the appearing figure, or of a part thereof. The other purpose consisted in giving an opportunity to some men of science, professors of the Medical Chirurgical Academy of Petersburg. according to the desire they expressed for investigating mediumistic phenomena. Unfortunately, owing to the very brief stay of Mr. Eglinton, and the extreme exhaustion he experienced after the photographic séances, which took so much time, the above-mentioned gentlemen could witness only four séances, two of which were in darkness, and two, of autographical writing, in full light. They were, however, very satisfactory to the professors.

In the photographic experiments Mr. Eglinton was seated in front of the very middle of the curtains; the back of his head, his shoulders and his hands held behind his back being fully in view, and his face, his chest, and his feet in darkness. "Under these conditions," says Mr. Aksakof, "by the glare of the strongest magnesium light, composed of six wires twined together, a hand showed itself above the head of Mr. Eglinton, remained thus a few seconds, and then vanished. Five photographic instruments located at different points, obtained the impression of the medium with both his hands behind his back, and a third hand above his head."

Proofs of the photographs reached Mr. Aksakof soon after his arrival in London. . He describes them as follows:

"The larger photograph shows Mr. Eglinton seated on a chair, between the curtains, with his hands behind his back, and on the top of his head is seen something white, which can be recognized as the outlines of a right hand en raccource; the knuckles and the thumb are clearly discernible, but the other fingers are not distinct, because, as is seen by the position of Mr. Eglinton's hands in the photograph, he has moved during the exposure—bending with his body a little forward. This accords with what has been said by our photographer, immediately after the experience—namely, that the hand would not be very distinct, because Mr. Eglington's head moved forward, as if attracted by the hand which restant her the stant her the hand which restant her the hand which had her the hand which had her the hand which her the hand which had her the hand which her the hand which had her the hand which he had which her the hand which her the hand which he had which her the hand which her the hand which her the hand which he had which her the hand which he had which he had which her the had her the her the had which her the had her the had her the had her th Mr. Eglington's head moved forward, as if attracted by the hand which rested upon his head. Our photographer (a private gentleman and artist) regretted it very much, because the hand, he says, was of perfect shape and beauty. The other photograph, a stereoscopic one, taken by Prof. Wagner, shows Mr. Eglinton's back and hands en profil, and on his head is also seen something white, which has changed its position by a movement backward. The outlines of a hand are not so distinct as in the larger photograph."

Vaccinating with Poison Ivy.

The question naturally suggests itself to many, if protection can be had from an attack of smallpox by submitting to it in a mild form. or in other words if one can become guarded against blood poisoning in one case by such method, why not in others? This evidently was the line of reasoning a correspondent of the Boston Herald indulged in, and so far as to test it. He was, he says, very susceptible to the ill effects of poison ivy, but after rubbing the green leaves of that vine on his bare limbs was no more troubled in that way. There seems to have been about as much reason in the man who made this dangerous experiment, and in his having arrived at his conclusion, as there is in the vaccinators, and what they assume to prove by their poisoning process. We read that a man was once swallowed by and lived in the stomach of a whale, and passed the mended his patient to adopt that method as a means of regaining his lost health might be suspected of having made a slight error in his diagnosis or his prescription. A man might poison himself all over with ivy and live; he might have poison forced into his veins and live; but in neither case would the proceeding be proved a desirable one for all mankind to adopt. And so it appears, thinks Mr. P. H. Bullock, of Concord, Mass., who, referring to the Herald writer, says:

"Like him, I was very easily poisoned even by going near it, and the same remedy was recommended to me as he says he tried, but with far different results, for I was horribly poisoned. Arms, legs, face and neck were swollen and inflamed, and latterly small blisters filled with burning water covered my entire body. This was twenty years ago, and ivy still poisons me. If anybody thinks of 'vaccinating' themselves with ivy, I earnestly suggest 'do n't."

The Indian's Friend,

Dr T. A. Bland, of Washington, D. C. editor of The Council Fire, is visiting Boston and other cities of the East in the interest of the National Indian Defense Association, of which he is an official member. He called at the BANNER office on the 13th, and informed us that in Philadelphia, Trenton and New York he enrolled eighty-nine new members, and received and got pledges for nearly one thousand dollars in membership fees and contributions, on behalf of the Association. He will visit Onset, Lake Pleasant and other places, on his mission. We hope the Doctor will meet with ample success in his benevolent work. He comes among us with firstclass references, is an active worker in behalf of the Indian cause, and should be strengthened in his labors by pecuniary aid.

Our readers will remember that Dr. Bland some time ago obtained a letter of permission from the then Secretary of the Interior Teller to visit the Pine Ridge Agency, at the request of Red Cloud and other Indian chiefs, and that on his arrival there Agent McGillicuddy called in six armed policemen and forced Dr. Bland to take the government carriage and be driven to a ranche across the line. This so excited the chiefs of the White Horse band that they offered to escort the journalist back to the Agency, agreeing to protect him in making his proposed inspection; but he declined their offer. as it might incite an outbreak. Now we have the satisfaction of knowing that Dr. Bland's report to the government of the mismanagement of the affairs at the Agency was the prin cipal cause of McGillicuddy's summary dismiss

THE SPIRIT MESSAGE DEPARTMENT this week will well repay perusal. Questions are answered regarding progress in spirit-life, and reembodiment from choice, and various excarnated intelligences, either by controlling the medium, or through the action of the Spirit President of the Olroles, wond communications to those yet in the mortal.

Terrific Earthquake in New Zealand !

Taraugua, Rotona, and other points in the Auckland district, New Zealand, were, so report San Francisco despatches of the 12th inst., the scene last month of a terrible earthquake, accompanied by the reawakening of the supposed-to-be-extinct volcano of Ruapeha, with sympathetic action on the part of the whole Paersa range. The sight is reported to have been sublime and awful-one hundred and twenty miles of country were a mass of flame. Numerous villages were destroyed; twenty-one persons are known to have been killed, and the number will probably be found to be much larger; and a great loss of

cattle by starvation was inflicted. The accounts seem to agree that the natives of Tauragus, in the Auckland lake district, were the first victims; they were sharply awakened from sleep at two o'clock in the morning by repeated vivid flashes of lightning, which continued at rapid intervals up to four o'clock, when a tremendous earthquake occurred, followed quickly by others.

The shocks were so violent that the people sprang from their beds, and, paralyzed with terror, fled for their lives in their night clothes, making no effort to save or take anything with them except their children. Huge volumes of smoke illuminated with flames simultaneously burst forth from a range of mountains over sixty miles in length, and above the smoke could be seen huge masses of fire resembling meteors rush. ing through the sky.

The earthquakes continued to follow one another in quick succession up to 7 A. M., when a leaden-colored cloud was observed advancing from the south, spreading out until it covered the sky.
While still moving it burst with the sound of thun-

der, and shortly after showers of fine dust, which emitted a sulphurous smell, began falling, continuing until it became so dense as to make day dark as night, and not until the second day did the dust-rain cease. As at the convulsion of nature which destroyed Herculaneum and Pompeli, many inhabitants were buried in this ashen shroud. One old Maori chief at Ratawpa was dug out alive, after having been buried in the ashes one hundred and four hours. Every effort was made to save the lives of others, but in most cases where hodies were found they were dead.

A widespread fear existed during the elemental strife that the whole island was about to sink in the

The roads have been blocked up with blue clay mud; the face of the country entirely changed; Blue Lake and Lake Ratakakatlai were transformed into mud lakes.

Several English residents were among the killed. The Colonial authorities are moving in the matter of assisting the suffering.

The captain of the steamship Southern Cross, which arrived at Auckland on the 18th, reports having felt at sen the effects of the disturbance. On the morning of June 10th, the day following the earthquake, he experienced a downfall of dust. From five to ten A. M. there was complete darkness, and balls of fire were continually playing around the mastheads. A terrible gale suddenly sprang up and carried all his canvas away before it could be taken in, and the ship was forced to bear away to the North for nearly a whole day ere she escaped from the dust-shower.

This convulsion of nature has been, it is announced, the flercest of the kind within the memory of manin New Zealand.

"The Carrier Dove."

The July number of this periodical, published at 8541/4 Broadway, Oakland, Cal., contains four portraits. with brief biographies of the persons represented : W. J. Colville, the trance speaker; Amy Post, who, on account of the protection and aid rendered by her to the Fox girls on the first appearance of spirit phenomena, is termed "The Mother of Modern Spiritualism"; John Brown, Sen., the medium; and John W. Day, Assistant Editor of the BANNER OF LIGHT, the incidents of whose life as here narrated will naturally prove of interest to our readers. Mr. Colville's address at the opening of the Camp-Meeting at Oakland and Answers to Questions are given. Miss M. T. Shelhamer's admirable "Story for the Times" is continued, and an interesting miscellany closes with a poem of sterling merit by Mr. J. W. Day.

We much regret to note the valedictory of Mr. AL-BERT MORTON, whose retirement from the position of Associate Editor, so capably filled by him, is compelled by demands in other fields of spiritual labor.

g San Francisco, Cal.

W. J. Colville having completed his engagement in Oakland, the Camp-Meeting being over (closing exercises held July 5th), he has removed to 413 Leavenworth street, San Francisco. His regular engagements in that city are: Sundays, Metropolitan Temtions, 2:30 P. M.; Friendship Hall, Odd Fellows Building, Market street, Mondays, Wednesdays and Fridays, 10 A. M. and 8 P. M. He also speaks in Hamilton Church (Unsectarian), Oakland, Tuesdays and Thursdays, 2:30 P. M., and frequently lectures in the evening, in Alameda. All the meetings are very largely attended, and the interest seems increasing with every session.

The above arrangement continues till end of August. With the beginning of September Mrs. E. L. Watson is expected to return to San Francisco. Mr. Colville will hold himself in readiness to visit other parts of California. All correspondents will address him as above.

Mr. Ira Davenport's son writes us from Buffalo under date of July 11th, 1886, thanking the Banner and its and his friends who have contributed to the aid of his father pecuniarily. and asks us to now discontinue the appeal. He says that the sight of his father's eyes is much improved of late—so much so that he can see to read and write, although he is advised not to do so for the present. The fund as it stands at its conclusion is as follows: Previously acknowledged, \$102,52; Mrs. L. P. Dan-

The Boston Herald continues to blow hot and cold, "thick and thin," in regard to Spiritualism and its media. Last Saturday it said in big letters as a caption that D. D. Home was the most wonderful medium ever known, etc., and in its following Sunday edition it asserted that "Home was a great humbug," etc. 'Oh, consistency, thou art a jewel !"

The magnetic healer, Joseph L. Newman, whose office is located at 81 Bosworth street, Boston, has made some very remarkable cures by the massage process—which is ten times superior to the "mental healing" or "Christian science" cure so much talked about. Give him a call.

NOW IS THE TIME TO CIRCULATE THE BANNER AT THE VAHIOUS SPIRITUALISTIC CAMPS-THROUGH WHICH ARE MADE KNOWN THE GRANDEST TRUTHS MAN CAN LEARN ON EARTH. READ THE GRAND SPIRITUAL STORY COMMENCED ON OUR FIRST PAGE.

Mrs. J. C. Ewell, of Boston, will be absent from the city during the summer season; and on her return will inform the public through an advertisement in the BANNER OF LIGHT.

** We are glad to learn that Col. D. M. Fox, editor and publisher of the Spiritual Offering, is now convalescent. 10 and the spiritual Offering, is

Robert H. Fryar of Bath, Eng., desires to announce that his New List for 1886 is now

ready count burn town. Industrianto that the Mr. J. William Fretoner will open his season of illustrated lectures as Low's Grand Open Route, Free Route, Transmission of the Will appear furnit the state of the Will appear furnit the state of the large bitter East and Wastle to the large bitter bitter

man and a firm Spiritualist, as known to the Boston public as well as a personal friend and valued correspondent of our own, passed to spirit-life Tuesday, June 29th, aged sixty-three years; we further noted briefly what occurred at his obsequies, which were observed at the Bulfinch Place Chapel at noon of Friday, July 2d. The exercises took on so peculiar and interesting a character that we promised to revert to the matter again, which we take the pres-

ent opportunity of doing.

At the time specified a goodly gathering of sympathizing friends and associates assembled at the Chapel to testify their respect for the deceased. The Boston Assessors were represented by a committee, and numbers of the prominent Spiritualists of this city were in attendance. As previously stated, the floral display was evidence of a kindly memory entertained for the deceased on the part of the friends.

the deceased on the part of the Hench and thin selection. The agreement with the Way by the Way, by premisers of the Horfentimal Hall Spiritualist Soletyre with the Horfentimal Hall Spiritualist Soletyre and the Horfentimal Hall Spiritualist Soletyre and the Horfentimal Hall Spiritualist Spiritualist Spiritualists and the Horfentimal Hall Spiritualists Spiri

Funeral of Maj. Hiram E. Felch; Personal Testimony for Spiritualism by
Allen Putnam; Esq.; Liberal Remarks by Rev. S. H. Winkley; Appropriate Music, etc.

Last week we informed the readers of the Banner that Maj. H. E. Felch, a prominent business where the main swere taken to Woodlawn Cemetery, Chelsea, for interment.

Decease of Mrs. Hunt.

Mrs. Mary J. B., the beloved wife of that generous and public spirited man, the venerable Capt. Moses Hunt of Boston, passed to spirit-life, from their home, 8 Auburn street, Charlestown District, on Thursday, July 8th, after a very brief illness. She had attained the age of 73 years 9 months in the mortal.

Mrs. Hunt was a prominent worker in the Horticultural Hall Society of Spiritualists, and has been President of the Ladies' Industrial Society connected with that organization. She was universally respected, and

dent of the Ladies' Industrial Society connected with that organization. She was universally respected, and has gone from earth, full of honors and years, to enjoy the bright scenes and never-fading flowers of the Summer Land.

Funeral services were held at her late home on the afternoon of Saturday, July 10th, Allen Putnam officiating. The house was thronged with prominent Spiritualists seeking to express by their silent presence their sympathy with the stricken husband—who at fourscore finds the staff of his life taken from him and who, while cheered by the revelations of Spiritualism with the fact that it is well with her, and that a glad relinion awaits them in the Better Land, yet sadigmatically misses her genial presence in the household.

The floral display was beautiful; at the head of the casket was arranged a piece representing. The Gates Ajar, presented by the Ladies' Society above named, also other floral emblems from friends; the upper surface of the casket lid was likewise covered with blossoms, wheat, etc., and the remains were so arranged that only the face and hands were visible, half hidden among a profusion of fresh water lilles, suggesting repose in a quiet stream.

Music was furnished by a quartette led by Mrs. Clapp: the remarks by Mr. Putnam were eloquent and highly appropriate; and those of Mrs. Pratt, who followed, joined harmoniously with his in volcing the triumphant knowledge which the New Dispensation brings to light the heart of the mourner when the shadows of temporal separation settle about the path of mortal life.

Our deepest sympathies are with Capt. Hunt in this sad hour; may the near presence in spirit of his beloved companion cheer and sustain him till she shall take him by the hand and lead him across the quiet stream of death, to the green pastures and sorrowless homes of the Better Land.

Spiritualist Camp and Grove-Meet-Ings, By reference to the subjoined-light will be seen

that the Spiritualists of America are in earnest re-garding out-of-door services, and their prosecution

during the present summer:
ONSET BAY, MASS.—The tenth Camp Meeting at this place will commence its sessions on July 11th, and close Aug. 20:h.
THE NEW ENGLAND SPIRITUALISTS CAMP-MEET-

THE NEW ENGLAND SPIRITUALISTS CAMP-MERTRIG ASSOCIATION will hold its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July
Sist to Sept. 1st.

Lookout Mountain, Tenn.—The third annual
meeting will be held on Lookout Mountain, near Chattanooga, Tenn., from August 1st to August 30th, both
dates inclusive.

QUEEN CITY PARE, VT.—The meeting at this popular resort will open on Aug. 17th, and continue to Sept.
23d.

lar resort will open on Aug. 17th, and continue to sept. 23d.

NIANTIC, CT.—The Connecticut Spiritualists' CampMeeting Association will hold its regular sessions for
the season of 1886, at this place, July 8th to Sept. 8th.
SUNAPEE LAKE, N. H.—Camp-Meeting sessions
commence Sunday, Aug. 1st. close Sept. 1st.
MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.
—The fourth annual Camp Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia.,
commencing Aug. 4th. to continue one month.

—The fourth annual Camp-Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th, to continue one month.

PERINE MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J.

RINDGE, N. H.—The second meeting on these grounds will be opened the first Sunday in August; sessions to close the first Sunday in September.

PAW PAW, MICH.—The Spiritualists of south-west Michigan will hold their annual five days. Camp-Meeting at Lake Cora, near Paw Paw, Aug. 5th to 5th.

VICKBBURG, MICH.—A Mediums. Meeting will be held at this place, Aug. 19th to Sept. 19th.

CASSADAGA LAKE, N. Y.—The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their seventh annual Camp-Meeting on these grounds, commencing Saturday, July 31st, and closing Monday, Aug. 30th.

TEMPLE HEIGHTS, NORTHPORT, ME.—The meetings in this delightful grove will commence Aug. 14th, and hold over Aug. 22d.

THE CAPE COD CAMP-MEETING will convene at Ocean Grove, Harwich, Mass., on Sunday, July 11th—closing July 25th.

DELPHOS, KAN.—The Solomon Valley Camp-Meeting occurs here, opening Sept. 3d, and continuing ten days.

ing occurs here, opening Sept. 3d, and continuing ten

Mrs. M. B. Thayer, flower-medium and independent slate-writer, has, we are informed, been having recently great success in her mediumship. She leaves New York about the 14th inst. for the residence of Mr. Prawl of Washington, D. C., for about ten days: thence goes to Col. Kase's Camp-Meeting at Bridgeport, Pa., for a few days; she expects to arrive at Lake Pleasant about Aug. 1st.

The Unitarians will hold a grand Grove-Meeting at the Weirs, Lake Winnipesaukee, N. H., beginning Sunday, July 25th, 1886, closing August 1st, 1886. For particulars address J. N. Pardee, Secretary, Laconia, N. H.

Movements of Mediums and Lecturers.

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

Hon. Warren Chase attended the three days' meet Hon. Warren Chase attended the three days' meeting at Liberal, Mo., and delivered the oration July 4th. Returning East, he spoke in Springfield, Mo., July 11th, where he had given three lectures June 26th and 27th. He speaks in Warsaw, Ind., July 18th; in Clyde, O., July 25th; in Geneva, O., August 1st; the remaining four Sundays of August he speaks in Saratoga, Ballston Spa and Glens Falls, N. Y. Bis address for August will be Lyman House, Saratoga, kept by those old pioneer Spiritualists, Mr. and Mrs. Harvey Lyman.

Frank T. Ripley announces that he will be in Bose

Frank T. Ripley announces that he will be in Boston July 18th, at 3 Concord Square, for summer work. His correspondents can govern themselves accordingly.

Dr. and Mrs. Henry Rogers, the slate writers, will be at Onset Bay until Aug. 1st, returning to New York about Sept. 1st.

Dr. James A. Bilss will be at the Rindge, N. H., Camp Meeting from Aug. 1st to 3ist. He has been appointed postmaster of the Camp-ground. All letters for campers should be addressed to East Jaffrey, N. H., care of Dr. James A. Bliss.

Dr. A. H. Richardson will be at Onset during July; at Lake Sunapee, N. H., through August; also at Queen City Park, Burlington, Vt., part of September. Mr. Lucius Colburn was holding circles and speaking in St. Albans, Vt., during the month of April; in Grand Isle, Vt., during the month of June; he will speak the last two Sundays of July in Lincoln, Vt., and will be at Queen City Park, Burlington, Vt., from Aug. 5th until the 23d of September.

J. Frank Baxter will lecture in Lunenburg, Sunday,

J. Frank Baxter will lecture in Lunenburg, Sunday, July 18th, and in Southold, Long Island, N. Y., on Sunday, July 28th. He then will go to Ohio, commencing work there in Mantua Station on the first Sunday of August.

Mrs. Cornella Gardner desires engagements for July and August. Will also attend funerals. Address, 118 Jones street, Bochester, N. Y.

Mrs. H. B. Lake, and her husband, Prof. W. F. Peck, speak at Stafford, Conn., during the month of October, and at Norwich for the month of November. Prof. Peck will sing for the Mt. Pleasant Camp-Meeting (Ia.) during August. Address, Alliance, Ohio, box 202.

box 202.

Mrs. A., P. Brown will speak in West Hampden,
Mc., Aug. 1st;, would like to make an enagagement
for the 8th; and after the close of Temple Heights
Camp-Meeting; where she will be till its close. Addie L. Ballou, so writes Albert Morton (San Francisco) under a recent date, is doing a good work at Melbourne, Australia.

Mr. and Mrs. J. W. Fletcher, Mr. A. E. Willis and Mrs. and Miss Webster will arrive at Lake Pleasant about July 15th. Mr. Fletcher has also rented the Den-ton Cottage on the new grounds. Mrs. R. S. Lillie closed her present engagement at Cincinnati, O., last Sunday.

Dr. J. K. Bailey, has been, during May, June and July, in the active fields of healing and speaking, civing scances, etc. He gave a lecture and scance at Auburn. N. Y. May such and 31st; Migrayis, N. Y., 33d; Waveriey, N. Y., 30th; Fenn Yan, N. Y., June 6th; Jamesburg, N. Y., addressed the Emigrats of Labor on

"The Relations of Capital and Labor," June 17th; spoke in Newark, N. J., for the Spiritualist Society, June 20th; Bridgeport, Conn., 25th; New Haven, Conn., 27th; Waterbury, Conn., 28th; Bristol, Conn., July 1st; New Britain; Conn., 24; and on July 26 attended the Annual 4th of July Pienic of the Spiritualists' Association of Poquenock, Conn; spoke at Hartford, Conn., July 7th. He would like to make engagements to speak during the fall and winter in New England, but is ready to work wherever one or a course of lectures can be arranged for. He expects to remain at home during the balance of July and the month of August, but will respond to calls. Address him Box 123, Scranton, Pa.

Let Spiritualists shun any doctrine that ignores their well-established Philosophy-as such doctrine is only the "snake in the grass," that, when opportunity offers, will spring upon them and try to destroy them. Spiritualists should be strong in themselves in their new discovery of the return of souls, and not sell out for a fee or otherwise.

A. S. HAYWARD, Magnetic Physician and Spiritualist.

Horsford's Acid Phosphate. Assists Mental Labor. Prof. Adolph Off. New York, says of the Aoid Phosphate: "I have been enabled to devote myself to hard mental labor, from shortly after breakfast till a late hour in the evening, without experiencing the slightest relaxation, and I would not now at any rate dispense with it."

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly 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 COLBY & RICH. Publishers. the work.

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\$2,50 per year. diums and Spiritual Workers. Published in Carlaid, Carlette, 25,50 per year.

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THE TRUTH-SEKKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

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

ing occurs here, opening Sept. 3d, and continuing ten days.

Parkland, Pa.—The Camp-Meeting heretofore held at Neshaminy Falls will take place hereafter at this locality—commencing July 15th, closing Sept. 5th. NEMOKA, MICH.—Meeting at these grounds Aug. 6th to 23d.

Wentworth Grove, O.—The sixteenth annual Grove Meeting will be held at this place on the 21st and 22d of August.

Verona Park,—The Fourth Annual Camp-Meeting at Verona Park, Verena, Me., near Bucksport, will commence Aug. 14th and close Aug. 23d.

Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly, Published to Chicago, 1il. Single copy, 10 cents.

THEHERALD OF HEALTH AND JOURNALOF PRYSICAL CULTURE. Published monthly in New York. Price 10 cents.

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

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

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

The BANNEN OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at onesinterdicted.

We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4₩*

Dr. F. L. H. Willis may be addressed for he summer, Glenora, Yates Co., N. Y. Jy3

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Jy10

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

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

SPIRIT DIAGNOSIS. THE PENOBECOT SPIRITUAL TEMPLE will bold

SEND three 2-cent stamps, lock of hair handled only by patient, own handwriting, and I will send you a Spirit Diagnosis of your disease by return mail.

DR. HAMILTON WARREN,

Jy17 4w 191 North 16th St., Ominha, Neb. ROOMS AT ONSET.

A LL persons desiring good board and rooms at Onset will find a list in the Onset Hymna, which will be sent to any one sending a stampler postage to FACTS PUB; CO., Onset. Mass, or Hoston, Brawer 1822. iw Jy17 M.R.S., DR., JULIA. ORAFTS, SMITH gives medical examinations free every Thursday from 8 to 8. Once, Hotel "Cabe," Appleton street, Boston, 371

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13W

New... England Spiritualists' Camp-Meeting Association.

Thirteenth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, inidway between Boston and Troy).

July 31st to Sept. 1st, Inclusive.

Sunday, Aug. 1st. Vion. A. H. Dalley, Brooklyn, N.Y.; Burs. Sarah A. Hyrnes, Boston, Mass. Tuesday, Aug. 3d, Mr. Waiter Howell, Philadelphia, Pa. Wednesday, Aug. 4th, Mrs. Barah A. Byrnes, Boston, Mass. Mass. Thursday, Aug. 5th, Mr. Walter Howell, Philadelphia, Pa. Friday, Aug. 6th, Mrs. Fannie Davis Smith, Brandon,

Yt.

Baturday, Aug. 7th, Prof. J. R. Buchanan, Boston, Mass.;
Bunday, Aug. 8th, Dr. Dean Clarke, Cliuton, Mass.;
Mrs. Fannie Davis Smith, Braudon, Vt.
Tuesday, Aug. 10th, Dr. Pean Clarke, Clinton, Mass.,
Wednesday, Aug. 11th, Mrs. N. J. T. Brigham, Elm
Grove, Mass.
Thursday, Aug. 12th, Mrs. Juliette Yeaw, Leominster,
Mass.

Thursday, Aug. 18th, Hon. A. H. Dalley, Brooklyn, N.Y. Saturday, Aug. 18th, Hon. A. M. Beecher, Newtonville, Mass.

Mass.

Sunday, Aug. 15th, Mr. Charles Dawbarn, New York,

N.Y.; Mr. J. Clegg Wright, Philadelphia, Pa.

Tuesday, Aug. 17th, Mr. Charles Dawbarn, New York,

Tuesday, Aug. 17th, Mr. Charles Dawbarn, New York, N.Y. Wednesday, Aug. 18th, Mrs. Emma S. Paul, Morrisville, Vt.
Thursday, Aug. 19th, Mr. J. Clegg Wright, Philadelphila, Pa.
Friday, Aug. 20th, Mrs. Emma S. Paul, Morrisville, Vt.
Saturday, Aug. 28th, Mr. J. Morse, England.
Sunday, Aug. 22d, Mrs. Amanda A. Spence, New York,
N.Y.; Mr. J. J. Morse, England.
Tuesday, Aug. 24th, Mrs. Amanda A. Spence, New York,
N.Y. Wednesday, Aug. 25th, Mr. Albert E. Tisdale, Norwich, Conn. Thursday, Aug. 26th, Mr. J. Frank Baxter, Chelsea, Mass. Friday, Aug. 27th, Mr. Lyman C. Howe, Fredonia, N. Y. Saturday, Aug. 28th, Mr. Albert E. Tisdale, Norwich,

PUBLIC TEST MEDIUMS. MR. J. FRANK BANTER, MRS. MAUD E. LORD and MR. JOHN SLATER, of Brooklyn, N. Y., who has created great interest in that city the jast winter with his wonderful descriptive tests, hundreds having been turned away from the church for want of room, will give tests after each lecture.

Sunday, Aug. 29th, Mr. Lyman C. Howe, Fredonia, N.Y.; Mr. J. Frank Baxter, Chelses, Mass.

trom the church for want of room, will give tests after each lecture.

MUNIC.

That the managers of the Lake Pleasant Camp Meetings mean to sustain their reputation for furnishing the best of music, it is only necessary to say that they have engaged for the thirteenth time the Fitchburg Military Band of twenty-four pieces, and the Russell Orchestra of sixteen men. Concerts daily at 9:30 A. M. and I. F. M.; also full-band concerts each evening from 6:30 to 7:30. The orchestra will play for the dances at the Pavilion.

Good singers will be secured for the lectures, and singing by the audience, led by cornet, will be one of the features. J. Frank Baxter will also assist in the vocal exercises the last week of the meeting.

THE HOTEL.

Under the management of Il. L. Barnard, of Greenfield, the genial and popular landlord of last season, will be open for guests from July 1st. Address Lake Pleasant, Montague, Mass.

Cheap Excursion Bates from the West to Note the

Cheap Excursion Bates from the West to Lake Pleasant Camp-Meeting.

Arrangements have been made with the Central Traffic Association for reduced rates to parties from west of Buffalo, as per following letter from Mr. George H. Daniels, Assistant Commissioner:

Assistant Commissioner:
OFFICE OF THE ASSISTANT COMMISSIONER,
JOHN C. BUNDY,

Member Transportation Committee,

N. E. Spiritualists' Camp. Meeting Association.

DEAR SHR: The Central Traffic Association covering the
territory bounded on the west by Chicago and St. Louis,
and the line of the Chicago and Alton Railroad between
Chicago and St. Louis, on the east by Toronto, Butfalo
Salamanca, Pittsburgh, Wheeling and Parkersburgh, and
on the south by the Ohio Eliver, but including the Cities of
Louisville and Lexington, and the line of the Louisville
and Nashville and the Cincinnati, New Orleans and Texas
Pacific Railroads between Louisville and Lexington and
Cincinnati, has agreed to make a rate of

One and One-Third Fares One and One-Third Fares,

One and One-Third Fares,

On the certificate plan, for parties attending the Annual Camp-Meeting at Lake Pleasant, Montague Station, Mass., July 3ist to Soptember 1st.

In order for parties to avail themselves of this concession in rates, it will be necessary for them when going to the Camp-Meetings to purchase a ticket through from the starting-point to Montague Station, and to request from the ticket-seller a certificate showing that they paid full fare for the ticket from starting-point to Montague Station.

It will then be necessary for the holder of the certificate to have the Secretary or Clerk of the Camp-Meeting Association certify on the reverse of the certificate that the holder has been in attendance at the Camp-Meeting. When the certificate has been thus certified to by the Secretary or Clerk, it becomes an order on the ticket-agent at Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a ticket at one-third fare from Montague Station for a benefit of the control of the control of the control of the Camp-Meeting.

The certificate will not be honored, however, it presented

castbound.
The certificate will not be honored, however, if presented later than September 3d, 1886—that is to say, in order to avail themselves of the reduced rates on the return trip, certificate holders must start West on or before Sept. 3d.

Very truly yours,

GEO. 11. JANELS, Asst. Commissioner,

For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and beard, schedules of railroad farcs, etc., etc., see annual circular, which will be sent post-paid to any ad-dress by N. S. HENRY, Clerk, Lake Pleasant Montague, Mass. 4w Jy17

DUNKLEE'S

"New Golden Eagle Furnace."

THE BEST FURNACE NOW MADE HAS ALL THE MODERN IMPROVEMENTS. A Powerful Heater.

Giving the Greatest Amount of Heat for the Fuel Consumed.

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ESTIMATES GIVEN. CALL AND EXAMINE.

BAY ONSET

Tenth Grove Meeting, July 11th to Aug. 29th.

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3 Concord Square, Boston.

1886.

THE **SPIRITUALISTS**

WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO.

WILL HOLD THEIR Seventh Annual Camp-Meeting

ON THEIR CAMP GROUNDS

At Cassadaga Lake, CHAUTAUQUA CO., NEW YORK,

Commencing Saturday, July 31st, and Closing

Monday, August 30th. SPEAKERS' LIST.

BPEAKERS LIST.

Saturday, July 31st—G. H. Brooks, of Wis., O. P. Kellogg, Ohio, and Miss Jennie B. Hagan, Mass.
Sunday, Aug. 1st—G. H. Brooks, O. P. Kellogg and Jennie B. Hagan.
Monday, Aug. 24—Conference,
Tuesday, Aug. 34—J. Frank Baxter, of Mass.
Wednesday, Aug. 4th—Jennie B. Hagan.
Thursday, Aug. 4th—Jennie B. Hagan.
Saturday, Aug. 4th—Jennie B. Hagan.
Saturday, Aug. 7th—J. Frank Baxter, and Mrs. H. S. Lake,
of Wisconsin.
Sunday, Aug. 7th—J. Frank Baxter, and Mrs. H. S. Lake,
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Sunday, Aug. 8th—J. Fr

Friday, Aug. 26th—Jonnie B. Hagan.
Saturday, Aug. 7th—J. Frank Baxter, and Mrs. H. S. Lako, of Wisconsin.
Sunday, Aug. 8th—J. Frank Baxter and Mrs. H. S. Lako, Monday, Aug. 8th—Conference.
Tuesday, Aug. 10th—Waiter Howell, of England.
Wednesday, Aug. 11th—Mrs. H. S. Lake.
Thursday, Aug. 12th—Waiter Howell.
Friday, Aug. 12th—Mrs. H. S. Lake.
Saturday, Aug. 12th—Mrs. H. S. Lake.
Saturday, Aug. 12th—J. J. Morse, of London, England, and Waiter Howell.
Sunday, Aug. 15th—J. J. Morse, and Lyman C. Howe of Fredonia, N. Yith—J. J. Morse, and Lyman C. Howe of Monday, Aug. 15th—Conference,
Tuesday, Aug. 15th—Mrs. Nellie J. T. Brigham.
Thursday, Aug. 15th—Mrs. Nellie J. T. Brigham.
Friday, Aug. 25th—Mrs. Nellie J. T. Brigham.
Friday, Aug. 25th—Mrs. Nellie J. T. Brigham.
Friday, Aug. 25th—Mrs. Nellie J. T. Brigham.
Saturday, Aug. 25th—Mrs. Nellie J. T. Brigham.
Watson, of Jamestown.
Bunday, Aug. 25th—Mrs. S. E. Bishop of Indiana.
Thursday, Aug. 25th—Ar. B. French.
Wednesday, Aug. 25th—Ar. B. French.
Friday, Aug. 25th—Mrs. S. E. Bishop of Indiana.
Thursday, Aug. 25th—Mrs. R. S. Lillie and A. B. French.
Sunday, Aug. 25th—Mrs. R. S. Lillie and A. B. French.
Monday, Aug. 25th—Mrs. R. S. Lillie and A. B. French.
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Any one wishing further information can obtain the same by writing to the Secretary, Miss Ida M. Lang, Fredonia, N.Y.

Do not conclude the season without attending the People's Camp-Moeting AT CANNADAGA LAKE. 3w THE MONTREAL AND BOSTON AIR LINE

Passumpsic Railroad. The Direct Through Line to Lake Memphrema-gog, Montreal, Quebec, and all Important Points in the Dominion of Canada.

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A New Story, descriptive of Lake Memphremagog, by Frank H. Taylor, entitled "THE HERMIT OF THE LAKE, OR THE ISLAND PRINCESS," can be obtained of W. RAYMOND, 296 Washington street, Boston, or will be mailed free by addressing N. P. LOVERING, Jr., General Ticket Agent, Passumpsic Railroad, Lyndonville, Vt.

N. P. LOVERING, Jr., H. E. FOLSON, General Ticket Agent. Superintendent. General Offices, Lyndonville, Vt. 105

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THE FACTS PUBLISHING CO. have secured the Headquarters Bullding for their office at Onsot this season, where, in addition to their regular business, they will receive orders for or keep for sale all the publications issued by COLBY & RICH, at regular rates. They will also furnish any other publication desired. This Company publishes the Onset Bay Hymms, which will be circulated gratuitously in every audience and used for congregational singing. Two pages of this sheet will be devoted to advertisements. Advertisers should avail themselves of the opportunity thus offered to reach thousands of readers during the season. For rates, address at once,

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Andrew Jackson Davis.

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ROGERS SILVER WARE Free. Read Pre-mum List in BANNER OF LIGHT April 10th.

FACTS Free.

TO any persons who will send us a list of names of Spirit-usilsts or investigators of phenomena in their vicinity, we will send a copy of FAOTS. Address P. O. Drawer 5323, Boston, Mass.

DR. J. O. STREET

Message Bepartment.

The Messages published under the above heading indi-sate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or ovil; that those who pass from the carthy 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 other rea-son. All express as much of truth as they perceive—no more.

more.

The fit is our carnest desire that those who may recognize the massages of their spirit-friends will verify them by informing us of the fact for publication.

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

LEWIS B. WILSON, Observace.

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, on the 14th of September next.

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

Report of Public Scance held April 16th, 1886— Continued from our last issue. S. B. Perry.

Will you kindly announce me, Mr. Chairman, as S. B. Perry? Perhaps I should have reported from your circle-room before this, but I assure you I have had some difficulties in getting into this sanctum. Perhaps it is just, for I did not have the regard for it, and its work, that I wish I had had; I did not consider its importance as I do to day. However that may be, I certainly realize at this time what a work it is accomplishing, and what facilities it offers to returning spirits to gain an experience for themselves which must be of great value to themselves, which must be of great value to their souls.

their souls.

I have been assisted, as well as invited to communicate here, by my old friend and pastor, John Pierpont. I always admired the character of the man, and held a personal friendship and esteem for him. I knew him very well years ago, and I felt that the world had lost a great worker when he was taken from the body. But the world lost nothing, for the man thereby gained a wider experience and a grander platform than he was allowed here. Much that was denied him by short-sighted mortals has been supplied him in the larger sphere of existence. But my friend taps me on the shoulder, and requests me not to waste my time in eulogizing him. I feel, however, that I owe him this little tribute.

It was but a short while after I passed to the spirit-world that I met my old friend, and he gave me a brief account of his experiences and labors in the spirit-world. Among those things which he mentioned was the fact that he was engaged in attending returning spirits at your circle-room, and in a measure directing the proceedings here. I will not say that I was not a little astonished to get this directly from the lips of my friend. I knew it had been claimed that Spirit Pierpont was your President, yet to have that so fully confirmed that I could not doubt was a little astonishing, and I have since then endeavored several times to take advantage of my friend's presence and speak to I have been assisted, as well as invited to com-

then endeavored several times to take advan-tage of my friend's presence and speak to

I was a Spiritualist. I accepted the truths of phenomenal Spiritualism, for they brought to me, at times, evidences of their reality, and yet I, as well as others, thought, and still continue to think, that there is much in connection with Spiritualism that will by-and-bye be eliminated, so that the cause will present a grander aspect. I have a love for the cause, and think it is the grandest dispensation that has ever been vouchsafed to man, and I am glad to take advantage of its power in coming into nearness with my friends on earth, and bringing them the sympathy and love of my heart. I have many friends here, and yet I have a great number on the spirit-side, because I lived a long life on earth, and I knew what it was to part with dear ones, to have them pass away to higher scenes. I was a Spiritualist. I accepted the truths of

them in their own homes, but have been unable

to make my presence known.

I have seen that one friend in whom I am closely interested has been wading through troubled waters; the last few months have not been altogether prosperous with him. I have sympathized and have tried to assist him; although I have done but little, yet I can see that the prospects are brightening, and that my friend is entering a better condition, and I am glad for him, for I know he has suffered mental

glad for him, for I know he has suffered mental anxiety, and has become worn with it.

I hope that I shall be able to reach my friends in private, and I think I will. They are not hostile to this Spiritualism, and would like to know of it, and would like to get spiritual manifestations themselves. All this is favorable to my return and reception, and I shall do all in my power to bring them manifestations such as they desire. they desire.

Henry Brainerd.

My name, Mr. Chairman, is Henry Brainerd.
In early life I made my home in Philadelphia, but I went away from that city and sought my fortune in the West. I passed from the body a few years ago out on the Plains. My friends know that I am dead—that is, they think they know it—only I do n't feel that such is the case. I never returned to my early home, although I occasionally sent a few words to those I had left. Now I come here to your hospitable office to give a brief account of myself, hoping my friends will be glad to receive it.

I prospered indifferently well for a good while after I left Philadelphia, but within a few years I began to pick up, and gain means. I did very well, established a little home, where I lived two or three years; and then, tempted by reports of something better further West, I disposed of it and again took up my travels. That was a bad move, and resuited in my going out of the body. At first I was dissatisfied, and a little rebellious; I thought life had been very hard with me; but I see that I myself was lacking in wisdom.

little rebellious; I thought life had been very hard with me; but I see that I myself was lacking in wisdom, and was obliged to gain this experience. Now I am satisfied with what has been and what is. I have the means and power of making life a success—at least I feel so—and consequently do not return with a whining spirit. I want my earthly friends to feel that everything is moving along just about right, and to think kindly of me. I come with affection for them. They were always glad to hear from me when here; I trust they will be none the least so because I am a spirit; and if ever the opportunity presents itself for me to come to them directly, without the intervention of any strange medium, without going to a distant place to deposit my measage, I will be very happy to take the opportunity.

I happy to take the opportunity.

to them again. I was forty-five years old when I passed out of the body.

The Controlling Spirit Then spoke for the following named spirits:

MRS. DEBORAH W. REED.

We will now present the remaining messages that are to be given to day, Mr. Chairman. A lady spirit presents herself, claiming to have lived in the body fifty eight years. She is a very sweet and pleasing intelligence, auxious to convey truth to her friends, having no desire so strong as that of helping others to grow and to become strong in spirit. She left dear friends, to all of whom she brings her love and kindly greefings. The husband of this lady kindly greetings. The husband of this lady was well known in the vicinity of his home. and one whose opinion on any matter of interest to the community would be listened to with consideration. There are friends, not only in the town of South Abington, Mass., but also in other places, to whom this lady brings her friendly regards. Her name is Mrs. Deborah W. Reed, and we get the name of her companion as W. L. Reed.

NANCY E. NIGHBERT.

Another female spirit wafts her message of love to far-off Knoxville, Tenn.—that is where she resided. It will be three years in the comshe resided. It will be three years in the coming summer since she departed from the body.
She has been exceedingly anxious to reach
her friends and family with tidings from immortal life. The facilities for spirit-communion at her old home are not such as we find in
Boston, and she has been advised to come here
in order to reach the dear ones of her heart.
She expresses herself satisfied with the spiritworld, for she has a comfortable home there,
and many friends who hear her company, yet and many friends who bear her company, ye and many friends who bear her company, yet she is frequently attracted back to her old associations, because there are those on earth who she feels need her presence. The spirit has grown since she departed from the body, gained wisdom and knowledge, as one grows who closely devotes himself to study in a higher school. We get the name of the lady's husband as G. A. Nighbert—the name of the spirit is Nancy E. Nighbert.

ISAAC STONE. Isaac Stone was an elderly gentleman when he passed from the earth-life, and his home was in Boston. He was something of an eccentric character; was wont to make quaint sayings, and ought to be recognized by those who knew him. This man has long desired to make himand ought to be recognized by those who knew him. This man has long desired to make himself known, but without success; to day he sends his greetings to his friends, and wishes them to know that he is stepping up the hill of life and bears his staff. He has met old friends and seen a goodly company. We make use of his own expressions. He comes back beckoning to those who are here, for they have need to be up and doing. He does not wish to see them lag by the way, paying no attention to spiritual things; they ought to be stirred up, and he comes for that purpose. This spirit has a very kindly heart, there being a benevolent feeling in his breast toward all his kind, and those who came to him on earth looked to him as to a father, knowing they would rehim as to a father, knowing they would re-ceive sympathy and kindness.

NELLIE FISK.

A bright young spirit, calling herself Nellie Fisk, has great hopes of reaching friends in Louisville, Ky. She has been guided here by spirits who have manifested from this place. Years have passed since she was summoned to the spiritual life, but they have only brought unfoldment to her spirit. She wishes her parents to know that her grandmother, Mary, was the first to meet her and bear her to a bright and beautiful home. She has attended those loved ones of earth at times, always seeking to brighten their lives and bring their hearts into submission to the divine will. Now she sees that a loved parent will soon pass out to the spirit-world. He has not recognized the truth of spiritual communion; he has been unable

proaches, a large, well-proportioned woman, who has but recently, we should judge, passed from the body. She is very anxious to send a word of love and greeting to her husband and her friends, and begs that we will not leave before doing so. We cannot get a very clear mes-sage from this spirit, because she is unfamiliar with this mode of communication, and feels puzzled and concerned in mind. This mental anxiety produces a confusion which we cannot anxiety produces a confusion which we cannot fully overcome, but the great anxiety seems to be caused by her desire to reach her earthly home and communicate with its immates. It appears to us as though there was to be a change. We know that the change caused by her death is a great one, for so she feels it, but there seems to be the top seems in a large and the confusion of the seems to be the seems to be seems to be seen to the seems to be the seems to be seen to be her death is a great one, for so she feels it, but there seems to her to be something else, and she cannot make it quite clear. There was not a long preparation, her friends did not know very long before death came that she was to pass on, and it all seemed strange to her, yet she has found a pleasant home, and friends who are attentive. Her deep love is exercised for those who are here; this is the one overwhelming emotion that surges through the lady, and it seems to come to us as we get in sympathy with her. We hope she will be given the opportunity of coming privately to her friends, for she has many things to relate to them, and it would only be a kindly service rendered her for them to give her the opportunity. We get for them to give her the opportunity. We get the name of Elizabeth Venzie, then that of Frank Venzie, of Quinoy, Mass. Elizabeth is the name of the spirit.

Report of Public Seance held April 20th, 1886. Invocation.

As the flowers open and unfold in the beautiful sunlight, becoming receptive to its cheering rays, and growing strong within them, so, chi our Father, would we open our souls unto thy great love, becoming receptive to it, and gaining strength within its beneficent rays. We turn to thee with praises on our lips and with a glad poan of thanksgiving swelling throughout our souls; thanksgiving for life and for human experience; praises that we live in this day and generation, and are privileged to participate in the discipline which belongs to mankind at this time. We would come into such a condition of spirit as to be receptive to what ever thou shalt send, as to be willing to be guided by thee and thy angel ones, knowing that only the purest and best will be fought into que lives under thy divine guidance; and oh! our Father, we would send out sympathy and kindly feeling to all our fellow-beings who are not as happy, as strong or as prosperous as we may be. We would welcome all returning spirits to this place, and if any there are sad and accrowful, bowed down by the inflictions of life, we trust they will; be strengthened and given such an influence as will cheer and uplift them in thought and deaire. We ask thy blessing to rest upon all, the humble as well as the exalted, the meek and the lowly as well as those who stand forth in high places, and may thy kingdom of love and of purity be born in every heart. Amen.

Questions and Answers.

any strange medium, without going to a distant place to deposit my message, I will be very happy to take the opportunity.

Controlling Spinit.—We will now considerably to take the opportunity.

I have many things I would like to say, but somehow, though no one has spoken it, I feel as progressive state subject to attacks of derangethough my time, was up and I must leave that I believe some of my friends will see what I have said, and perhaps it will help me to pome is the cause? It such a condition incident to a N. Y. She brings them, much love, and desires

change of magnetic influences associated with progress from one stage to another?

Ans.—As a spirit advances from "one stage of progress to another" he becomes clearer in mental activity and more fully self-poised. As one gains in knowledge he finds his mental powers strengthing and his own grasp over life increasing in power. A spirit, brooding long upon any one theme, may so centre his thought upon that subject as to bring his mentality or his nervous organization into an unbalanced condition, but such a spirit we could hardly call progressive; for the fact that he continues to ponder upon the one theme to the exclusion of all others, thus bringing himself into an abnormal state, proves that he is not pressing forward, but only continues to occupy one plane of thought or effort. It is true there is a change of magnetic conditions surrounding a spirit as he advances in intellectuality and in spiritual power. These magnetic conditions are generated by his own soul, or brought around him by others with whom he associates; however, they do not tend to unbalance his mind; they rather serve to stimulate it, to give him power, that he may profit by his experience; and take advantage of the lessons which come to him through his successive unfoldments.

Q.—[By F. F. E.] Suppose a person is satisfied with this, the "material world," and should like to return immediately after death for another pligrimage here, provided he could have

like to return immediately after death for an-

fied with this, the "material world," and should like to return immediately after death for another pilgrimage here, provided he could have a healthful and handsome material body, and be, during this second pilgrimage, surrounded with good conditions of wealth, comfort and love, could he control the psychological law so as to have that earnest desire gratified?

A.—Probably not. There are many spirits—they may be counted easily by thousands—passing to the spirit-world from year to year, who are thoroughly satisfied with the mortal life, so far as they have experienced it. It has provided them with all they crave, they know nothing or very little of spiritual possessions, and they have no desire to attain them. Such spirits, if granted their wish, would return immediately and take up with what your correspondent would call a "handsome body," a well-rounded, symmetrical form, of good stature and refined features, provided that this body was surrounded by all the temporal possessions that go to make up a life on earth attractive and pleasing. This would be merely the outgrowth of a purely sensual life, a desire to live entirely within the domain of the senses, to and pleasing. This would be merely the outgrowth of a purely sensual life, a desire to live entirely within the domain of the senser, to gratify the external. The law of embodiment, as well as the law of decarnation, is one that cannot be overcome at will, or even operated upon by such spirits, for spirits who live entirely in the outer, profiting only by the material possessions and emoluments of life, have not grown into that condition whereby they can take advantage of the law of reembodiment. An individual not possessing all that he craves may weary of this mortal life, and believing there is something attractive, something that will enrich him spiritually or mentally, or in other ways, if he can only take advantage of the law, will undoubtedly desire strongly to pass from the body and enter into the future the law, will undoubtedly desire strongly to pass from the body and enter into the future state, but he is obliged to wait patiently until the law of nature shall fulfill its mission. And so with the spirit who desires reëmbodiment: it is not altogether a question of will, but it is a question of living in accordance with natural law. The man who now feels that he should like year much to return to carrie provided he law. The man who now feels that he should like very much to return to earth, provided he can possess a beautiful body, graceful, perfect and healthful in every way, and that he may be supplied with such conditions as will make life one long dream of enjoyment and satisfaction, will be obliged to dwell in the spirit world until his soul becomes educated to a comprehension of its spiritual needs, and not those that belong to the physical alone; and if he discovers that he has been dwarfed in intellect, cramped in spirituality, has not reaped the exand the laborate special content of the second of the seco discovers that he has been dwarfed in intellect, cramped in spirituality, has not reaped the experience on earth which the earthly planet alone can provide his soul, and in which he feels a deficiency, he will then desire to return for other purposes than to live a life of sensual enjoyment: it will be to obtain those experiences, though in doing so he may have to pass through painful trists and severe discipline, but it will be with the earnest desire to unfold his powers, and to attain all that is possible

has a good word to say, and always did before he passed from earth, for Spiritualism, for it was a truth to his soul. He believed in the power of the spirit to return and communicate with mortals; it gave him satisfaction to so believe, and what is more, it gave him an advantage over such of his fellows as did not possess this truth of great price when he passed from the body, bringing him immediately into the circle of his friends in spirit-life, and enabling him to enter upon their studies and labors just as they were pursuing them, without being obliged to wait—as many have to do—and pick up bunglingly and with uncertainty the first glimmerings, the rudiments of such a spiritual education. More than once this spirit promised friends to return, and if possible communicate something about his spirit-life; and more than once he has been in contact with mediums, seeking to send an influence through them that would be felt and understood. He has never presented himself to this medium before, but we are pleased to meet him, and to convay his message of love and accouragement before, but we are pleased to meet him, and to convey his message of love and encouragement to such friends as remain on earth. He is adyancing, taking upon himself new conditions year after year, and is one who exercises his thought and his magnetism in such ways as will be of service to humanity. He resided at Beaver Falls, Penn.

Charles Ivens.

Now we have one who passed suddenly from the body only last July. He made no prepara-tion, had no warning of his end, and felt young and strong; no weight of care pressed upon him, yet the summons came, and he was obliged and strong; no weight of care pressed upon him, yet the summons came, and he was obliged to respond. There seems to have been an influx of blood to the brain, causing the bursting of a blood vessel, which immediately produced death. He left a family, but does not know whether he will be able to reach them in this way or not. He has been with them, trying to influence certain changes, and to bring special results about, which he thinks are necessary. His interest, perhaps, is more fully centred upon mortal conditions than the spiritual, which we perceive is only natural, as all that which engaged his thought was in connection with his friends, his family, and his immediate home surroundings. He says that he was situated right well, and it seemed hard to him to have to give up all these things. He would have his friends know, that he lives, and he brings them love, and he hopes they will try to develop powers at home, so that he can come to them and make himself known. There are friends at Lebanon, Ohlo, whom he would like to communicate with concerning some personal matters. Whether he will be able to do so or not depends upon their knowledge of Spiritualism, and their mediumistic qualities, He lived at King's Powder Mills, Ohlo. Charles Ivens.

to express her satisfaction with her home-life to express her satisfaction with her home-life in the spirit-world. Some of her friends have wondered concerning her condition; they do not know of the return of the spirit, yet have thoughts of the juture, and of those who pass from the body. To these friends she says: "I am very happy. I do not desire to return to earth and live, because it could not afford such advantages as I find in the Summer-Land. Do not ever regret that I was called from earth early in life, for I believe the change was best for me, under all the circumstances." And with this spirit comes a younger girl, by the name of Louie. There is a close bond of attraction between the two, and they are constantly together. They belong to the same family.

Sarah Brown.

A lady gives the name of Sarah Brown. She a hady gives the name of Sarah Brown. She appears to be between forty to forty-five years of age, and has been in the spirit-world a few years. Her friends reside in New Bedford, Mass. To them she comes with love and symmetric forms of the second symmetry. years. Her friends reside in New Bedford, Mass. To them she comes with love and sympathy, and especially to one dear friend, a young boy, who is suffering with a wearing illness. He chafes under it, has grown weary and nervous, and life seems a burden to him. This spirit has a very tender feeling for the lad, and desires to help him. She has been told that by coming here she can gain a magnetic influence that will give him strength. That is one reason why she comes, and the other is, to send love to her friends, and tell them the spirit world has brought only brightness to her life, but yet she never wearies watching over the dear ones who remain on earth; they are her constant care, and of all things she desires to see them happy and prosperous in life.

A gentleman comes with the spirit. We do not get the full name, only that of William. He is tall and rather slender in person. He also takes an abiding interest in this youth of whom we have spoken, and, we should judge, is anxious to see conditions supplied that will restore the friend to health and usefulness on earth. We are told that this person suffering from illness is mediumistic, and if he could be supplied with proper magnetism he would receive the strength which his system requires, and could also be developed for years of usefulness as an instrument of spiritual work.

John Lougee.

A beneficent and very pleasant spirit, a man who lived a life of usefulness on earth and filled every year with something good accomplished, who has been in the spirit-world a long term of years, is by our side this afternoon. He desires to send a message of encouragement to his daughter Maria, who lives in Boston. This daughter has been as itself discipling and and daughter Maria, who lives in Boston. This daughter has had a long life of discipline and trial, but the father rejoices that she has been faithful to her duty and has never flinched at any labor. Now, in the declining days of her life, she is surrounded by spiritual influences that bring support and comfort to her. She is looking forward, hoping to make a change while yet she remains on earth and the present save to her: "Just that will come to you, dear child, that is for your best good. Do not fret, do not become impatient; your spirit-friends are guiding conditions just as fast as they can, and they will make life harmonious to you; they will bring about certain changes that they feel are essential, and you will receive that which is best for your happiness. Be patient, wait a is best for your happiness. Be patient, wait a little longer, and whatever is best will be given; yet a little longer, and you, too, will join your loved ones on the spirit-side; father, mother, brother, sisters and dear friends and a beautiful, loving child all await you; they are a harmonious circle, who delight in ministering to the weary and sad, and they will give you welcome when you reach the spirit-world." The spirit also wishes to add that the mother is now rejoicing with him in all the labors of spiritual life that open before him. She is now in possession of an active intellect and is press-

Helen Burns.

Helen Burns is a young female spirit, in the twenties, and she comes with her arms laden with flowers; they are beautiful blossoms—pink, white and purple—which she brings as gifts to her friends. She says that they represent all the loving deeds and kindly words and thoughts which her friends have directed toward her; that each one of these thoughts, words and acts appears in her sight as a blooming flower, fragrant and fair, and she gathers them all up and brings them, hoping that their sweetness and freshness will be felt in their lives, and help them to cope with the struggles and difficulties of this earthly existence. This is a beautiful spirit, and she takes a great interest difficulties of this earthly existence. This is a beautiful spirit, and she takes a great interest in little children. She is one who would always gather a flock of little ones around her and please them by telling stories and frolicking with them. In the spirit-world she is surrounded by such little innocents, to whom she serves as a teacher, friend and gulde, and the friends of this lady will know that she has entered upon a fitting work, one that she is adapted for. The spirit seems to have friends in different localispirit seems to have friends in different locali-ties, for she directs her thoughts and loving sentiments toward Buffalo, N.Y., then again toward Newark, N.J., and there are two—one a beloved relative and the other a dear friend of beloved relative and the other a dear friend of the spirit—who at present are in California, near san Francisco. This spirit is satisfied that some of her friends will learn of her return. She wishes them to know she has long been seeking an opportunity of manifesting, but has been unable to find it, and to-day she is more than repaid for all her efforts by being able to speak and bring her love.

John C. Card.

John C. Card.

John C. Card is the name of a spirit who lived at Gorham, Maine, and who was very well known in that locality. We should judge him to have been an energetic, active man, who applied himself to business, a part of his life at least, if not the whole, and one who would make himself known wherever he moved. This man passed away suddenly, and there are matters of personal interest that he regretted not attending to; some things that pressed upon his mind more fully after passing from the body than before, because when one is on earth he is very apt to think he can attend to a matter that is not demanding immediate thought at almost any time; but when he finds himself out off, from doing so, he regrets that he did not attend to it in his own way when the opportunity was afforded. It is something in this spirit that the man has felt he would like to enter into communication with his friends privately. We trust he will find an opportunity of doing so. In the meanwhile he sends his greetings homeward. He wishes all to know he has an active, intelligent existence in another world, and that there is a great himself as engaged in balancing his accounts, and no friend need fear that he has become dormant or unconcerned with the affairs of life. dormant; or unconcerned with the affairs of

Marie. Here is a young spirit whose surname we are unable to get as yet; we may do so before the message is dalivered. The Unristian page is Maria, and she has come from New Orleans beying friends and reletives in that differ flery. The Contract of the Contract o

are not Spiritualists; indeed, we should judge they are very ignorant concerning Spiritualism, and she has seen how they grope in the dark concerning the future life, and is very anxious to reach them. Some one whom she has known reads the BANNER OF LIGHT, and by coming here she hopes to attract the attention of that friend, and persuade him to send her message to her family. This spirit is very much exercised in mind; she was not contented to leave the body, to yield up the temporal conditions of life; there were some things here that she did not wish to let go; she clung to them and the earthly life. It was a struggle with her, and a keen one, and this not only left a weakened condition upon her, but it threw a deep sadness over her friends, who were also loth to part with her. This state of mind has been with the spirit considerably, yet she is a very bright intelligence, one quick to learn and to take observations. She would like her friends to know that she has a pleasant home, and has been entertained and cared for by very dear friends. We see that the lady was making preparations for her wedding at the time she was selzed with her last illness. As she approaches our medium she enters into the psychological effects of that time, and that depressing influence comes upon her to such an extent that we cannot get clearly into rapport with her, but what we do give we are satisfied is correct. She is of French extraction, a young are not Spiritualists; indeed, we should judge tent that we cannot get clearly into rapport with her, but what we do give we are satisfied is correct. She is of French extraction, a young lady of medium height, with black hair, very dark blue eyes and black eyebrows, a low, wide forehead, and a clear complexion; the stature is tall, the figure slight. It is impossible for us to get the surname. We think the friend who reads our paper will recognize the spirit by what has been said, and by the description given.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEXT WEEK.

April 23.—Dr. Eliza F. Stillman: Lotela, for John Elliot,
Etienne Robichaux, Margaret Milk, Thomas Sheridan,
Col. Joseph Perkins, Williams Allen, Capt. Joseph Aber,
William O. Taber, Charles Norton, Mary Hill, George Rider, Elizabeth Longley, Eliza Clark.

April 7.—Controlling Spirit, for Enoch Hazeltine, Capt.
John S. Deblois, Fritz Gingenbach, Thomas J. Goodwin,
Dr. Edward A. Isbell, W. W. Rathbone. John Hall, Lizzie
Miller, Warren Emerson, Charles B. Whitcomb, Carrie
Benjamin, Johnnie Bartley, Lizzie L. Guilford.

THE MESSAGES ON HAND.

THE MESSAGES ON HAND, Not mentioned above, will appear in due course,

FOURTH'OF JULY POEM.

The following stirring and patriotic lines from the pen of Col. J. R. Kelso, blend harmoniously with the receding echoes of the recent National Festival: The world will never cease to sing the high and well-

earned praise Of those who strove for liberty in earth's remoter days; Of those who made Thermopylæ so bright on history's And Marathon a gem of light that dimmeth not with

Leonidas, Militades, still glorious names will be So long as men shall tread the earth or sail the briny

And still Themistocles will be in highest honor sung, When earth shall hoary be with age, as 't was when she was young. But braver, nobler patriots than this day's sun shone

on Ne'er fell at red Thermopyle or far famed Marathon; No richer blood at Salamis e'er went to tinge the tide Than filled the veins of those true men, our own Co-lumbia's pride.

Our Washington, our Jesserson, our Franklin and our Jay, Our Lees, our Paines, our Adamses, and hundreds more like they— America's own heroes all—what other land could name So bright a galaxy as these, so worthy all of fame?

On this great day these mighty men declared before their God That our fair land should never more by tyrant's feet be trod; At Freedom's shrine they pledged their lives, their fortunes, honor—all,
And vowed as freemen they would live, or else as freemen fall.

Three million tongues caught up the cry-it swelled from sea to sea : "Away with tyranny and kings! our country shall be That mighty cry for liberty reached earth's remotest ahore, And tyranny and kings were known in our loved land

Then let this day on each return, so long as suns give light,
So long as waters fill the seas and stars begen the night,
Be held as Freedom's holy day; let banners be unfurled;
Let bondres blaze, let cannons roar throughout the
startled world;

Let party strife ne er interrupt the joys of this glad day; Let old and young, let rich and poor rejoice while yet they may, No matter who or what they be, on this one day each year, All, equals born to equal rights, as equals should ap-

And now, in closing, let me say that, though we've banished kings. We have not banished every source from which oppression springs; That, though we're safe forevermore from England's

tyranny,
We are not safe from other forms of galling slavery. Our great monopolies of wealth that swell from hour Will soon possess, if we 're not wise, a more than king-

Our government, controlled by these, will quickly cease to be Our great palladium of rights—will be no longer free. When Rome went down, the cause, we know, of her decline arose Within herself; her fall was not the work of foreign

Let us, then, fellow-citizens, be vigilant and wise, And never suffer Freedom's foes on our own soll to rise. If this we do, prosperity, unknown on earth before; Aud fullest happiness will bless our land from shore to shore; With matchless splendor then our flag on every hill will wave, And ours will be indeed a land of freemen true and

Obituary-Mrs. Jane F. Atkins.

On the morning of Saturday, July 3d, Mrs. Jane F. Atkins, wife of William A. Atkins, a prominent citizen of Provincetown, Mass., passed into spirit-life.

Provincetown, Mass., passed into spirit-life.

Together with her husband she had long been a thorough Spiritualist of the most intelligent and advanced type. Her maiden name was Grozier. She was born in Provincetown May 22th. 1819, and with the exception of a few years in Orland, Me., Boston and Spiringfield, Mass., her earth-life was almost wholly spent in the old Cape town.

She was married to Mr. Atkins Feb. 4th, 1844. Their early married life was shadowed and saddened by the successive loss of three heautiful and obarming children. The death of Eddie Atkins their last child, a remarkably bright and promising boy of five yocars, seemed to leave them little of life worth living. It was through these severe bereavements that Mrs. Atkins had previously been led to the new faith by an extraordinary personal experience long before the advent of the "Rochester rappings," and he had watched with anxious interest the dawn and the morning of Modern Spiritualism. The affilted parents ought hope and comfort in its consoling teachings and its painable evidence of immortality. They were enabled to bear their bereavement only through the balm and the promise of the new religion. Their faith grow with their investigations, and for nearly two score years their belief in Spiritualism has been unshaken.

While retaining connection with the Universalist parieh

new religion. Their faith grew with their investigations, and for nearly two score years their belief in Spiritualism has been unshaken.

While retaining connection with the Universalist parish at Provincetown, and generously supporting that denomination, they have always stood for the broader and more satisfying faith. Their house has entertained many of the leading mediums, and their example and influence has done much to promote a healthy and permanent grewth of Spiritualism on Cape Cod. Of late years they have taken much interest in the development of Oaset Bay, and one of the finest and most commodious cottages on the grounds was built last year for their summer home. Mrs. Atkins had been looking forward with much pleasant anticipation to passing the present summer at the camp-ground, but it has been decreed that she shall be there only in spirit.

Throughout her long sickness she was cheered by the grand realities of Spiritualism. She had communed last summer with her belowed son, long since passed from the body, and now grown into the full stature of spirituifs, and she knew that he and her other loved ones were awaiting her. Her chief regret in dying was that her beloved hubband, who was constantly at her side throughout the Blokeness, could not cross the river with her; but and was chaered by the knowledge that is was a temporary parting, and not a farewell.

The funeral services occurred on Tuesday, the shi inst. It may truthfully be said that, Mrs. Atkins's life and character were worthy of her faith. It was a life of well-duled and inspiration by the free treath. She indeed without her long rise the lows and otherwise, such a character of strong in the long rise the lows and otherwise of throats without number. See the long rise the lows and otherwise of strong in the long rise the lows and otherwise of strong with her the best her truth. She inkee with her to her long rise the lows and otherwise of strong with her to her long rise the lows and otherwise of strong with her long rise the lows and oth

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BOSTON, SATURDAY, JULY 17, 1886

ALL SORTS OF PARAGRAPHS.

CENTRIPETAL.

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With eager impulse outward tending,
Keen to explore the solemu Whole,
Hot life-throbs toward far verges sending—
What shall restrain this reaching soul? CENTRIFUGAL.

CENTRIFUGAL.

By sweet, caim sway of inward might,
Held in an orbit's large control,
Illumined by the Light of light—
What shall mislead this trusting soul?

Katharine Hanson's Spiritual Forces.

In a jocose paragraph recently, the Chicago News advocated one of the cardinal points of heredity when it said the correct way to "spank" a refractory young. ater would be to visit condign punishment on the par ents " from whom it inherited" its mental twist.

"SUPPLY AND DEMAND." - Antiquarian Gent-"Got any old-ah-Roman weapons or pottery lately?" Dealer-"'Xpect them in nex' week, sir. Aint quite finished rustin' yet, sir. About Toosday, sir."

J. T. Trowbridge, the well-known author, has just returned from a California trip, benefited in health and enraptured with the beautiful country through which he has leisurely traveled.

Nearly all our associations are determined by chance of necessity, and restricted within a narrow circle. We cannot know whom we would, and those whom we know we cannot have at our side when we most need them. All the higher circles of human intelligence are to those beneath only momentarily and partially open .- Ruskin.

"The cockroaches in this house are remarkably versatile," said an actor at a hotel table, picking up a biscuit. "I notice that they appear in different rolls every morning."

"Be sure you are right, and then go ahead," is a very good maxim, but some folks in this world spend so much time and strength it making sure that they are right, that they never go ahead at all. The essential thing after all is to go ahead.—Springfield Union.

The public debt was reduced in June \$9,000,000, and during the fiscal year ending July 1st, \$96,000,000.

They have some bright pupils in the Tyngsboro schools. At the examination the other day a boy was asked, "What are the warmth producing foods?" His reply was, "Cayenne pepper and Jamaica ginger." -Lewiston (Me.) Journal.

Glad to learn that Diaphanous has got his "sea legs" on. Thought he had lost 'em long ago.

Terrible tales of destitution are now in circulation concerning the Canadian Indians, who are said to be in a starving condition.

The cholera is still demanding its victims in Italy.

George Makepeace Towle has just completed a "Young People's History of Ireland," as a companion volume to his recently published "Young People's History of England." The Irish history will contain an Introduction by John Boyle O'Reilly, and will be published in the early autumn by Lee & Shepard of

American watures —— now sold wherever the Big-lish language is spoken. It is said that the system of making watches in this country is stirring up great interest in England. There are now ten successful watch factories in the United States, and nine more are in process of organization.—Omaha Bes.

The mother of a pupil in a Massachusetts school sent as an excuse for the child's absence that " his antondissinated for him to attend " A lit sence that she had "brown kittens in her throat."

Dr. George B. Loring, and other capitalists, have, it is reported, purchased seven hundred acres near Washington, and will establish a new town, to be

The Dominion government is to grant full amnesty to all half-breeds except Big Bear.

A mellowing rigorist is always a much pleasanter object to contemplate than a tightening liberal, as a cold day warming up to thirty-two Fahrenheit is much more agreeable than a warm one chilling down to the same temperature.—O. W. Holmes.

The editor of the Weekly Struggler says: "It's funny when you ask a man to advertise, he generally declines with the statement that nobody will see it. But if you advertise some little idiosyncrasy of his in the local column gratis, he gets indignant over the certainty that everybody will see it.

It is not the water without the ship that sinks it, but the water within it .- Panin

Paul Hamilton Hayne, the Southern poet, passed to spirit-life from his home at Copse Hill, Ga., on July 7th. He was born in Charleston, S. C., Jan. 1st, 1830.

HER CENTURY.—In less than two months, or on the 28th of August, Miss Phube Harrod will reach her one hundredth birthday.—The Valley Visitor, New-Euryport, Mass.

The fire losses in the United States and Canada for six months, ending June 30th, are placed at \$53,900,000.

The exacerbations of mortal life are distributed with a uniformity that might be called "providential." Townspeople writhe under the infliction of wheezy burdy-gurdies and clamorous hucksters. People in the rural district are alternately regaled with the din of the hennerles and the doleful droning of the parlor organ. Perfect rest is net found outside the dictionary.—" Wheel Chair," Herald.

A destructive ball, rain and wind storm visited Kankanto and other sections of Illinois on Sunday, 11th July, doing much damage to the crops and killing several persons.

Her Majesty's Company of Mosquito Soloists, gnatty danseuses, fly instrumentalists and bug tormentalists have begun a season of grand hopera in Memphis.

—Memphis Times.

The Women's Suffrage Party's State Committee mave sent Governor Hill, of New York, a letter of thanks for signing the bill declaring that both mothers and fathers can legally vote at school elections.

THINGS ONE WOULD RATHER HAVE LEFT UN Allows one would hather have left un-said-Hostess (who has just sung): "Are you quite sure you do n'tsing, Captain Lovell?" Captain Lovell: "I assure you—a—I 've no voice whatever, A—unfor-tunately—I—I'm a listener!"—Punch.

English returns thus far received seem to indicate Tory triumph, and a defeat for Premier Gladstone.

"What is that Bicycle Man doing, father? See! he has Jumped Forward from his Wheel and is putting his Face to the Earth. Is he Kissing it?" "No, my son; the Man has his ear to the earth. He is listening. He thought he heard Something Drop."—Burlington

Truly says the Philadelphia Record, in mentioning the recent resignation of a Methodist minister, be cause he does not believe in eternal punishment: " A great number of clergymen, who do n't believe in it any more than he does, but who lack his manliness, are stoning him from a safe distance."

In the following meiancholy strains the Daily News of Philadelphia arraigns the street department of that balliwick. There is a lesson contained in the "sonnet" which is certainly applicable to other quarters:

"In many a stagnant pool
And many a stagnant pool
And many a fetid siley
Lurk cholerate germs,
Freparing forth to saily,
If street-contractors daily
The cholera may come,
And sweep the dwellers in the streets
With a death-dealing broom."

The New York Sun extinguishes one of its adversaries with the following: "You are a parlous lad, and the basalite bases of the everlasting hills are as butter to your deuse and arotic assurance."

Summer Camp-Meetings.

Opening Day at Onset.

[FROM OUR SPECIAL CORRESPONDENT.]

Sunday morning was beautiful at Onset, after the rain of Saturday, and people came from all directions from the surrounding country to attend the opening exercises. These added to those who came by trains from Boston and the Cape, and those already occupying the cottages, made a large congregation upon the grounds. There are however, plenty of good rooms in hotels and cottages, and no lack of good board at

un notes and cottages, and no lack of good Doard at reasonable prices.

After a concert by the "Old Favorite" Middeboro Band, the exercises were opened by congressional singing, led by Mr. Charles W. Sullivan, Mr. Frank E. Crane Acting as organist.

Con Crockett, the Treatdent of the Association, then in the control of the Control of

hearty endorsement and approval from a sympathetic and numerous auditory.

She then gave poems upon subjects furnished by the audience, and Mr. Emerson again presented an illustration of his wonderful powers as a test medium. The hymns to be sung at Onset this season have been published in convenient form for distribution by the Facts Publishing Company, and furnish much valuable information to those who contemplate visiting this beautiful ground. The sheets are sent post-paid to any address for a one cent stamp.

Many mediums are already here, some of whom have come from a long distance to visit Onset for the first time. The following are a few of the names registered at headquarters:

istered at headquarters:

The Berry Sisters of Boston; Mrs. L. M. Vierge of Boston; Mrs. Jennie K. D. Conant. Mrs. E. B. Stratton, Mrs. K. B. Stratton, Mrs. S. R. Stevens, Mrs. Dr. E. Crosby, Mrs. Wright, Dr. H.; F. Tripp, Dr. and Mrs. Hopkins, Mrs. O. L. Pennell, Mrs. James A. Bliss. Hoston; Mrs. Ross, Providence, R. I.; Mrs. H. W. Cushman, Charlestown; Dr. E. A. Pratt, Providence, R. I.; Dr. A. H. Richardson, Hoston; Mr. and Mrs. King, St. Paul, Minn.; Dr. and Mrs. Rothermel, Brooklyn, N. Y.; Dr. Charles Lang, Hoston; Dr. F. K. Pratt, Providence; Chas. H. Bridge, Boston; Mrs. Carrie E. S. Twing: Dr. Fred Crockett; A. S. Hayward; Mrs. Nellie E. Whitney; J. V. Mansfeld, Boston; Madam Furmont; "Naomi" of Brockton. The following are among the residents at Onset:

The following are among the residents at Onset: The following are among the residents at Onset:
Col. W. D. Grockett, President of the Association; Dr.
E. Y. Johnson, Treasurer; E. Gerry Brown, Clerk; also
the following members of the Board of Directors; Mr.
Cyrus Feabody, Mr. George Hosmer, Mr. Walter W.
Currier, Mr. Simeon Butterfield, Mr. Alfred Nash, and
their families; Mr. H. E. Folsom, Mr. N. P. Lovering, Jr., Lyndonville, Vt.; Mr. Charles W. Sullivan, Boston; Mr. Frank E. Crane, Beston; Mr. C. N. Wood,
Mrs. M. H. Wood, Mr. and Mrs. Adams; Mr. N. U.
Lyon and family, Fail River; Mr. Vanghan and family,
Ms. Griffith and family, Mr. Wilcox and family,
Ms. Putnam, Boston; Mr. W. R. Carr, Providence; Mr.
R. Y. Winslow, Mrs. B. E. Ball, Mrs. Howes, Mrs. J. F.
Nye, Middlebord, Mass.

Hundreds of others are also located here for the sea Hundreds of others are also located here for the season.

Portland, Ore.; New York City, Syracuse and Buffalo, N. Y.; Cleveland, O.; Washington, D. C.; Beatrice, Neb.; Philadelphia, Pa.; Penacook and Manchester, N. H.; and Providence, R. I., together with a large number of points in Massachusetts, are already represented by visitors—many of them prominent in the cause—who have registered at the Headquarters Ruilding.

cause — who have registered at the Headquarters Building.
J. J. Morse and family, of England, are at the Greenleat Cottage.
Gen. Francis J. Lippitt of Washington, D. C., is on the grounds.
Mr. and Mrs. R. H. Hare of Philadelphia have come to stay for the season.
It is stated by the Dot of the 10th inst. that "J. C. Vaughn, formerly of Onset, died in New York last week."

week."

For particulars in relation to hotels, dining-rooms and cottages send a one-cent stamp to the Facts Publishing Co., Onset, Mass., for Camp-Meeting Hymns.

Charile Sullivan has opened a very interesting relication in the new cottage, to which he would invite all interested. A small fee is charged.

Dr. J. L. Wyman and wife will be at Onset Bay during the Camp-Meeting season.

ONSET LYCEUM.

The opening of the Camp-Meeting brings the usual throng, and the spacious Temple was well filled July 11th. The hour is changed to four o'clock, so as to allow those who desire it to attend the Asseciation meetings, as well as the Lyceum session.

The question "What and Where is Heaven?" was well answered by the members of Mrs. Butterfield's and Mrs. Reynolds's groups, and recitations were given by Carrie Williams, Carrie Rothermel, Ruis Putnam, Jennie Brown, Klia Wendemouth, Eddie Rich and Halph Putnam. Bongs were rendered by Brooks Bates, Krelyn Hibbard, Kva Reynolds and Lulu Morse.

Miss Jennie B. Hagan was called upon, and made a very neat address to the children, closing with a poem, which was well received.

Mr. J. J. Morse followed, and spoke briefly and kindly to the little ones; he has promised soon to give an address upon the education of children, the proceeds of which will go toward carrying on the Lyceum work. ONSET LYCEUM.

work.

Master Harry Hathaway gave a cornet solo, and F.
L. Union led the calisthenics. The exercises closed
with the Target March. D. N. FORD, Conductor.

Wentworth Grove.

The Spiritualists of Wentworth Grove, Paulding Oo., O., met recently, and elected the following officers O., O., met recently, and elected the following officers turesque places Nature, ever produced for plenic and for the ensuing year: Albert Wentworth, President; public gatherings. It is in the edge of Westminster, on

Richard Champion, Vice-President; Ada Wentworth, Becretary; and Mary Wentworth, Treasurer.

The Sixteenth Annual Grove Meeting at this place will be held on the 21st and 22d of August. Walter Howell, it is announced, will be the leading speaker; Charles H. Brown will give tests from the platform, and other good speakers will be in attendance.

Lake Pleasant.

[FROM OUR SPECIAL CORRESPONDENT.]

The success attending the celebration of the 'Fourth' has given a fresh impetus to matters at this "Fourth" has given a fresh impetus to matters at this charming resort, rendering the week a busy one. The crowd was large (fully ten thousand), the anditorium one vast sea of faces, the topic temperance, the speaking listened to attentively, good order reigned supreme, and rational enjoyment was observable everywhere, demonstrating beyond question that people from every clime and of every sect and denomination can enjoy a pleasant occasion here.

One thing is very observable at great gatherings: there are fewer Methodists, fewer Baptists, fewer Universalists and fewer Spiritualists every year. The 4sm is fading away, and the word Humanity is growing as no other word ever yet grew. The sentiment expressed upon the occasion was not a question of belief, but an earnest effort for the improvement of home and its surroundings.

lief, but an earnest effort for the improvement of nome and its surroundings.

That the season here will equal or eclipse any former one is an anticipation universally indulged in. The programme of speakers and entertainments has been arranged and printed, but several additions will be made. A grand illumination of the grounds, extra concerts by the Fitchburg Military Band and other talent, and additional platform eloquence, are among the things contemplated by the several committees, and servillarly a coult.

the things contemplated by the several committees, and very likely to occur.

The most auspicious omen is, that people who have been prominently identified with this Association for many years, are waking up to the fact that Spiritualism must not be enclosed with barbed wire fences, but say that the Lake Pleasant platform must be enlarged, the programme to include the best taient in the great field of liberal thought, a portion of the lectures to be devoted to scientific, philosophical and reform topics of the day, and that all societies and organizations, whether religious, secular, literary, musical, or any other, having for their basis the progress of the race, and the improvement of humanity, should be invited to these grounds and received with a cordial welcome. To all of which a voice in the air responds with a hearty amen.

BRIEFLETS.

Among the campers here during the "Fourth." were Dr. W. A. Towne, healing medium, of Springfield, J. M. Foster, of Boston, well known by his connection with Spiritualist Societies, and Mrs. C. A. Greenleaf, test medium of Springfield.
Mr. John F. Arnold, the sage philosopher of North Adams, and Mrs. Arnold have arrived, and will remain through the season.
Mr. Fred R. Começ, of the Chickering Musical Bureau, Boston, was very efficient in the arrangements for the observance of the "Fourth,"
Mr. John White, the banker, and family, of Buffalo, are at their new cottage on Lyman street. Mr. White is one of the solid men of Vestern New York, materially and spiritually, and his many friends will be pleased to learn that he is recuperating from a recent lilness.

John Adams, Esq., the efficient Superintendent of

John Adams, Esq., the efficient Superintendent of the Fitchburg Ralirond, will, as usual, render every facility in the matter of transportation, to make the

tacility in the matter of transportation, to make the meeting a success.

T. W. Coburn of Springfield, one of the Directors of the Association, came "in town" on a bicycle.

The new bridge to the Highlands" is progressing. Mr. Ripley, the contractor, says it will be in walking condition in about two weeks. Good for Mr. R.

Mr. and Mrs. A. T. Pierce of Providence received a very cordial welcome upon their arrival in camp on Saturday. "Prospect Cottage," their summer home, is being beautified with vines and flowers. Both Mr. and Mrs. Pierce have been for several years efficient officers of the Association.

Father Damon, formerly landlord of the Lake Pleasant Hotel, was here on Sunday. He is one of the excellent men of the earth.

Dillingham Cottage on Montague street will soon be open permanently. Mrs. J. F. Dillingham, platform medium, of Lynn, the proprietress, made a brief call early in the week.

We notice by the Middlebury (Vt.) Register, that Mr.

medium, of Lynn, the proprietress, made a brief call early in the week.

We notice by the Middlebury (Vt.) Register, that Mr. Albert E. Stanley of Leicester has been nominated for the office of State Senator. Mr. Stanley has been Clerk of his town for twenty-nine years, a member of Bra. Hancont Bancons 121 Mar. alx years, and is one of selection, and as up there a nomination is equivalent to an election, Ero. Stanley will please take our hand. The Associated Press, Boston Globs and other papers are represented here.

Daily expected at Excelsior Cottage; the delegation of Trolans.

Bijou Cottage looks lonely without "Chippy." Dr. V. L. Jack of Haverhill will take notice. J. M. Y. Lake Pleasant, Mass., July 12th, 1886.

Rindge, N. H.

[Reported for the Banner of Light.]

Two more perfect days were never seen than the 4th Two more perfect days were never seen than the 4th and 5th of July, the opening days at Rindge, N. H. Bearcely a ripple disturbed the placid bosom of Lake Sunshine, and the old pine trees filled the air with a sweeter perfume than that of the far-famed spice islands of the East, and in the distance, like a sentisiand so the East, and in the distance, like a sentisial feast prepared by the Gamp-Meeting Committee, brought out large and intelligent audiences.

Sunday, July 4th.—The opening service was held at 10:30 A. M. Invocation was offered by Mrs. Abble N. Burnham of Boston, and short speeches made by Dr. James A. Bliss, the President of the meeting, George A. Fuller, Dr. C. H. Harding of Boston, and Mrs. Abble N. Burnham, interspersed with appropriate songs by Mrs. Minnie C. Stone, of Boston.

At 2:30 F. M. the address was given by George A. Fuller, of Boston, upon "The Religion of the Past, Present and Future." This lecture was frequently applauded, and held the strict attention of the large audience. Dr. C. H. Harding followed with psychometric readings of individual character from various articles handed in by the audience. The tests given were remarkable, and acknowledged as correct by those to whom they were given. The songs by Mrs. Monday, July 5th.—The steamer was kept very busy during the day bringing large crowds of the people to the grounds, also many hundreds came in private carriages. At 10:30 the address was pronounced by Mrs. Abble N. Burnham of Boston. The speaker was in her finest inspirational condition, and delivered a very eloquent and patriotic oration. Dr. James A. Bliss, under spirit-influence, spoke in an able manner, commanding the undivided attention of the multitude.

At 2:30 the address was given by George A. Fuller, on "Spiritual Revelation the Birthright of the Human Soul." Dr. James A. Bliss followed with remarks upon the "Development of Mediumship," and Mrs. Burnham gave several psychometric readings of a highly satisfactory character.

At 0 A. M., 1:30 and 4 P. M. concerts were and 5th of July, the opening days at Rindge, N. H. Bearcely a ripple disturbed the placid bosom of Lake

NOTES. Many improvements are being made on the camp-ground. Mrs. Howland, with commendable zeal, is pushing forward the work on her elegant cottage. When completed it will contain nineteen excellent

When completed it will contain nineteen excellent rooms.

Mr. Harriman has erected a booth where many of the luxuries of this life will be found for sale.

Mrs. Ripley is having her cottage painted, and is also improving her grounds.

The Association has purchased an elegant new organ of the Smith American Organ Company. Its rich tones were heard for the first time on July 4th. Under the skillful manipulation of Mrs. Stone it gave forth strains of sweetest music.

Mr. Geo. M. Stone of Boston, an excellent photographer, is located on the grounds, and will remain until the Camp-Meeting closes.

Among the mediums present with us may be mentioned Mrs. Mary A. Obarter, Dr. C. H. Harding and Dr. R. H. Amsden, all of Boston.

Mrs. Abbie Ripley of Boston deserves the thanks of all Spiritualists for her generosity upon this occasion. Her house of eight rooms was filed with invited guests.

All opinitualists for her generosity upon this occasion. Her house of eight rooms was filled with invited guests.

The prospects of the Camp-Meeting to be held here are most favorable. New circulars will be issued at once, giving full particulars.

At the annual meeting, July 6th, the following officers were elected: President, Geo. A. Fuller of Boston; Vice President, Mrs. Barah E. Rice of Boston; Clerk, Dr. Duncan of East Jaffrey, N. H.; Assistant Clerk, Dr. Jas. A. Bilss of Boston; Treasurer, Nelson Woodbury of Boston. All of the stockholders were elected as a Board of Directors, also the various committees necessary for the successful completion of all Camp-Meeting work were chosen.

Great praise should be given to Messrs: Woodbury, Modow and Dr. Bilss; for the successful manner in which all arrangements were made for the two days; meeting. Their untiring efforts made these meetings to redound to the glory of the cause of Spiritualism.

Reader, please remember that the Camp-Meeting commences Aug. 1st and closes the Sist.

Rinage, N. H., July 6th, 1886. Great Pullier.

Wachwiett Park.

Wachusett Lake, and at the foot of Wachusett Mountain. Hotels, rinks, pavillons for both dancing and speaking, swings, titis, etc., all in a high and thick foliaged as well as a full-wooded and extensive grove, offer every convenience and attraction any one could possibly desire to make pleasure complete.

Last Bunday, July 11th, was one of the finest of days, and the people by hundreds, from Princeton, Leominster, Clinton, Sterling, Fitchburg, Westminster and other places took their course to this Park, attracted by the announcement that Mr. J. Frank Baxter would offer a programme of songs, poems, lectures and tests.

Leominster. Clinton, Sterling, Fitchburg, Westminster and other places took their course to this Park, attracted by the annoqueement that Mr. J. Frank Baxter would offer a programme of songs, poems, lectures and tests.\

When Mr. Baxter arrived at 10:30 A. M., he found every available seat in the auditorium—in fact, spot—filled in readiness to listen to him. He at once was joyously welcomed and conducted to the platform and organ. The exercises began with a song, followed by the rending of a poem and the singing of another selection by Mr. Baxter, after which his audience listened to a most timely, practical and able discourse on "The Nature and Practicality of Spiritualism." Numbers had never heard Mr. Baxter before; in fact, some had never heard Mr. Baxter before; in fact, some had never heard a lecture on the subject before, and in most instances were very favorably affected.

An interim of a couple of hours for lunching and visiting followed, and then at 2 o'clock the afternoon exercises began. Everybody was pleased with the music, interested in the clearly-put logic of the lecture on "Spiritualism a Fact, not a Falth," and completely carried away with the numerous wonderful spirit descriptions with which the exercises closed. The interest of the occasion and is the subject of Spiritualism was shown decidedly by the many, even to whom the whole was new, who sought earnestly to know if more meetings of the sort could not be held, and soon; also by the indignation felt by many a church attendant and houest countryman who were present, to think that they had been led to believe the doctrines advanced and practices indulged in by Spiritualists were in the one instance unworthy and in the other vicious, from scurrilous reports they had so often read in the papers for which they had subscribed. Said one man: "I expected to find here a singular set, filed with wild ideas, but instead, I have seen hundreds of respectable and most orderly people, listened to lectures which for the benefit of humanity should find a v

Sunapee Lake.

(Reported for the Banner of Light.)

The Sixth Annual Convention of the State Spiritual ist Association was held at Blodgett's Landing, Suna pee Lake, Newbury, N. H., June 25th, 25th and 27th.

Called to order Friday, June 25th, at 2 o'clock, by Vice-President Craddock. Owing to the inclemency of the weather the audence was small. The Conference was opened by Mrs. Marietta F. Cross of West Hampstead, N. H., followed by Jennie B. Hagan with timely remarks and poems. Mrs. B. B. Craddock being called upon, responded with a pleasant greeting from Spirit I. P. Greenleaf and others. Dr. A. H. Richardson was the next speaker, followed by Dr. J. V. Mansfield, the Chairman, and Dr. F. O. Pierce of Putney, Vt.

Evening.—Called to order by Vice-President Fisher. After an invocation by Mrs. Craddock and singing by the choir, the Conference was opened by E. B. Craddock, followed by Dr. Storer, E. W. Emerson, Col. B. P. Burpee, Mrs. Cross. Dr. Richardson, Dr. J. V. Mansfield and Jennie B. Hagan, closing with a poem on "Sacred Memories."

Saturday, June 26th—Morning.—Vice-President pee Lake, Newbury, N. H., June 25th, 26th and 27th.

dock, followed by Dr. Storer, E. W. Emerson. Col. B. P. Burpee, Mrs. Cross. Dr. Richardson, Dr. J. V. Mansheld and Jennie B. Hagan, closing with a poem on "Sacred Memories."

Saturday, June 26th—Morning.—Vice-President Fisher in the chair. Invocation by Jennie B. Hagan. Dr. Storer opened the Conference, followed by Mrs. Craddock, Dr. Mansfield and Dr. Richardson. After singing, Mrs. Marietta F. Cross gave a sound, practical discourse. Singing by the choir. At the close of the session a business meeting of the Association was held for choice of officers, resulting as follows: For President, Justus Fisher, West Peterborough; Vice-President, Justus Fisher, Stone, Sutton; Secretary, N. A. Lull, Washington; Treasurer, B. P. Burpee, Manchester; Auditor, N. P. Batchelder, Ashland. The report of B. B. Burpee, Treasurer for last year, was read and accepted. It was voted to amend the constitution of the secretary of the sec

unanimously adopted:

Resolved. That the thanks of this Convention be extended to Mr. Blodgett for accommodations at Forest House and use of hall; to members of the choir for the efficient work performed by them; to Dr. J. V. Massield. and to the speakers one and all; to the Railroad and Steamboat companies for reduced fares, and to all others who have contributed to make this Convention, in the enjoyment of a spiritual feast at Sunapse Lake, romembers with pleasure and gratitude the former President of this Association, bir. Edward J. Durant and his estimable companion, whose presence and words in former years we have highly appreciated; and we send to them in their California home our sincers hope that his health may be fully restored and they both be speedly returned to us.

As the Convention closed, it was voted by all to As the Convention closed, it was voted by all to have been a very harmonious and profitable one; and all left for their homes congratulating each other upon their good fortune at having been present.

N. A. LULL.

Sec. N. H. State Spiritual Association.

Washington, N. H., July 3d, 1880.

Rindge, N. H. To the Editor of the Banner of Light:

At the second annual meeting of the Mediums' Camp-Meeting of the Two Worlds Company, held on Camp-Meeting of the Two Worlds Company, held on the camp-ground at Rindge, N. H., July 6th, the following named stockholders were elected for 1886 and 1837: Frestdent, George A. Fuller; Vice-President, Mrs. Sarah Rice; Clerk, Dr. G. C. Duncan; Assistant Clerk, Dr. James A. Bliss; Treasurer, Nelson Woodbury.

(Official) JAMES A. BLISS, Ass't Clerk

M. C. M. of the T. W. Co.

Cassadaga Lake.

The announcement made on our fifth page by the management regarding the forthcoming meeting at this popular resort will be found of interest.

Spiritualist Meetings in Boston: College Hall, 24 Easex Street.—Sundays, at 10% i. M., 2% and 7% P. M., and Wednesday at 2% r. M. then Cobb, Conductor.

Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 2½ and 7½ F.M.; also Thursdays at
3 F.M. Able speakers and test mediums. Excellent music,
Prescott Robinson, Chairman. Other Friday afternoon and evening in the pariors of Mrs. E. H. Pratt, Academy Block, Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

Eagle Hall, 616 Washington Street .- Our meetings on Sunday last were unusually interesting, harmonlous and spiritual. The afternoon exercises consisted of remarks and tests by Mrs. L. W. Litch, Dr. M. V. Thomas, Arthur McKenna, Mrs. Willard, Dr. B. F. Richardson, and Mr. Patterson, the latter giving improvised songs under the control of his guides.

In the evening Mr. Patterson opened the meeting in his usual interesting manner, under a variety of controls, in appropriate remarks, tests and improvised songs. Practical and well-chosen remarks were made by Fred. Heath, the blind medium, Mrs. W. Leslie, Mr. Wright, Dr. Richardson, Mr. Chombe, and Emma Ireland, the child medium, under the control of herguise. Recognized tests were given by Mrs. Leslie and Mr. Coosabs, and psychosistic readings by Dr. Richardson. monlous and spiritual. The afternoon exercises con-M. Wachusett Park is one of the loveliest and most plo-

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% P.M.; also Thursday afternoon, at 3 O'clock. No vacation for warm weather. Frank W. Jones, Conductor.

People's Spiritual Meeting.

To the Editor of the Banner of Light: Interesting exercises were enjoyed at Spencer Hall yesterday by the patrons of the People's Meeting. The afternoon session was participated in by Messrs.

The afternoon session was participated in by Messrs.
Farnsworth, Silkman, Goodspeed and Jones. Mrs.
M. O. Morrell related highly interesting experiences and cases of cures which were done through her some years since while residing in the West.

In the evening Prof. Keenan edified the audience by recitations of "The Faithful Soul," and "The Water-Mill"; Mrs. Higgins, Mrs. Morrell, Mr. Burton and Mr. Goodspeed offered remarks, and many fine splittestiff of the complete of the street, were given by each, most of which were acknowledged as accurate. Bro. H. M. Richards also favored us with remarks and a poem.

Judge A. H. Dalley, of Brooklyn, will address us Sunday evening next, 18th inst., and Dr. T. R. Kinget, Sen., will speak Sunday evening, 22th inst., taking for his theme, "Materialism versus Spiritualism," We would like for all New York City Spiritualists to hear these two advocates of Spiritualism and Materialism.

FRANK W. JONES. Conductor.

155 West 26th street, New York, July 12th, 1886.

East Bridgewater, Mass .- E. C. Bennett, Secretary of the Spiritualist Association, writes: "Joseph D. Stiles very acceptably occupied our platform on the D. Stiles very acceptably occupied our platform on the last Sunday in June, afternoon and evening, to good audiences; it was his first appearance in this place, and his wonderful test scances, after his lectures, proved the prevailing topic of conversation for several days afterward; his wide reputation had the effect of drawing in many church people, who probably never before witnessed anything of the kind, and the one hundred and twenty-hve tests—nearly every one recognized—showed conclusively that the favorite 'gravestone theory' was not in working order on that occasion, for he took in the living as well as the dead.—There will be an intermission of our meetings until Sept. 5th, when they will be resumed, probably running through September, October and November on alternate Sundays."

The New Golden Eagle Furnace is one of the greatest household comforts of the age, because it is so constructed that a moderate fire can be easily made and kept .- Boston Courier.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

NEWARK, N. J.-The People's Spiritual Fraternity holds meetings every Sunday at No. 139 Congress street, at 7½ P.M. H. C. Dorn, President.

Spiritual, Ethical AND Historical Discourses,

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No. 1.—The Problem of Prayer. No. 2 .- The Living Test of Truth. No. 3 .- All Saints and All Souls. No. 4 .- The Practicability of the Ideal.

No. 5 .- Jesus at the Wedding Feast, Turning Water into Wine.
No. 6.—Spirit-Materialization: An Exposition of its Philosophy and Phenomena.
No. 7.-Jesus of Nazareth; Was He the Prom-

ised Messiah, King of the Jews, or only a Carpenter's Son? Part I. No. 8 .- Jesus of Nazareth. Part II. No. 9 .- In Memoriam-Charles H. Foster

No. 10 .- The Lost Continent Atlantis; or, The Werld Before the Flood. No. 11.—Pro-Historic America—Who Were the

Mound-Builders? No. 13 .- The Great Need of More Spirituality

Among Spiritualists.

No. 1- Eniritual Valentines—How to Send and How was a manufactured. How we have Them.
No. 14.—The True Philosophy of Mental Heal-

ing.
No. 15.—Who and What is God? Can Reason

Answer the Question?
No. 10.—Ancient spiritualism Contrasted with that of the Present Day.
No. 17.—Many Mansions in the Father's House.

No. 18 .- Mediums and Mediumship. No. 19 .- Temples of the Living God.

No. 20 .- Esoterio Buddhism, etc. No. 21.-The Garden of Eden and the Garden of Gethsemane. No. 22.-The Problem of Good and Evil.

No. 23.-Looking Backward and Looking Forward. Ward.

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