

# VOL. LIX.

# BOSTON, SATURDAY, JULY 24, 1886.

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# free Thought.

## SEANCE-ROOM PERPLEXITIES.

To the Editor of the Banner of Light :

The intelligent investigator, who has carefully studied materialization, and has become fully satisfied of the existence of objective forms temporarily assumed, no longer cares for bolts, looks or test conditions, knowing that the mental atmosphere which requires these things is detrimental to the higher and more delicate manifestations. The appearance of these forms, coming out of invisible space, and departing in the same way, no longer challenges his credulity, or takes him by surprise; he has become familiar with them, and his attention is naturally drawn to the inquiry as to who and what they are.

In pursuing this department of inquiry, he not unfrequently finds himself adrift upon an unknown sea, without compass or chart to guide his course, and is fortunate 'if he is not sometimes thrown back upon the shore whence tarted, bewildered and astonished he has encountered. In order to escape from this bewilderment he is obliged to review his entire experience, and in so doing may find, in some of the investigations he has made, especially in seances where there is little or no order, deceptive things which have led him astray-things which create distrust and tend to weaken his confidence in the honesty of the medium. As an illustration I will cite one of the many cases that have come under my observation: A gentleman who had visited materializing séances quite often, where what claimed to be a near and dear relative came to him, giving strong evidence of her identity, was afterward led to attend another seance, under a different medium, where the same spirit, as he supposed. came to him, giving her name in full. He was delighted with what appeared to be additional . evidence of her spiritual existence. and greated her warmly. In the course of their interview, 'he alluded to meeting her at the other place. Indignantly she replied, "I did not go there; they are all frauds !"

erated, unless it is clearly stated at the time | able article were in close accordance with your what it is.

Inasmuch as some mediums and their controis will not make this statement, so long as they can fill their seance-rooms with credulous people who are willing to accept everything as materialization, it may be as well to point out some indications by which the sensible investigator may detect the true from the false.

In personation (sometimes erroneously called transfiguration,) there is always the form of the medium, changed only in the dress and arrangement of the hair. Often there is an abundance of white lace wrapped around the head, so that, in the dim light of the seance-room, it is difficult, without close inspection, to detect the likeness. (If any one doubts this let him try the experiment on some of his friends, in the same degree of light.) There is always the same general- bearing of form, the same characteristic shake of the hand and arm, and, if you are at all sensitive to the magnetism of others, or possess even a limited appreciation of the size and shape of objects, you can readily tell when you have hold of the medium's hand. Such exhibitions are, at best, nothing but trance-mediumship of a very ordinary character, and, except in the change of dress. cannot be said to possess any claim to materialization, and should be forever discarded from the séance-room where that phenomenon is expected to occur.

In well-ordered séances, where there is an intelligent manager, personation seldom occurs, and there is none of that silly talk indicative of a low order of spirits; but in others, personation is the rule rather than the exception; and, whether the medium is entranced or not, the occasion is often used to disparage other mediums. In the case cited above, the form and the medium were in accord, and to all intents and purposes one and the same person.

This is only one of the many obstacles strewn along the path of the seeker after spiritual light. The question naturally arises, How far are we justified in encouraging, by our presence or otherwise, these mediums and their controls ?- for such manifestations are totally devoid of the higher elements of materialization. While it may be our duty to treat them kindly, still, if they will not learn and practice the common civilities of life, it may be far wiser, in regard to our own spiritual welfare, as well as the good of society, to let them alone severely.

The character of the seance depends much upon the mental and moral conditions of the audience, and we are to blame if we do not hold it up to the highest expression of life, where love and affection are ever the surest evidence of a divine origin. It does not avail with those who believe in the return of spirits that the séance-room is the theatre of strong manifestations: the mental and moral character alone determines its value. There is no more reason that we should consort with ignorant and distasteful spirits than with the same class in the flesh, and it becomes an important question, how far the moral taint is inherent in the returning spirit, or is taken on in passing through the atmosphere of the medium. The evidence thus far obtained would seem to settle the fact that the more refined the me dium, with the audience in accord, the purer and more elevated the manifestations. Whether it be medium or audience, those who trail the seance in the dust, poisoning it with their low impulses, will, in the end, pay the utmost penalty for their unwisdom; for the moment they give way to such tendencies they open wide the door for kindred spirits to blend with their mistaken desires. Let them beware how they trifle with an unseen power whose subtle influence may not only mar their lives here, but throw its baneful shadow far into the E. A. BRACKETT. future. Winchester, Mass.

own. 4th. In the issue of the BANNER of LIGHT above referred to you quote an article from the Medium and Daybreak, in which my name is mentioned in connection with Obristian Sol-ence, etc. In reply to the imputation that 1 have been "psychologized" by re-incarnation-ists in France and metaphysicians in America, I should like the author of the assertion to ex-plain how, if the discourses delivered through my mediumship are the result of the psycho-logical influence of my audience, I am made the mouthnleee of the same ideas, no matter whethmouthplace of the same ideas, no matter wheth-er the bulk of those present sympathize with or er the buik of those present sympathize with or oppose the views expressed. This question opens a wide field of inquiry, and if my name could be left out of the controversy; and the subject treated in a general manner, I should think much light might be thrown by able minds on the vexed question of how far and under what conditions audiences influence speakers.

apeakers. As to money being at the bottom of the meta-physical departure, there are certainly indica-tions in some directions of undue mercenariness on the part of some healers and teachers, but as I know a large number of disinterested per-rons who are learning and practicing mental science without fee or reward, in their case at least the imputation of memmen working is an least the imputation of mammon-worship is unjust.

As to Christianity and the cross, every one who has studied metaphysics knows the study and practice of mental healing is entirely inde-pendent of any form of theological belief con-fined in any one of the religious systems of the world

My sole object in penning these lines is to My sole object in penning these lines is to call attention to facts. As to Dr. Dean Clarke's article in Facts Magazine, it has already been answered in the same publication, and I notice his letter in the BANNER OF LIGHT was a much milder presentation of his ideas than the arti-cle approved of by your English contemporary. I do wish this subject could be discussed in an impartial, unexcited manner. Are Spiritu-alists to boast of their own tolerance while con-demning the intolerence of others, and then set themselves up as unsparing judges and de-nouncers of all views not included in their own personal interpretation of what constitutes nouncers of all views not included in their own personal interpretation of what constitutes Spiritual Philosophy? I am happy to say, in spite of all my many shortcomings, I have learned to believe that people can think differ-ently from myself and yet be conscientious. With heartfelt appreciation of the truly lib-eral attitude of the BANNER OF LIGHT, believe

Yours for truth, and truth only, W. J. COLVILLE.

ORGANIZATION AND A. E. NEWTON. To the Editor of the Banner of Light:

In the BANNER of June 26th I find a long ar ticle from the pen of my esteemed brother, A. E. Newton, in which he seems to take after my shadow with a "scourge of small cords" and to lash it round the circle without ever hitting me. After referring correctly to what I had said in a former article against an effort, representing it as futile and useless, to unite the Spiritualists of this country in one holy (or un-Spiritualists of this country in one noly (or un-holy) "alliance," he says he had not heard of any such attempt of late. Then he had not heard of what I had written about and against it; but I had, or I should not have written about it. He agrees with me on the uselessness of any such effort, and then turns my article against local organizations, and supposes he is whipping me, when it is only my shadow, for I never have attacked local organizations. never have attacked local organizations, but have ever recommended them, aided them and have ever recommended them, aided them and lectured to them and for them constantly. I have not even objected to that of T. L. Harris at Santa Rosa, Cal.; and I have not objected to any of the others. I have no objection to those which are organized to oreate "a more profound respect for the holy scriptures," nor have I any objection to those which leave the Bible and all of the Christs out, or take them all in; but as I know they cannot be united in a spiritual alliance, I deprecate any attempt of any one or any one hundred to attempt such an alliance and to call it the spiritual alliance, as if it represented Spiritualism and the Spirit alliance and to call it the spiritual alliance, as if it represented Spiritualism and the Spirit-nalists, and ignored all who did not come into its folds as not true Spiritualists. Every Spiritualist knows that the Religio-Philosophical Journal and Spiritual Offering could not work in the same alliance, and thou-sands of Spiritualists, who are real and genu-ine as any we have, do not recognize the Reli-gio Philosophical Journal as a spiritual paper, and would not join a society that upheld it as a representative of Spiritualism, and yet it claims to be such. I could name other antagonisms among the prominent representatives in press, pulpit, rostrum and mediumship, and while each can and may have its society, to which I never object, I know they cannot be united, and I do not propose to have any local organiand I do not propose to have any local organization, what Spiritualism is. Nor do I consent to have any person or persons put up a dreed for me, and say if I do not accept I am not a Spiritualism ualist. If there are any among us who feel the need of a religious organization to strengthen them, or to give them a chance to help strength-en others, I recommend them to get up a oread, form a society, and go to work in that direc-tion at once, and they will not find me oppos-ing that, not even if I should criticise its oread. Take Christianity in or leave it out, as you like, but leave me out. WARREN CHASE. Liberal, Mo., July 3d, 1886. Public funerals, with their show of fune-real paraphernalia; with their gathering in of ourious, long-visaged, solemn people; with their wordy clergymen; with their doleful singers; with their crape-decked pall beavers; with their public procession from the chamber of mourning to the carriages in waiting; with their solemn journey to the church; with more heaver-ending words from the minister and more dole begetting music; with more parad-ing up and down the alses of the church; with the slow journey to the burial ground; with another parade of the mourner; about the open grave; with more saddening words from the men whose office is to comfort and not to tor-ture, the sou! with that berbarous, dreadful, blood-curdling, ourrageous rattle of grave! upon from forming conclusions which he would eventually have to abandon. "These séances," he said, " daim to be mate-rializations; how; then, are we to know when rializations; how; then, are we to know when we are imposed upon?. Personation is a fraud when it pretends to be materialization, doubly so when it is used to bear faise witness against the neighbor." ""The fact the violence and disturbance ex-hibited in the solarce. The average common sense of the audience is shocked by seeing the medium come out, pretending to be the material "The fact that is the darse." "The fact that is medium does come, out, "The fact that is medium does come, out, "The fact that is the medium does come, out, "The fact that is the outer of the medium does come, out, "The fact that is the darse." "The fact that is the medium does come, out, "The fact that is the medium does come, out, "The fact that is the medium does come, out, "The fact that is the medium does come, out, "The fact that is medium does come, out, "The face that the violence of the part." "The face that the darse." "The face that the deceive on the part." "The face that the violence of the part." "The face that the deceive on the part." 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"The face ture, the soul ; with that barbarous, dreadful, blood-ourdling, outrageous rattle of gravel upon the coffin-lid, to the atroolous accompaniment of "Earth to earth, sahes to sahes, dust to dust," that is an almost invariable portion of the borrid eeremonial at the grave; with the conventional standing of the mourners, about the pit while the diggers shore! back the earth over the form of the one just laid away-with all, this empty, useless and order of human forture; and the romer, the whole system is abolished the better -The Modern Cremafist.

# Literary Department.

WRITTEN FOR THE BANNER OF LIGHT.

## SPIRIT OF THE STORM. THE

## BY MISS M. T. SHELHAMER,

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

#### CHAPTER III. : (. **.** SARAH MOORE, '

Days merged into weeks. The white hands of Sarah Moore grew stained and hardened with their unaccustomed toil in the shop. Her body wearled from the close confinement and the stuffy smells, while her sensitive soul sickened at the rude jests and coarse laughter of her less refined shop-mates. Yet the woman was brave and did not falter in her daily round of duty. She longed to be of use to those around her, to draw their thoughts above their lowly condition toward something more elevating and bright. Her pleasant smile and kindly word soon came to be recognized and appreciated, and in time those who at, first repulsed her, when she gently begged them not to lower their natures by indulging in impure language, because they thought she considered herself wiser and holier than they, came to know that she really meant it for their good, and learned to speak in softer tones and to replace the trifling songs they had been wont to sing at their work with those that were of a more refining and purifying character. Thus her influence in the mill was a good one, while on Sundays, Sarah, yearning over the lowliness and even ungodliness of the poor toilers, came to gather the inmates of the lodging-house into the cold, bare parlor, and to talk to them in her gentle voice of the goodness of God, the beauty of the world and the holiness of right living.

At such times the plain face of the woman fairly shone with beauty, her large gray eyes kindled with a light that did not seem of earth, while her form swayed like the slender tree in the wind, with the intensity of that love for her hearers that smote their hearts with every word she uttered. The careless shop-girl, the uncouth machine hand, learned to look forward to these Sunday afternoon meetings with a good deal of interest. Their teacher was not above their level in plain, every-day toil, though they recognized her superior culture and refinement, and honored her for it. She could understand their struggles, their temptations, and the bitter environments that prevented the enlargement of their minds or the cultivation of their bodies. She did not move in silks, and dine on the fat of the land, and then talk to them of their advantages. No, her dress was of homespun, as theirs, her fare humble, her surroundings lowly. She was one of them, yet above them, and they loved and listened to her. When Sarah told them of the humble ones of earth who had become self-made noble men and women, they felt stronger for the knowledge; when she spoke of the hardships of life, and taught how it is possible to rise above them, they felt the possibility, and put forth aspirations that were not fruitless; and when she taught of the indwelling spirit, that was reaching out to another life, that must not be stunted and starved here, but must be fed with good thoughts, and kindly deeds, and pure desires, they melted into tears; while the pictures of immortality she drew for them filled her hearers with courage and hope. The woman found a helper in Mary Lawrence in this good work. Mary had always felt a yearning compassion for the forlorn people under her roof, but had never known how to befriend them. She had always kept their sleepingrooms and the long parlor scrupulously clean, but now she and Sarah procured some coarse white muslin, of which they fashioned draperies for the parlor windows. The tables they covered with gay-colored chintz. Sarah drew from her trunk two or three fine steel engravings, which she hung upon the wall, and bought a few flowering plants to place in the windows. Thus the apartment presented quite a cheerful appearance to the weary ones who sought its walls, and their appreciation of it more than repaid the two women for their pains. Mary had a pleasing, flexible voice, and was persuaded by Sarah to use it in reading simple poems to the assembled inmates; and Maysle was trained to sing two or three spiritualizing songs at the Sunday sessions. In time many of the assembly learned the simpler hymns, and being encouraged to try their voices, did so, until "congregational singing" became the rule. As the work developed, it was noticed that instead of lying in bed, or talking gossip in their rooms on Sunday morning, the working girls paired off on long walks, coming back with fresh looks and rosy faces, and with arms filled with the butteroups and daisies they had found in the fields outside the town, with which to deck the "service-room," as the parlor came to be called, and more than one of the men brought branches of green as their contribution to the decorations. This was good for them ; the new Sunday life was drawing the people out of themselves, teaching them they had souls, and refining their natures. After a while, noticing the lingering looks cast upon them, Sarah and Mary ventured to leave their few books in the service-room after the meeting, and they were pleased to observe some of their people handling them with reverence! Instead of spending the evening abroad,

parlor to look over the books, or to talk among themselves; and a fact worthy of notice was, none ever came who had not first bathed hands and face, and smoothly combed their hair.

All this time Sarah Moore and Mary Lawrence had been growing nearer to each other. Sarah still continued to pass her nights in the private sitting-room of her new friend, and many a pleasant hour the two lonely women spent together.

The history of each had been imparted to the other, and the sympathies of the one went ont in fullness to the other. We know something of the life of Mary Lawrence, and now we will glance briefly at the career of the woman who had been so strangely brought into her home. Sarah Moore was not a native of Milltown, her home having been more than fifty miles away. At the age of fifteen she was left an orphan and taken in charge by an elderly grandaunt-a wealthy but eccentric woman, exacting by nature, but kindly disposed in the main. This aunt provided Sarah with the advantages of a good education, and at the close of her course of instruction the girl found she was expected to act as companion and amanuensis to her relative, which duty she fulfilled with the utmost fidelity. When she was nineteen a marvelous thing happened. Sitting by her aunt one afternoon, she became suddenly shaken as by an ague, her countenance paled. and a great light shone upon it. In a moment the girl commenced talking in a jerky manner, entirely unlike her natural smooth and easy flow of speech. "Maris," she said, and the voice seemed far off and indistinct even to herself, "you have long mourned me as dead. It is a false idea. I live, as do all who have departed earth live. You wear my ring upon your finger still. It bears the words 'Faithful through life.' It is all true. We shall meet above. It is not Sarah who speaks, but your own true lover, Jacob Strong." The words were halting, with pauses between the sentences. At the name, the elderly woman started and fell to the floor in a swoon. This broke

the spell wrapping Sarah, and she sprang forward to her aunt's assistance. Half an hour ater that lady lay back in her

He left the seance with feelings of disgust, remarking that he could find, lying enough in this world without going to the other for it.

I remonstrated , with him against forming a hasty conclusion, saying it was probable that the first indication of true materialization was the production of the double of the medium, and that the manifestations in some seances did not go much beyond that point, everything depending upon the condition of the medium and the audience; that the form which came to him on that occasion was either the double of the medium or a direct personation, and he should seek for an explanation of the false statement in the character of the medium, whom he would be likely to find imbued with feelings of jealousy and hatred toward other mediums, and that the form which came to him, denying her presence elsewhere, simply voiced the unfortunate condition of the medium's mindal Instead of being disgusted he should feel thankful that he had, thus early in his investigations, encountered a phase of the phenomena which opened A wide field for study, and, if rightly understood, would prevent him from forming conclusions which he would

STATEMENT BY W. J. COLVILLE. To the Editor of the Banner of Light :

.In the interests of truth and to give your numerous readers a more correct idea than some of them appear to have of what is really taught in the so-called metaphysical classes conducted by my inspirers through my mediumship, I desire to call attention to a few import-

ship, I desire to call attention to a few import-ant particulars which I am sure many persons are not fully acquainted with. To: correct certain erroneous impressions, which are decidedly faise beliefs and mentai errors in the minds of some of your and my cor-respondents, I particularly desire to give pub-licity in your columns to the following declara-tions, which I put forward as items of informa-tion simply, and not with any view to antago-nize the opinions of any whose ideas of truth may be different from those herewith conveyed, ' ist. I have never studied metaphysics with any of the teachers of the science anywhere, and have from first to last relied upon inspira-tion in all my utterances upon the subject; therefore I do not feel in the slightest degree touched individually when I hear or read oriti-cisms of persons with whom I am unacquainted except by hearsay.

except by hearsay.

and clinging to the hand of her niece, and begging her to bring but one more word from her beloved Jacob. Forty years before, Maria Haley had been betrothed to Jacob Strong; he had placed a sparkling gem upon her finger, bearing the inscription, "Faithful through life," upon its inner surface. No one on earth knew the circumstance or had seen the inner side of that ring. The war of 1812 called the gallant Jacob to arms, and he took leave of his intended bride with the whispered promise of a speedy wedding on his return.

The brave man never returned, for he fell in his second engagement with the enemy, and Maria Haley had never smiled upon another suitor. One peculiarity with Jacob Strong was a slight impediment in his speech, which rendered his words slow and halting, and uttered in a jerky manner, a characteristic which Sarah had exactly reproduced while speaking in the name of the long-departed lover. She received nothing further from the Beyond then, nor for some days after, but, in time, Sarah was again strangely moved upon and the invisible spirit gave another message, more lengthy and filled with tests that the elderly woman could not mistake. Other influences also made themselves known, and the old house became filled with the presence of those who had gone before.

Thus Spiritualism came to the two women before it was known in their vicinity. It became whispered abroad that there was something strange about Sarah Moore, and her friends began to drop away from her when it came out that she had dealings with the dead.

For years the girl stayed with her aunt, bestowing spiritual comfort and physical attention upon the old lady and receiving kindness and affection in return. But at last the change came. Sarah was awakened one morning by the sound of rapping in her room, upon the bed and chairs, with a strange, crackling noise like that made by fire; there was a white, misty light, also, never seen before, and the woman sprang from her bed in alarm. Instantly the noise ceased, the room was cleared of vapor, but, thoroughly puzzled, Sarah did not again lie down. Obeying an irresistible impulse, she went to her aunt's room, only to find that lady peacefully wrapped in the embrace of death.

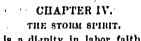
No need to dwell upon what followed. After the funeral it was discovered that the will said to have been made by the deceased was missing. A search was made without result. and it was whispered that Sarah Moore's assertion that her aunt had made a will was but a little flotion of the woman's brain. William Haley, the son of Maria's only brother, stepped forward to claim the property of his aunt and to take possession of the old house in the name of his aged father, for it will be remembered that Sarah was but a grand niece of the old lady. The new comer was a stern, releatless kind of man, who looked upon Sarah as an interloper, the inmates of the lodging-house took to the | and who made the house so unpleasant for he

that she packed her trunk and fled from the place. Sarah was not one to slt down and fold her hands, waiting for something to turn up. but she decided at once to look for some employment. Circumstances had guided her steps to Milltown, but here there was no work to be had except in the great factories, and she was obliged to accept the position of a mill hand. Thus it happened that she found herself an inmate of Mary Lawrence's lodging-house and a worker for the spiritual welfare of those neglected souls who had come about her.

This is, in substance, the story that the stranger confided to the interested ears of her hostess; but not at first did she tell of her own mysterious powers and the communion she had held with the inhabitants of another world.

This power of communion had been suspended since the sudden death of her relative. True, she still heard the electric taps ; true, she often saw the white, sweet light illuminating her room ere morning dawned; true, she altalked to her Sunday afternoon hearers; but of advice and cheer from her angel guides since the day she awoke and found only a lifeless corpse in the place of the aunt she had loved.

In return, Mary had told her simple story of trial and waiting and loss, concluding with the hopeless words, "James must be dead ; nothing else can account for his silence." But Sarah started up and vehemently exclaimed, "No! No! not dead. He still lives." And several times after that day she repeated the assertion, "He is not dead, not yet, not yet," until Mary, in wonderment, questioned why she said it. She could not tell; she only felt that way. Then Mary questioned further what were the little taps she heard so often when Sarah was by, and what the strange light that came at night. Once she saw it shining through the crack of her door, and got up to see what it meant; there was Sarah, lying in a cloud of light, and she was afraid and closed the door. And then Sarah told her all about her mediumship, what it had been to her and how she missed it, and the simple Mary listened 'reverently, and though she could not understand. she did not condemn nor ridicule, but thought of the many things in life that humanity cannot yet comprehend.



There is a dignity in labor faithfully performed such as can be found in nothing else. The humblest child of toil, despite his misfortunes and struggles, gains a nobility of character from the conscientious discharge of his duties that the elegant child of indolent leisure can never know. Sarah Moore was one who never slighted her work, and although the whirring noise, the oily smell, and the constant attendance on her machine, could not but be distasteful to her refined senses, yet from early morning till the close of day she fulfilled her tasks with fidelity, finding a degree of satisfaction and of dignity in the thought that she was living an independent and a useful life.

The beautiful summer rolled by, bringing no refreshing vacation to the operatives at the mill. Only, now, those who lodged at Mrs. Lawrence's looked forward to the quiet, peaceful Sabbath as their day of rest, where, in the cool and shaded parlor, made fragrant by masses of wild flowers and grasses, they could find the refreshment for body and soul that served to bear them patiently through the six days that followed.

With the advance of September came a new blessing to the two women, who were now like sisters in their mutual affection and sympathy. Many times they had talked of the great world beyond this, where the souls of departed friends live in peace. Mary Lawrence had longed to know what the hereafter held for mankind; and since learning of the mysterious powers of her friend, had never wearled in her questioning until Sarah had imparted to her all the information that she possessed on the vast subject. But although the women occasionally sat, hoping to receive some communication from the other world, only once had anything save the crackling, tapping sound, and the misty light, been gained. On this occasion, at the close of a golden Sabbath day, when the two women, with Maysie, were seated in the protty little kitchen, quietly sipping a cup of tea-for now the factory hand took her meals with her friend, instead of at the cheap and unwholesome restaurant--Sarah suddenly passed into the trance condition, her features assuming the appearance of an old man, and turning to Mary, said, in feeble tones, "Daughter, it is good to be here. Your dear friends watch over your life. Think of them with love. James still lives, but he will soon be with us. I take care of my 'Snow-bird,' for she is grandpa's pet. 'There's no sorrow nor sighing there." The tones of the voice, the whole appear ance of the entranced medium, were so like what her father's had been, that Mary could not doubt his presence. Beside, he had always called Maysie his "Snow-bird," and the day before he died he had requested the child to sing a favorite hymn, commencing, "There's no sorrow nor sighing there."

the slate was nearly covered with finely-written characters, and turning to her astonished friend requested her to light the lamp. Inspection revealed the following message, minutely traced on the slate with some kind of colored pigment unlike anything they had ever seen:

"SARAH-I am happy to come to you. There are a host of unseen helpers around you. I have been restless because of the wrong you have felt. But be patient; the right will triumph. The wisdom-guides say you have a work to do for humanity before you can come to your own. But trust me; the will is in the old house. It shall yet be found. I love you for your goodness. 1 get power to write this from the child whose hand rests on the table. -MABIA HALEY."

To say the readers of this significant message were amazed and overjoyed will not adequately describe their sensations. Here was a new light. Maysie a medium I and such a one as ways felt a stimulating influence when she this! How wonderful! Of course they immediately tried again to secure another message she had never received one personal message in the same way, and of course they failed. The spirits had exhausted all their power in the initial trial, the women were far too excited and anxious, and the child was more than half frightened, and so the sitting came to naught. But the slate with its precious tidings was preserved intact, and the following morning Sarah Moore purchased another school slate for her little friend.

After that the friends occasionally received a slate message from their invisible friends, but not frequently nor regularly, and always when they were not looking nor anxious for it. It came to be their custom to lay a slate upon the table and throw a cloth or paper over it, and Maysie's seat was always close by. When they found a message it would be after the child had been reading, talking, or singing, with her mind away from the spirits. They always copied the message before erasing it, and thus, after a while, came to have a bundle of manuscript advice and cheering words.

November, with its howling winds and gloomy skies, brought no change to the lodginghouse. Through the wind and mud the lodgers tramped to their accustomed toil, and back again at night to the great parlor, where with cheering game or some other harmless amusement/ they now passed the evening hours. For two days the wind and rain had beat against the dingy old house, and Maysle had begun to wonder "if another flood had come to wash the world of its sins."

'My child," said the mother, taking her little daughter in her lap-for though Maysie was now a girl of twelve, she was such a little creature that one could cuddle and pet her like a babe-"your poor father used to insist there is a spirit in every storm like this; it was one of his fancies that he could hear it speaking to him and that it held a power over his life. He was born while a storm raged fiercely. I don't think any important thing happened to him but it came during a heavy storm. When he left us the rain poured and the wind howled. I begged him to wait, but he said no, the spirit of the storm was calling him to try his fate."

They were seated by the open fire, and as the mother ceased, a blast louder than the rest shook the house and shrieked through the stove. 'It's a terrible night," said Sarah Moore, opening the door and coming in, her garments dripping with rain : "but you are cosy enough here; shall be glad of a cup of tea."

Inspired with her hospitable thoughts, Mary forgot the storm and darkness without; but Maysie remembered what her mother had said, and pondered over the strange fate of the father of whom she had no remembrance.

Toward morning the child awoke, and clutching her mother's arm exclaimed, in frightened tones: "I hear it, mother ! I hear it ! Oh, how it groans !"

"Hear what, child ?" asked the mother in drowsy tones.

"The storm-spirit! Can't you tell what it says? I can. It says: 'He is mine! mine!

### Written especially for the Banner of Light. A GREAT BATTLE: ΘВ, MOTHER AND SON.

# BY J. WILLIAM FLETCHER.

## IN THREE PARTS. PART III.

### "WE LEARN REPENTANCE TOO LATE."

The Princess was ill, very ill; nervous, the dootorssaid, and lonely for her son. , Her great sorrows, borne with such fortitude as was surprising at the time, had began to tell upon her constitution. Medicines were prescribed. prayers were said, and reports printed, but all the same the wretched mother lay in the darkened room, wishing the hours away. It would be five weeks from the day that she had been so terrified by the strange seance before she could hear from or of Victor, and an eternity would seem short in comparison to that dread. ful waiting. She had much time to think of her part in sending him away; of how wicked that pride was that she had so wrongly called love. She thought of his childhood, of her own broken life, and how kind and good he had always been, and how she, because a great and pure love had come into his life, had said : "It were better he were dead." But did she really feel so now? No; she would have given the

hrone that had once been hers could she but have held his face in her hands and looked into his brave, honest eyes again. When morning came she longed for the evening; at night it seemed as if it would never be day. So the time wore on, until she was seized with a terror for fear news would come; she dared not look at apaper nor open a letter. A dispatch arrived finally, saying, "Prince Victor Del Ney was killed this day by an assegai thrown by a Zulu." It was Father Henri who, after many prayers, read the fatal words. She sprang out of bed, her long robe de chambre falling like a cloud of light behind her, her eyes staring wildly.

"So, so, it is true. I am a widow, and childless. My God | would that I too were dead. Oh ! Victor, Victor ! my own boy, nearer, dearer than my life, would to heaven I had but let you have your way." She sank on the floor, murmuring to herself all the time in that sad miserable way that a great grief makes us, forbidding by its very weight the words of comfort and consolation one would speak. Her servants lifted her into bed, and called in

the physicians, who with drugs and narcotics soon produced calmness and sleep. They decided that she should go to Scotland at once. So. almost unconscious of what was being done. she was taken there for a month, with no change or beneficial result. She was dead. yet alive, a most pitiable sight to those who had known her in the old sunny days, when all Europe was ringing with her praises. She returned to Stanhope, and one day called Father Henri to her.

"I am going to see the Professor who told me of Victor's death, and I wish you to accompany me. We shall start in an hour."

They found the Professor much engaged, and with very little chance of an interview, had it not been that the Princess recognized Lady -'s carriage, and got her to intercede. The clairvoyant looked amusedly at the priest, and then at the corner as they seated themselves in the little room, took his seat, and was soon away in the quiet realms of magnetic slumber.

"Mother, my mother, I am Victor. You believe now, do you not?" came through the entranced lips.

'Yes, Victor, God help me."

"My spirit is tied to the earth. I cannot leave the spot where I was killed." "Can I do anything for you? Tell'me. Shall

mass be said ?" asked the mother.

'Go to the spot where I died, that my spirit may rise from the earth ! Oh ! go, I am so miserable !"

"I will, I will !" and the proud woman, shaking like an aspen, wept like a child. The medi-

own great battle, and whispers to herself, 'Love is wisest," as she seeks that quiet room where her boy slept in the old days, and listens to the echoes that come from the land wherein earth's treasures are held.

## A GREETING TO DR. HOLMES.

The following graceful and touching lines of greeting to Dr. Oliver Wendell Holmes at breakfast in Combination Room, St. John's College, Cambridge, Eng., by W. E. Heitland, are published in the London Academu:

Welcome, good friend; your hand! now you're in reach of us. We'll freely say what else were unexpressed; For friend you surely are to all and each of us. And these old walls ne'er held a worthler guest.

No guest more well beloved, more soul-unbending, Since the frail Mayflower bore the Pilgrims bold ; Stern hearts, in hard New England still defending, What e'er was best and noblest in the Uld.

Here round your chair unseen in gathering number Throng eager shades, no feeble band nor few, Ghosts of a fruitful past, awaked from sumber To give their gracious benison to you.

Says rare Ben Jonson, "Ha i one more good fellow 'Ud's life, we'll add him to our tuneful choir "; And bids you stay and pass an evening mellow With Herrick, genial soul, and courtly Prior.

Then gentle Wordsworth brings his ghostly greeting, Watted from borthern dales and mountains ione, Beaming with eye screne for joy at meeting A beart as large and single as his own.

A heart to love mankind with love unchanging— No shallow worldling there, nor dried-up don; But through all moods of human life-strains ranging From tender iris to the Young Man John,

In love we greet you, friend; in love we speed you-For greeting soon is o'er, and parting nigh; And when we see you not, we yet shall read you In this caim corner, while the world rolls by.

Farewell. By all the benefactors' merits, Who bade us be, and raised our Johnian towers; By all the joys and griefs markind inherits, That ever stirred this little world of ours;

By all sweet memory of the saints and sages Who wrought among us in the days of yore; By youths who, turning now life's early pages, Ripen to match the worthies gone before;

On us, oh i son of England's greatest daughter i A kindly word from heart and tongue bestow; Then ohase the sunsets o'er the Western water, And bear our blessing with you as you go i

# Wisconsin State Convention.

To the Editor of the Ranner of Light: The Wisconsin State Convention met in Milwaukee. June 25th, 26th and 27th, with Prof. W. T. Lockwood in the chair. Prof. Lockwood, by the way, is the right man in the right place. He is a man who knows how to be just, while at the same time firm for the right. and sees to it that all things are done in order. He is

In the chair. Prot. Lockwood, by the way, is the right man in the right place. He is a man who knows how to be just, while at the same time firm for the right, and sees to it that all things are done in order. He is loved and looked up to by the intelligent minds among all who know him. He has spared neither time, money nor labor to ald in the success of the State Society. The Secretary, Dr. J. C. Phillips, of Omro, gives bis whole soul to the work. Wholly divested of selfash-ness or jealousy, he does all in bis power to ald each speaker and medium to do bis and her work. With some of the best powers of healing and psychometrioreading, he uses his gifts to help on the cause. His daughters furnished the Convention with the muslo. Their clear, sweet voices completely filled the hall, and were an inspiration to the speakers and all present. The meeting was called to order at 11 A. M., the 25th, and after a short season of conference adjourned in the sease of the sease in the field for over thirty years. Those who have heard her do not need to be fold that her inspiration is wonderful, and more of late years than ever before. Her discourses are always folgical, and repiete with those teachings that tend to elevate and build up the Spiritual Philosophy. Baturday morning at 10:30 a conference was held. The labor question was ably discussed by J. H. Ran-dall, followed by Col. A. B. Smeedley, of Dakota, oue of the grandest of men, and a most earnest worker for homan rights and truth the word has ever been blesed with, and A. B. French, known all over our fountry as one of the most eloquence with which he d-fends justice and advocates the progress of all good. In the alternoon Mrs. Warner-Bishop sgain ad-dressed the most long teachings that. "The object the Angel Have in Coming to ..." The and its Responsibilities." Warter-Bishop sgain ad-dressed the mesting, and the work of Mrs. Wheeler. The evening was to the work of Mrs. Wheeler. The evening was to the work of Mrs. Wheeler. The evening was to the work of Mrs. Wh Dr. Fallips, she gave some excellent tests at the close of the lecture Sunday afternoon, describing, spirit-friends of several present, who were recognized in almost overy instance. Her descriptions are remark, able for their clearness and accuracy, and the FRED O. WARNER.

manity ?" and. "The question, 'Ot. what use is Bolfitualism?' is so common as to have become estip proposed to day as when Modern Hpiritualian made its advent. If the discovery of a similar provide the discovery of a similar of our planet is worthy the sacriflee of many previous if we, of what incomparishle value is the position of life continued beyond the change termed death, and the actual existence of a gountry to what incomparish proofs of their identity, bearing in under hands com-fort and consolation you to on under meed. Is it in accord with the dictates of reason to turn a deaf car, asying, 'The religion of my forefathers is good enough in regive, coupled with the deelaration that if is which ed to accord a denote the internation of the set of the negative, coupled with the deelaration that if is which ed to do so. 'We are not built provent a set of the set point serves us a good turn. If we are faithful di-cipies we can cultivate patience and become so for-bearing that we shall not only turn away the wrath of ansist we do if life. By grasping its laws our optionents, but command their respect ... Bolfundism while shall on hand with wiedom, be nedence and love. It alde mortals in heir upward march in every grade of life. By grasping its laws our friends can return and we can call upon them to assist and inspire those still struggling in the feen-satisted. If loved ones promoted carl return assist and inspire those still struggling in the feen-gend this consolor. Two we are follor that if a stinded. If loved ones promoted carl return assist and inspire those still struggling in the feen-gend this consolor. Two we meet to 'de-change arcetors of the the decise and to be the return in our lives if we ware follor in the strug-return of the consolor. Two we meet to 'de-change arcetors of the the decise and one we meet the struggling in the decise and the print on this consolor. Two we meet the 'de-day decise are one below which we return 'none-struggling are and the enose the montale. The print on

#### July Magazines.

MIND IN NATURE .- An appreciative sketch of the services of Prof. John Fraser as a teacher, lecturer and writer, called forth by his late sudden demise. leads this month's contents. It is followed by " Wanted-The Soul," an article by R. W. Conant, M. D., in which he has something to say of what psychic, research societies are doing to give him a clue to the object he is in quest of. He is looking too far and aiming too high. The evidence he wants can probably be had within bailing distance of his own home, possibly within it. Ursula N. Gesterfeld defines what she conceives to be" The Common Ground in Spritualism-Mind Oure-Theosophy and Christianity," quoting from Dr. Bartol and adopting his views. The first part is given of a paper read before the New York Academy of Anthropology by Prof. Cuthbertson upon " The Cor-relation between Mental Work and Physical Force." J. R. Tailmadge gives further testimony to physical phenomena, and allows one who claimed to know "just how" a plano with eight persons on it was raised, to show that he was ignorant of the whole matter by printing his explanation as, follows : "Blunt steel hooks were worn about the waist (of the medium) under the skirts. Those did the real lifting." (1) Cosmic Pub. Co., Chicago.

THE HOMILETIC REVIEW .- The fourth of the series of papers considering the inquiry whether modern oriticism has unfavorably affected any of the essen-tial doctrines of Christianity, leads the contents of this number, and is from Dr. mstrong of Norfolk

Even Maysie, child as she was, recognized the "grandpa" who had left her when she was but five years old, and burst into tears and sobs, reiterating, "It's grandpa, mother 1 it's grandpa come to us, sure !"

Mrs. Lawrence dearly prized the memory of this one glimpse into heaven; but although they frequently tried to gain another, no word came to the anxious souls; only the taps and the lights assured them the angels were near. Evidently the wearing toil at the mill was too exhaustive to the vital powers of their medium to allow her guides to make a demonstrative use of them.

One evening in September, Maysle sat in the growing twilight, her hand carelessly resting upon the table by her side. She was listening to the conversation of her mother and Miss Moore, both of whom were seated in their plain little rockers, enjoying a comfortable season of rest after the labors of the day. The fresh, sweet breeze, straying through the open windows, stirred the jetty ringlets of the child and fluttered the edges of a newspaper lying upon the table, and which covered all but the woodon edge of a slate which Maysie had laid there on her return from school. In a few moments the rustling of the paper changed its tone, and the child exclaimed: "Mother, there's something moving under this paper ! What is it?" And she drew her hand from the table in a frightened manner.

At this moment the sound of three taps was heard upon the slate, and, starting up, Sarah heard upon the slate, and, starting up, Sarah uncovered that object and bore it to the win-dow. In the dim light she saw that one side of to the figure, but strikes not-Taylor. and hot differentiate the contract of the other fight.

"Hush, dear ; you are nervous ; it is only the wind moaning around the house. Go to sleep under mother's wing-so-" and she tenderly closed her arm around the trembling girl.

But neither of them could rest again. Surely, It seemed as if the wind was full of voices, each one chanting a requiem.

As they lay and listened, there came a crashing sound through the room as though the roof had split asunder. Startled from her sleep, Sarah Moore sprang to the adjoining room only to confront the two frightened inmates. "What was it ?" she gasped. "Who was here ?"

"No one," replied Mrs. Lawrence, trying vainly to calm herself. "We do not know what t is. 1 will dress and see."

The three hastily threw on their clothing in the dim light of the lamp, and then made a careful search of the premises. No one was to be seen ; there was nothing to explain the noise they had heard, and the lodgers were all quiet in their rooms.

When the search ended, Sarah told Mary quietly that she had seen a tall, dark-eyed man, heavily bearded, and wearing a rough blue shirt strapped around the waist with a leather belt, peering down into her face when she awoke, but that he disappeared instantly as she sprang to her feet.

As the morning advanced, the rain ceased and the wind softened its tones. In removing some things to the side-table, Mrs. Lawrence brushed the paper from the slate, and was surprised to find on its surface, in a bold, large hand, these words, which sent the color from her face and caused her frame to tremble violently as she read-"I have just died. The 'Spirit of the Storm' has set me free. God bless you.-JAMES LAWRENCE,"

That was all ; but it told a tale to the sorrowing heart of the woman who had for years hoped and longed and prayed for the return of the husband whom she was never more to see on earth.

For two weeks Mary knew nothing ; then reason slowly returned, but it was another fortnight before she was able to be wheeled out into the sitting-room. By the time their lodging-house keeper had strength to enter, the large serviceroom, the inmates had decorated it with evergreen and holly, and were preparing little Ohristmas surprises for each other and for the women who had been so much to them. Sarah had given up her place in the factory to keep the house in order and attend to her friend during her illness, and Maysie had remained from school to assist in this work, and it was not till the New Year dawned white and frosty that the trio resumed their wonted places and returned to their former duties.

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um was awake now, so all that wa was to say adieu and drive away.

In a day or two the London journals announced that the Princess Del Ney was about to visit Zululand-to visit the spot where her son fell. The reason for such an extraordinary journey is not known to-day except to those who catch echoes not heard by the rest of the world.

On the day before the Princess sailed young Alex Eliman, a friend of the Prince Victor, arrived in England on leave of absence. He called at Stanhope, and was received by her highness. She welcomed him most cordially. After a few moments she said : "Tell me all you know of my own Victor."

So Captain Ellman told her how wretched the Prince had been, how he had needlessly risked his life, how he said he had been told he should never return to England alive, so when they had been surprised outside the lines, and had each taken horse and fled, he was left to die alone. "We found him with his face to the stars, robbed of everything of value save a tiny locket about his neck which contained a picture."

"I know," interrupted the Princess, "the picture of-go on!"

"The picture of the woman he loved," answered the young soldier, for he had long before guessed the truth. Then the conversation turned to other matters, and he soon took his leave.

The next morn the ship weighed anchor, and after a fearful voyage landed its royal passenger on the shores where but a few months before her son had stood among his comrades. She was restless and nervous. The spot was found, and at nightfall the royal mother knelt in prayer for the release of his spirit. Earnest and forvent were the words that rang through and lervent were the words that rang through her heart, but the hours dragged slowly on, the the pale moon looked pityingly upon her, the stars seemed like so many angel eyes, while the low call of the night-bird was not unlike the sad walling of the great unknown. As mid-night came on apace she seemed to breathe another atmosphere, and her vision opened, and Victor, her own son, stood there before her, more beautiful than he had ever seemed in life. He amiled, and seemed to be breaking tiny cords that held him down to the earthi-me?" "Yes, I dragree, but I am now removed from all the joy or sorrow of earth. I am with my beloved father ; we shall both come to you as Stanhope." Much more was said, and as the grey of the early morning told that a new day was borr, the mother rose, a hew weased in be the borr, the mother rose, a hew weased in her with my beloved father ; we shall both come to you as short time and returned to England, stronger, better sud happler. She has her communiona with the dead ; and they comforther. While we day was short time and returned to England, stronger, better sud happler. She has her communiona with the dead ; and they comforther. While we day was short time and returned to England, stronger, better sud happler. She has her communiona with the dead ; and they comforther. While work the stater and mother would further remark this father and mother would first as they work of these the stater the Princess hears a motior tailing of an ambi-tious marriage for har son, abe thinks of her woil they are inverted to England, stronger, better sud happler. She has her communiona with the dead ; and they comforther. While work the stater and mother would further remark shifts. The strate for har son, abe thinks of her the Princess hears a motior tailing of her the remark and they comforther. While work the strate and mother would further spirit sented as and they comforther. While we have the state and mother would further as the would be the stater and mother would further spirit sented as her heart, but the hours dragged slowly on, the

Cedar Grove, Sheboygan Falls, Wis.

#### Anniversary Exercises at the Perine Mountain Home, June 27th, 1886.

[Reported for the Banner of Light by Miss Hattie M. May-nard.]

"What is so rare as a day in June ?"

One of the most perfect of them smiled on the first Anniversary of the Perine, Mountain Home, where magnificent views, health-giving breezes and a genial host combine to render life a pleasure. A large tent has been created, in which it is proposed to hold services every Sunday afternoon during the summer-thus giving Spiritualists an opportunity of strengthening their bodies and uplifting their soils. Nature's orchestra fills every pause with exquisite melody, and the tent commands an extended view of the surrounding comptry, with Newark Bay in the distance. This is a goat it

Va. The fact that it requires the ablest writers in the ranks of Orthodoxy and so much to be said to prove that its doctrines have not been harmed, or in danger of being so, by modern thought, is a strong indication that they have or are; at least the undisturbed repose of centuries is a trifle agitated. Following this, Rev. J. B. Heard, of England, discusses the query whether the "New Theology" is better than the old. In "Biblical Words that Require a Revision of Meaning," Robert Young, D. D., LL.D., of Edinburg, furnishes a severe criticism upon the infallibility of the Spriptures, as relied upon in the past as a divine revelation and only guide to eternal life and happiness, when he gives a list of one hundred words that he declares need revision of meaning "before we can hope to come to a mutual understanding of the written oracles of God." Of these accursed should read devoted / hell should read unseen state; farewell read be strong; devil read false accusers. New York : Funk & Wagnalls, 1941,

THE PATH .- "A Hindu Chela's Diary" is continned, as is also "Sulism; or, Theosophy from the Standpoint of Mohammedanism," and " Studies in the Upanishads.". This number also contains a portrait of Plato from an engraving published in 1606 of one in cornelian stone by Fulvius Ursinus. New York : The Aryan Theosophical Boclety.

THE ELECTRICIAN .- The particulars of the incandescent lamp litigation, and of the sult of the Am. Bell Telephone Co. against the National Imp. Telephone Co. at New Orleans, are given, with the full text of the decision in the latter case, virtually against the Fan-Riectric Co. Several finely illustrated articles and a large amount of correspondence, render this number one of great value. Elec. Pub. Co., New York.

SIGNS OF THE TIMES,-Views Concerning the Influence of the Planet Herschel upon Mankind are resumed, and local planetary aspects noted for each day. Grant'& Co., Boston.

ABT AND DECORATION, This periodical fully sus-tains its long since acquired resultation as an indispensable ald to professionals and amateurs in all branches of practical art; and with its many fligstrations in engravings and letter-press will be found as warmly acceptable as on any: previous: issue; ;))Publishing office, 7 Warren street, New York, f gai (unb

THE VACCINATION INQUIRAB. -A consultation in six towns showed the following result : Against yaoaination, 7,936; against its being made computeory, 8 585 ; in favor of compulsion, 1.787, The new election will change the aspect of the compulsory vacination question in the House of Commons, whether isyorably or otherwise is not yet known. Prosecutions for noncompliance with the vaccination laws are humerous. At Kettering, June 1st, thousands turned out with music and banners to welcomd a young married man who chose to go to jail rather than have his child whocinated or pay a fine, information from all quarters abows that the days of the poisoners are unmbered. London : E. W. Allen Just by he had a nativ on The TRUTHSEEKEB publishes B. Hober Newton

sermon on "Inspiration", the editor, Bey, John Page Hopps, a "Protest Avainst the Athanasian Oreod," and gives his reasons for supporting Ar, Gladatons in "his Home Build" measures. "London "Williams & Nos-gate: 1994 (d. 1. - 1901); st counting and 19 51173

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Written for the Banner of Light.

"THE BOOK THAT IS HIGHER THAN L"

BY BAMA TRAIN.

Lo ! my soul is athirst for the waters of truth,

Let me drink from the fount of perennial youth,

I would gather the harvest and scatter the seed,

Though the fields may seem barren and dry,

I would stoop to the work that is humble and low,

Where my soul could the need understand;

I would bind up the hearts in the byways of woe

If I sit when I'm tired in the shade of the years

I would cheer the despondent, and dry sorrow's tears

Through the heat and the glare of the morning's long

But when evening's soft shadows are blended with

Let me gather the flowers from the highlands of light

Let me come as a child to the great Parent's knee.

With an earnest desire and a soul pure and free,

If to me the wise teachers should come through the

Though the wish be in words unexpressed.

I would weave into garlands the purest of flowers For the lives that have need to be taught ;

If the love-light of heaven my spirit but feed

By "the rock that is higher than I."

With a firm and unfaltering hand.

With no question of whither or why;

By "the rock that is higher than I."

I would toll in the gardens of thought;

And the stars are agleam in the sky,

By " the rock that is higher than L."

Asking only the highest and best;

With a lesson of truth from the sky.

By "the rock that is higher than I."

Nor the flashing of jewels sublime,

If I win but a garment in purity grand

And the gems I can wear in the sky.

To "the rook that is higher than I."

As I climb by the aid of a heavenly hand

Banner Correspondence.

Connecticut.

NEW HAVEN .--- E. P. Goodsell writes : "The first

of my objections to steps being taken leading to the

adoption of organized earthly rule over the phenome

na of Spiritualism is this: that after leaders have

'T will be joy to my soul as I patiently wait

I would ask not the decking of silken array.

As attire for this mortal, this prison of clay,

Where my spirit but dwells for a time ;

hours

night,

gate

And I hunger for wisdom's pure ways ;

And work on through eternity's days.

#### LIGHT. BANNER OF

#### **Highly Significant.** To the Editor of the Banner of Light:

In the able and scholarly oration on "The Characteristics of a University," delivered by Dr. Gilman, President of Johns Hopkins University, of Baltimore, before the Phi Beta Kappa Society of Harvard, July 1st, occurred the following significant passage:

"Among the characteristics of a university, I name the defense of ideality, the maintenance of Spiritualism. There are those in every generation who fear that inquiry is hostile to religion. We may rest assured that institutions devoted to the ascertainment of truth as the ultimate object of intellectual exertion, and to the promulgation of truth as an imperative moral obligation, are not the harbingers of harm. There is no better way known to man for securing mental and moral integrity than to encourage those habits, those methods and those pursuits which tend to establish truth."

The writer was among those who had the pleasure of listening to this oration, and could scarcely believe his own cars when the foregoing was uttered; and not until he found the full report in the columns of the conservative and anti-spiritualistic Boston Advertiser, could he feel certain that he had heard aright. The declaration is worthy of, and might have been expected from, our own Dr. Buchanan, had he been the orator for the occasion, but was hardly anticipated from the lips of the distinguished President of one of the most popular and richlyendowed educational institutions in the land. Dr. B. must be highly gratified by this endorsement of the position which he has so long and so strongly advocated, namely, that Psychical or Psycho-Physiological' Science should be recognized, and have its place in the curricula of all our institutions of learning. While ignoring this department, none are entitled to the designation of universities.

It may be said, perhaps, that the orator, in using the term "Spiritualism," meant only an abstract idealism, and had no reference to the alleged phonomena or facts which go to demonstrate the existence of spiritual forces and beings-that is, to what is called Modern Spiritualism. But the term used naturally includes the Spiritual Philosophy of to-day, and no qualification was expressed ; while no one could know better than Dr. Gilman that such would be the natural application of his language. Besides, what relevancy have the remarks which follow, if he meant only the idealism of a former generation, consisting mainly of theories and speculations? These have not been regarded as specially "hostile to religion"; on the contrary, in some form, they have been adopted by most religionists. It is Modern Spiritualism, preëminently, which is dreaded by "orthodox" and literal religionists, and the inquiry into which is feared as dangerous to their antiquated systems.

When our universities, colleges and schools generally shali, as Dr. Gilman advises, be "devoted to the ascertainment of truth " relative to man's spiritual nature, relations and destiny, as to other subjects of human interest, and to its "promulgation as an imperative moral obligation," instead of to the teaching of antiquated and unfounded theories on this matter, they will have become very different institutions from what they are at present. They will be nurseries of Spiritualism, instead of Materialism as they usually are now. And the assurance of so competent an educator as the President of Johns Honkins University, that they will then be "not the harbingers of harm," ought to allay the fears of conservatives.

This courageous utterance by Dr. Gilman shows a gratifying confidence in both the safety of truth and man's ability to find it by honest inquiry. And the closing sentence deserves to be written in letters of gold, and deeply pondered by all who would help to stay the progress of mental and moral deterioration which now threatens to undermine modern society through the prevalence of materialistic shallowness and religious dogmatism. "There is no better way known to man for securing mental and moral integrity than to encourage those habits. those methods and those pursuits which tend to manufacture of hoes, scythes and axes, about seventy No. 23 .- Looking Backward and Looking For-

cures made to day are not permanent, while those made by Jesus and the Apostles were. Does history warrant such conclusions as Mr. Buckley draws Where is the record, in or outside of the lids of the Bible, of any cure that proved permanent more from one mode of treatment than another? All cures that have been made thus far, by any system known to mortals, do not warrant any one special form of treatment to claim superiority in the length of time the sick remain well after being restored.

Of all the individuals cured by the metaphysicians, Christian scientists, and in Bible days by Jesus and his apostles, we hear of none being called to pass the river of change called death, and if the information of such a change did not come from some other source than that of the adherents of these modes of healing persons not well informed would be led to believe that they were still denizens of the earth sphere of life at the present time ; but it should be distinctly understood that all modes of healing the sick that do not injure the individual by introducing poison into the system should be considered legitimate and commendable. When any one system has an infallible oure for all diseases and it can be thus demonstrated to all of earth's inhabitants as such, then will come the time for Mr. Buckley to advocate a system of superiority over all other modes of treatment known to mortal man, and not before. AUTHOR OF THE BOOK, "VITAL MAGNETIC CURE."

# Verifications of Spirit-Messages.

O. P. OBBOHN. The communication of O. P. OBBOHN in the BAN-NER of the 8d inst., delivered at the Free Circle, bears the impress of his individuality. Mr. Osborn was long a resident of Providence, and in the early days of Spiritualism was its stanch advocate, never balting or faltering because it was unpopular. He never had any hesitancy in declaring his opinions, for he never feared opposition, so be it he believed he had the truth. There was an enthusiasm about him which I discern in the communication, besides other points and allusions all tending to prove the identity. Until he passed to the spirit-side of life he was firm in the faith, and when blindness had overtaken him he used to attend the March anniversaries, and enjoy them, too.

Now a word vindicatory of the Free Circle and its communications. The establishment of the Circle was a happy thought, and well has it performed its mission. Through it thousands have come to bear testimony to the truths of spirit-communion and bear words of cheer and greeting to friends left on the mor-tal side of life. Occasionally some captions, carping person has had his word of doubtfor sneer, or a denial of the verity of the communications, but it has been a vain attempt at impeachment. A study of the vast body of these communications, with an honest, candid, discriminating mind, must result in an acknowledgement of their origin in a source independent of the medium through whom they were uttered. No single mind, however erudite or glited, could give such a variety, covering so many shades of thought and expression, to say nothing of the facts, names, dates, incidents and particularities connected with the individual purporting to be communicating. Then, again, the localities of these, scattered over the entire earth, show that no medium could group so many particulars, all focalizing at a point, and that point absolute truth. That this has been done is sure, and, all things considered and balanced, the corollary is that the communications can come only from the spirit-side of life. WM. FOSTER, JR.

## Providence, R. I., July 5th, 1886.

E. B. TOWNE-BAMUEL WINCHEBTER-KATIE B. ROB-

INSON. I have waited four weeks hoping to see some recognition of E. B. TOWNE's communication at the Banner Free-Circle Room, published in No. 7 of the present volume. Ebenezer Bancroft Towne was a grandson of Col. Ebenezer Bancroft, a nephew of Ebenezer Bancroft, Esq., and cousin of Ebenezer Bancroft of Tyngsborough. He was born in Stoddard, N. H. Two of his sisters and two of his brothers (all older than himself) afterwards with him attended the High School in T. and I attended the same school with them all. His next older brother, after two or three years went to Boston, and not long after engaged in the hat, cap, glove, umbrella and buff ilo robe trade, in a small store on Elm street, near to and opposite side from the Elm Street House. His trade soon developed into large proportions-if I recollect rightly, seventy-five thou sand buffalo skins a year-and Bancroft (as he was called) went to Boston to assist his brother, Orr Noble Towne, in the store. I have not seen him for many years, and did not know of his residence. So far as he gave any account of himself, it is strictly correct.

In the BANNER No. 8 I see a message from SAMUEL WINCHESTER of Lowell. He was a blacksmith by trade, and worked for my uncle at the Harbor, so call-ed, about one mile south of Nashua Bridge, in the

# BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

8

# SPIRITUAL PHILOSOPHY.

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No. 29.-The Problem of Good and Evil.

in the recesses of fond, loving hearts. Time cannot erase these plotures; every expression lives, and they often flash across our mental vision. Sometimes we see them in the countenauces of others, when the soul. illumined, gives life and animation to the face. It is then that the loved one stands before us, clothed in the flesh. Blessed plotures I you tell us that love is immortal and undying ; you point us to the better land ; you tell us of reunions when our earthly work is done; you loosen our hold on earth and give us aspirations after things that are imperishable."

casel and pencil fall to portray the life thus hidden deen

Massachusetts.

SOUTH HANSON .- Dr. J. R. Cocke, of No. 603 Tremont street, Boston, is doing a great deal of useful work in the development of mediums, the curing of physical llis, and other directions-so correspondents bear witness-the following, from one whose case was quite severe, and who is well known in South Hanson, being cited as an instance in point :

I am pleased to test if y that my health has been greatly benefited by the medical care of Dr. Cocke. I suffered from a very trying cough, and other difficulties, of which I have been entirely relieved. M. E. TILLSON. South Hanson, Mass.

BOSTON .-- C. Holland writes: "I have been deepy interested in reading the brochure entitled 'Psychometry; or, Soul Measure, with Proofs of its Reallty,' by Mrs. L. A. Coffin, the justly celebrated paychometrist of Somerville, Mass. It is replete with instruction and interest, and breathes an atmosphere of remarkable purity and highly-developed spiritual thought. The opening paragraphs, giving a succinct experience when a child at school, are exceedingly interesting. In the directions for development she gives I was struck with the good sense and candor they evince. Of Mrs. Coffin's powers as a psychometrist I have had abundant proof, and my faith and confidence in them this pamphlet, which I consider to be a valuable acquisition to spiritual literature, bas served to confirm." HAVERHILL .- W. L. J. writes : "On Tuesday,

July 13th, a pleasant file occurred at the residence of Mr. and Mrs. J. M. Palmer-a surprise party to their daughter, Mrs. C. O. Huntington, the alto pinger of the choir of the First Bociety of Spiritualists of Haverhill and Bradford, who worship in Good Templars Hall, it being gotten up by the Ladies' Aid Society of said Association and her many friends, the occasion being the anniversary of her birthday. Valuable and rare presents were given her, thus showing an appreciation of her services. After presentation a banquet was served, followed by a feast of spiritual food."

#### Tennessee.

CHATTANOOGA .- "Henry " writes : "I would like to ask, through the BANNER OF LIGHT, a few questions of your spirit band or controlling spirit, etc. have been sitting for development, alone, as instructed by different mediums; I have been sitting for more than one year; never had any experience; never sat but a few times in a circle. I have seen (what I have been told by some persons who assume to know,) forms of a vapory appearance, or etherealizations, al most full, but not so as to recognize any one. I could see apparently forms, and spirit-lights frequently. I was always semi-conscious. I am getting discouraged, and feel like giving up. Is all this delusion, imaginary, or is it a fact? What will be the outcome of it? I would like an answer to these questions, provided they are proper, and in the line of questions coming before your controlling influences.'

ANSWER .- Our spirit-friends advise this correspondent to continue his sittings with hope and patience. They assure us that he is undoubtedly developing as a medium for formetherealization, and that it is probably only a question of time when the vapory appearances he beholds will form into the shape and semblance of human beings. The power to accomplish this may exist only in degree in the party, and he may be obliged to solicit the attendance of some sympathetic, honest friend at his seances, to aid the spirits in their work. At all events, we advise a patient continuance by Henry in the investigation of his mediumship. -ED.

#### Minnesota.

MINNEAPOLIS .- E. S. Spaulding writes : "I feel that in common with every medium on earth, through whom returning spirits give messages of love and comfort to the sorrowing ones, I have an interest in sus-taining and upholding the grand BANNER OF LIGHT. and that we should let our voices be heard in its favor; especially the 'Message Department,' which so often corroborates and confirms the messages and instructions given through our own organisms by our spiritguides. Many times during the past two years the BANNER OF LIGHT has come to hand confirming anwers to important duestions that had been given by my influences a short time previous. For ten years past I have been a careful student of the 'Message Department'-often writing to the postmaster, or some other person in the town mentioned in some commu nication of peculiar interest, and have, in every instance, received replies verifying the statements con tained in the message in question. I have also care fully studied the messages, and have made extracts from hundreds of them, constituting a manuscript volume of about two hundred and fifty closely-written pages-answering and giving instruction upon nearly every question that can occur to the thoughtful mind regarding the spirit-world. I look upon the ' Message Department' as the must important and soul-satisfying of all the good things contained in the BANNER."

Bellef will be prepared by the leaders in mortal, to which they will be compelled by those in authority to subscribe. As a Spiritualist of thirty-eight years of conscious knowledge and 'in good and regular standing,' and understanding of the views of the residents of the higher life. I am unwilling to accept anybody's creed or platform of principles, however much it may have become the basis of a pet scheme of him or her. The firm binding of forty years to believe the Nicene Creed suffices for all such binding while this fleshly tabernacle endures. I am a spirit now, and in

need of no other name than that of a Spiritualist. I received this conscious knowledge from wise ones 'over there,' and shall not turn my back upon them nor disown their teaching, not even to please any would-be leader. My second reason is : that a leadership among us would imply the assumed right to say what should or must be believed, be it Christianity or something akin to that which has kept our world in turmoll and strife since its creed was, by the Council of Nice, voted into use, one thousand five hundred and sixty one years ago. In my humble view, the less of such or any structure laid, the botter for all Spiritualists. No platform is needed to find truth, and nothing else is sacred."

#### Vermont.

PROCTORSVILLE .- Mrs. Luther O. Weeks writes: "Since our grand Convention at Tyson, we have been greatly refreshed by the presence of our genial brother, Frank T. Ripley, of Boston, he having remained in our home five days, giving us very many tests of his up surpassed medial powers. It was our good fortune to bring home with us from the Convention, beside Bro. Ripley, Mrs. O. L. Morgan, of Woodstock. The result was a glorious good time, and we feel as if we had cemented anew the bond of sympathy between us and the dear friends" of 'Summer-Land.' I roomed with Mrs. M. one night, and spirits talked with me until the dawned, and ro oins sang in the maples

been chosen the people will not be so free to formulate their own ideas of truth as they were before such organization was effected. A summary of Articles of

Prospect Hill.'

Mr. Ripley's manner of giving tests is conclusive. He often gives incidents which the friend of the spirit has not thought of for years-leaving mind-reading out of the question. June 27th Mr. R. spoke at South Reading to a well-filled house. The church was decorated with evergreens and a profusion of flowers. Subject in the afternoon, 'The Good Spiritualism Has Done." It was a grand lecture, and at its close many names were given. He has several engagements ahead in this locality, and that society is fortunate which secures his services. May all success attend Bro. Ripley in his ministrations for the angel-world. and the sorrowing ones of earth's children."

#### California.

SANTA CRUZ .-- Dr. O. F. Shaw writes : " Many look to Oregon and Washington Territory as inviting fields for homes and various industries. The time will come when they will be considered the New England of the Pacific Coast. Their resources and advantages are so great that manufacturing and commercial enterprises of great magnitude will spring up. . Even now the milling establishments of Paget Sound for the manufacture of lumber excel those of any other quarter of the globe. I would say to those suffering from lung or rheumatic diseases, who are thinking of emigrating to other States for Territories, that Oregon and Washington Territory are not suitable, as the winters are long and, rainy, rendering the climate unfavorable ; but for those of vigorous constitutions who are obeying the migratory law implanted in man's na-ture to people new lands, I know of no part of our broad domain so well adapted to the upbuilding of a free, enlightened and progressive humanity, as the country of the Northwest Pacific Coast."

#### Indiana.

STONE BLUFFS .- Mr. W. E. Crane sends us the following: "We take pleasure in stating that at a seance held by the undersigned on the eve of the 28th of May last, Mr. C. E. Winans, medium, materialized forms to the number of five unmistakably appeared in a twilight circle, Mr. Winans being under strict test conditions. Conversation with our dear departed friends was lively and vivifying, and we felt it, was good to be there. We have been acquainted with Mr. W, three years, and have always found him true. We take pleasure in recommending Mr. Winans to the, spiritual public as an honest, capable and reliable materializing and independent slate-writing medium, and a true gentleman. W. E. Orane, J. M. Galloway, Dr. Anna E. Galloway, Owen S. Galloway, Sarah A. Galloway."

#### Oregon.

EAST PORTLAND .- M. H. Moore writes : " We are having a Pentecostal season of spiritual blessings here. Mr. Geo. Colby is holding meetings twice each Sunday, at which under spirit influence he gives us excellent lectures upon subjects chosen by the audience. During the week he is busily employed holding private seances. Having attended several I can say that as a test medium I have never met his Equal. He is convincing many here that the friends whom they have thought dead yet live, and can return to make known the glorious truth." 

BAG HARBOR, Mrs. R. M. Sheldon writes : "Bagraven deep upon the tables of the soul lies the hidden Dicture of some loved one who has passed on to the "evergreen shore" whose voice no longer thrills us, and

#### Bhode Island.

PROVIDENCE .- W. G. Wood writes that he attended a séance at Mr. West's on the evening of July 1st, at which many and very satisfactory demonstrations of spirit-power were made, and various tests given by Miss May Scannell of that city.

#### New Publications.

THE MYSTERY OF, PAIN. By James Hinton, M. D., with an Introduction by James R. Nichols, M. D., author of "Whence? What? Where?" 16mo., cl., pp. 121. Boston: Cup-ples, Upham, & Co.

A small edition of this book was published in Rugland twenty years ago, since which time the author has passed from earth, and a renewed interest in it has caused it to become widely circulated, comforting very many, and awakening in distressed and doubting hearts an emotion of love, says Dr. Nichols, whose interest in the book induced him to suggest to the publishers a reprint of it." The benefits it seeks to bestow upon the suffering we judge to be of a limited and not universal application, from the remark of Dr. N.: 1"The cure for pain which he brings to view rests on a religious basis, and hence has no meaning or significance to those destitute of religious faith."

UNITED STATES LIFE SAVING SERVICE. An-nual Report of its Operations for the Year Ending June 30th, 1885. 8vo, cl., pp. 423. Washington, D. C.

This important branch of Government Service had, at the close of this report, 203 stations upon the sea and lake coasts. The disasters within their scope during the year were 871, resulting in the loss of 11 lives and the saving; by means of succor afforded by this Service. of 568. The accounts given in this report of the labors of the various life-saving crews are minute in detail, and in many instances .go to prove that truth can be stranger than fiction.

THE OPTIMISM, OF BALPH WALDO EMEBSON. By William F. Dana., 16mo, cl., pp. 64. Bos-ton : Cupples, Upham & Co. "As an essay this received a Bowdoin prize in 1885-5. Its immediate purpose is a critical examination of

the writings of Mr. Emerson, and, so far as possible, to ascertain the causes that led him to look upon this world as the best possible of all worlds, this life as the best possible of all lives:

WHAT'S TO BE DONE? A Romance by N. G Tohernychewsky. Translated by Benj. R. Tacker, Soldsvo, cloth, pp. 329. Boston : Benj. R. Tucker, single and state in The author of this youme is at present an exile in

Siberia, prior, to being which be passed nearly two years in a St. Petersburg dangeon, where he wrote its pages. It is stated in the privace that the book is considered by Russist Nillists a (saithful portraiture of themselves and their movement.

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establish t<del>ru</del>th."

The investigation of the facts of man's spiritual nature, as disclosed in Modern Spiritualism, furnishes a field for this sort of training, surely no less valuable than that of physical science. A. E. N.

#### The Ancient and Modern Faith Cure. To the Editor of the Banner of Light:

In the Contury for June is a lengthy and elaborate article by Rev. Dr. J. M. Buckley relating the result to him of studies and experiences in "faith healing" and other modes of utilizing the subtle forces of nature which within the last few years have gained credence as efficient means for the removal of disease. In the main his views appear to me to be correct, and I should take no exception to them were it not that he claims the application of these means in Bible times to differ essentially in their results from what we have in our own day ; while the truth is that as the laws of nature are eternally the same, both in their operation and results, what was then is now and will forever be. Mr. Buckley's article in its latter portion, and which he evidently thinks to be the most important, is a labored effort to bolster up the views of the popu lar church and to cater to the opinions, prejudices and predilections of its votaries. Quite in reverse of this. Spiritualists view this matter of healing from no sectarian standpoint of observation ; are willing to accept the truth, come whence it may, and live and act in the light of the present rather than in that of the past.

.Dr. Buckley declares that the teachings of those who sustain what is called the "faith oure" are a notable superstition, dangerous in their final effect. He has reached the conclusion that it will be useless for one to attempt to change the views or practice of those who have adopted the metaphysical way of reasoning, yet deems it wise and prudent, and desirable withal, for the welfare of modern ecclesiastical power, I presume, to check the "superstition" in the church fold.

Comparing modern cures with those recorded in the New Testament, he asserts that Christ and the Apostles were not limited in the extent or duration of their oures, whereas those who profess to do the same thing to-day are. Would it not have been a greater exhibit of wisdom and good judgment, on the part of Mr. Buckley, to have sought to harmonize the cures that are made to-day with those made in the past, by recognizing one law as governing all, and that law sustained and enforced by the Supreme Power in all ages and among all people.

Again : How can the Rev. Dr. Buckley reconcile his statement with that of the highest authority known to the church, Jesus himself-or to the universe, for that matter, in its view, he being God-for Jesus distinctly says some cures could not be effected by the apostles because of unbelief ; also that the diseased condition that distinguished some of the cases, as recorded in the Bible, was not, however, to be removed but by prayer and fasting ; thus showing that there was a special physical and spiritual state of preparation essential to success, and which Jesus had paid atten-tion to in diet, and other hygienic requirements but which the disciples at times neglected.

If Jesus, as the Bible declares, stated in his day and generation that greater works should be accom-plished than what had been already done, and also gays the reasons why such works were, to be consummated, then Mr. Buokley must be mistaken in his remarke.

Mr. Buckley would have the public believe that

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years ago. He came to East Chelmsford (now Lowell) and married a wife of my acquaintance and occupied a shop near Hale's Mills, on Gorham street. A part of his wife's family (Parker) are Spiritualists, and a part are not, but are guite mediumistic. I have understood he had a property to be settled, as he asserts, and as far as I know his statements are perfectly correct. Of the message of KATIE B. ROBINSON, in No. 12 of the BANNER, I may say it hardly needs recognition, for everybody who has read the BANNER in years past knows her by reputation at least. I was, however, personally acquainted with her. I have met her at circles in Lowell many times, also her mother, who is,

or was, an excellent medium. Mrs. Robinson was married in Lowell, and some time after removed to Philadelphia. Her suffering, as spoken of by White Feather accounts for her rather sudden departure from the body. Ever yours for truth and right,

BENJAMIN BROOD. Florence, Cal., June 14th, 1886.

### SUMMER TIME.

Little Nancy, free as fancy, walking in the meadow ; birds a singing, swiftly winging through the light and abadow

shadow. Honest Roger, homely codger, fond and faithful lover, comes a walking, quickly stalking through the blooming clover. Time is flitting: Idly sitting on the sward together, he careases, love professes, she talks of the weather. Quick up springing, wildly flinging both her arms about her, she a-squeaking, he a-shricking, rushes off without her.

without her. What, you wonder, can there under heaven cause this racket, as he dances, wildly prances, and filngs off his facket?

his jacket? Simply hornets, red-hot hornets : this broke up the wooing; on a nestful they so restful just had sat a coo-

Thus the sweetest joys are fleetest. Con the moral over: sweetest pleasure, fullest measure, hornets in MENTOR. the clover. Somerville, Mass.

"How to Act in a Cyclone," is the heading of a newspaper article. The neighbors can act just as they want to, when a cyclone strikes the town, but we shall act just as if we were going down cellar.—Estelline (Det ) act (Dak.) Bell.

THE HOUSEKEEPER who has not used PYLE'S PEARLINE should not wait a day longer with-out having it in the house. As an article to make washing easy, without injury to the finest fabric, it is unequalled.

## Camp-Meeting of the Mississippi Valley Spirit-ualist Association.

The Fourth Annual Camp Meeting of the Mississippi Val-ley spiritualist Association will be held at Mount Pleasant Park, the grounds of the Association, located at Clinton, Yowa, opening on the 4th of August and continuing through

the month. The managors have secured eminent speakers, and good and reliable mediums will be in attendance. This Gamp-Meeting is the largest in the West, and has drawn a large attendance from Michigan, Wisconsin, Illinois, Iowa, Mis-souri, Kansas, Nebraska and Minnesotas. The beauty and aslubrity of the location as a camping ground are unexcelled in the East or West. The spiritual public of the West are cordially invited, and an agreeable, instructive and entertaining senson is assured.

assured. For further information regarding the Camp-Meeting, address B. R. HART, *Viinton, Iowa.* 

#### Nemoka Spiritualist Camp-Meeting

Nemoka Spiritualist Camp-Meeting, Pine Lake, Mich., Aug. 5th to Aug. 224. Nemoka camp-grounds are situated soven miles east of Lansing, on the G. T. Railway. Bpeakers: J. W. Kenyon of Jackson, Mrs. B. E. Warner-Bishop of Wisconnin, O. P. Kellogg of Ohio' Mrs. E. G. Woodruff, Dr. C. A. Andrus, J. H. Burnham of Szinaw, Mrs. Walton of Williamston, and Mrs. Dun-barding-House, Grocery and Confectionery Roymagn the grounds. "BarCit, Secretary."

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ward. Together with "The Wonders of Egypt." "Egypt-Past, Present and Future," and "The Riddle of the Sphinx and Ris Spiritual Meaning." Hound in one volume, cloth, price \$1,00, For sale by COLBY & RICH

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

#### Spiritual Enthusiasm.

All depends upon the spirit with which we set about our undertakings. We may propose the most carefully laid plans, and map out the most promising purposes, but if there is no kindling of the feelings in going about the work, no abandonment of self in the object sought, no reckless but resolute forgetfulness of all individual considerations, the result will be but an ordinary success, more or less mechanically reached, and destitute of that magnetic force which gives to human performance its highest value.

This is as true of things spiritual as it possibly can be of affairs of ambition merely, and perhaps much more so. The corpse which all noble effort is doomed to carry around lashed to its back is indifferentism. The pulpit gives it the name of the world." Prof. Seeley, the distinguished author of "Ecce Homo," defines the term as "a kind of conspiracy of prejudices, or union of all that is stagnant, inert, mechan ical and automatic into a coherent tyrannous power and jealous consentient opinion." Conventionalism, he says, is the modern name for that which stands here for the opposite of religion, and the opposite of conventionalism is freshness of feeling, enthusiasm. "Irreligion," he continues, in his stimulating little book entitled "Natural Religion," "irreligion, then, is life without worship, and the world is the collective character of those who do not worship. There has never been a time when the necessity of religion, in the broad sense of the word, half of the black man. Garrison lived to see a ear-if there has never time when its value in the narrow sense has been so much disputed." We have just concluded the perusal of a discourse of that popular Western preacher, Reed Stuart, on this very subject of Moral and Spiritual Enthusiasm, in which we find so many good and true thoughts nobly stated that we find it impossible to refrain from their quotation in this place. He disclaims all belief in things happening thus or thus, but insists that there is a potent cause back of them all. As much is taken out as action as was put in as energy. The coming of Jesus into Judea was the result of whole centuries of expectation and spiritual longing. "History is the roll-call of men who were capable of profound beliefs." "Whatever makes the past glorious and memorable is the result of a mastering enthusiasm." Nothing of worth ever came of either vanity or apathy. The souls that have headed every nohe advance have been fully awakened souls. "Those who have given the world its highest art. its noblest liberty, who have discovered its new continents or its new planets, or have reformed its religion, have been those who were strangers to all indifference, and were completely enthralled by the beauty or necessity of the thing to be done. Everywhere victory awaits earnestness, and everywhere victory waits upon earnestness." The decadence or total loss of enthusiasm is the greatest calamity that can overtake a human life. The happiest days are those that are commanded by a noble passion; and youth is happy because it has not lost the power of dreaming great dreams. The life which has forgotten how to wonder, and weep, and exult is to be pitled indeed. If life has been natural, then what touched it so in youth should touch it with all the more power in age. The early music should then burst into a chorus. The soul can no more live without earnestness than the body can live without air or food. Apathy produces spiritual asphyxia. Only life can produce life. Man is a creature of inspiration, proceeded the eloquent preacher, as well as of reason. As there is a large part of his nature, called soul, which cannot be described in terms of sense, so there is a large part of the soul which cannot be described in terms of logic or mathematics. He can be moved by the sweet and the sublime; some things are believed which cannot be demonstrated ; there are some things which cannot be weighed or measured, which the scalpel and the microscope fail to lay bare, and which the last chemical analysis is powerless to discover-and yet man is never more Joyous than when he is most under subjection to these subtle influences. Then he is capable of his highest acts; then he is most fearless then most self-sacrificing ; then most ready to undertake every difficult, noble task, and to Action is greated at

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and ardor of an inspiration.

It is the tendency of these times, says Mr. Stuart, to reduce everything to the limits of the mathematical, the conventional, the scientific. We are made acquainted with the motions of suns and stars, with the strata of the earth, with the laws of chemistry and trade, and even with the habits of insects. So, too, the orbits of the worlds are mapped; the charactor of to-morrow's atmosphere is foretold; an eclipse is prophesied to a second; an infection of exactness has invaded all departments

of life. And the practical inference has been that what could not be surveyed by the sense or reason was unworthy of serious attention. Great are facts, and figures, and statistics. Bring to us nothing-say these present daysthat has not some fixed data; let us\_have no dreams, hopes, expectations, memories : "If you have a veritable planet that you want weighed or measured; if you have a railroad to survey; or a new insect to classify; or a new theory about germs and cells ; or an ore to be assayed; we will attend to that. But as for poetry, and worship, and immortality, and God-they are not in our line."

But-he crushingly asks-" what is this which has discovered the laws of all these solid, measurable things of earth and sky? It is the Soul. Upon what do they rest ultimately? Upon an idea. They are a thought realized. But what is an idea? It is that which the soul sees. But can the soul see that which is not? No more than can the eye. These things which the eye sees-the atom, the flower, the tree, the planet, on this side are objects, on the other, or reverse, side are thought. Who will deny, then, that these other ideas which the soul sometimes has power to see-God, Immortality-but which the eye seeks in vain to see, may not have an existence as well founded as any material form? Let us trust that the pendulum has reached the further limit of its swing toward materialism, and is about to be gin its return.

Or rather, we would say, let us hope that this too ready credence in the external and material as the only real is to discover its supplemental part, is to find its other half of truth, and acknowledge that, although it is noumenon and not phenomenon, that it is capable of being objectively cognized by the soul alone, that it was thought before it was creation, and that Infinite Being of necessity precedes finite creation.

This it is to lift the vision to the higher spiritual level, and in so doing to enlarge, exalt and inspire it. And it is only after this way, too, that the light of inspiration pours in over the human mind like a wave, lifting it to unknown heights and filling it with a truly sacred enthusiasm.

In this age of immense intellectual awakening and stir. the danger chiefly is that the claims of the heart will be either slighted or wholly cast aside. Therefore no church can be truly called a church that does not transmit inspira tion from the universal spirit to the individual spirit. Never will the mind expand faster, never be more hospitable to truth, and never will thought and action have more beauty than when the spirit comes in contact with the Eter-

#### "The Indian Question in Arizona."

It is with great satisfaction that we encounter, ever and anon, evidences of the strong hold which the topic of the Indian policy of the United States Government has gained on the conscience of the nation, for we remember a time when, with a few noble exceptions, the matter of justice to the red men was tabooed in political and social circles, while the BAN-NEB OF LIGHT stood almost alone in its defense of the rights of this down-trodden race. We do not feel that we exaggerate when we claim for the BANNER the name of THE LIBERATOR, in the Indian's interests, as was titled the paper conducted by William Lloyd Garrison on beole nation aroused, almost the entire pres occupying ground by his side, slavery abolished, and individual personal freedom seoured everywhere under the national ensign, even though to bring about these stupendous results for the black man's benefit a long and bloody war was necessary; and the BANNER, remembering when, as a newspaper, it first woke the slumbering echoes, demanding justice for the descendants of the aboriginal tribes of this country, and remembering, too, how lonely that cry then sounded, hopes to see the day at last-now that voice after voice is taking up the ever-deepening strain, in national halls, public and social assemblies, and the columns of the daily, weekly and monthly publications of this country - when the Indian shall be liberated from the tyranny of unscrupulous whites, and the palsying trammels of statutes in whose presence he has no legal standing, and occupy the position due him as a man among men. And this it hopes will be brought about through an aggregate national conscience aroused by the "still, small voice" within each soul, and not by the red light of battle. We have been led to this pleasant retrospect of a good harvest from seed we sowed on stony ground in the days now gone, and the accompanying forecast of hope for the Indian's future, by the perusal of a ten-page article under the heading above quoted, in the August number of the Atlantic Monthly. Its author, Robert K. Evans, writes largely in the light of army experience, and occupies various positions in his treatment of the question, with some of which we, naturally, cannot agree, but in the main he has given quite a clear and concise summing up of the case, as he sees it, on both sides. Such articles, so published, are as milestones on the march toward ultimate victory, since whatever provokes real thought on the part of the masses on any subject is a sure "beginning of wisdom." We feel that we cannot do better than to give this article consideration in our columns, blending comment with summary as we proceed : The author, to begin with, speaks of the Apache troubles which have existed in Arizona for five years past, their injury to business, their drain on the life and property of its people ; he then proceeds to divide his treatment of the matter into four heads, tracing the connection of "The Indian," "The Frontiersman," "The Army" and "The Government," with "this bloody tragedy." "The Indian" naturally receives attention first, and Mr. Evans takes broad ground in this direction, declaring that the red man "is no exception to the general law of cause and effect." That he is what he is, when viewed even from the darkest side which he presents as a race. " can surprise no one who will reflect on what has been his treatment for the last twenty scout the very impossible. The whole business | years"-we should say for a century. He then

of life should be conducted with the interest | proceeds to sum up the Indian's side of the case in Arizona in the following manner, a presentation which, we submit, is forcible enough to send the hot blood of indignation through the veins of any lover of justice who, perusing these honest and sturdy sentences, feels in his heart that between the lines may be read even a still darker picture of "man's inhumanity to man," and the utter abasement of the weak before the strong :

"In 1871, in order to open certain parts of Arizona to civilized occupation, about eight thousand Indians were placed on the San Carlos reservation, a region a hundred miles square. The agency is situated on the Gila River, in a low, hot, dirty, unhealthful spot. Some of the tribes now forced to dwell there were mountain Indians. In their native haunts, they onloved one of the most delightful climates in the world. At San Carlos they endure one of the most abominablo. There they suffer from long and extreme heat, bad water, fever and ague, and ophthalmia. They must appear at the agency on the weekly ration day. If they stay away, they get no rations. In going through the camps of the Chiracalmas and Warm Springs. I have been struck by the misery of their condition. It is these mountain Indians who have caused the most serious trouble. So far as I know, no successful effort has ever been made to instruct or assist them in agricultures. The government feeds them, and the agents have not, as a rule, considered it the policy of their croft to make the Indian self-supporting. The game in that locality is nearly exhausted, so his occupation as a hunter is gone. There he exists, in a hot, sandy camp, on the banks of a low, sickly stream, without amusement, without hope with no incentive to any good or useful labor.

The picture is a sad and melancholy portraiture, and one might naturally be led to inquire how it can be expected that the Indians, forced from home, herded like beasts in an unhealthy climate, subsisting on the charity of the government (which comes to them too often strained through the very fine sieve of wanton official peculation on the part of the whites), and deprived of every incentive to honorable life, can possibly present as good a front as they do, and still make effort after effort, as this writer admits further on, to solve the problem of self-respecting sustentation for themselves and their little ones.

Mr. Evans then portrays the terrors of an Apache raid, born perchance at times among the better class of Indians by the natural revolt of human nature against this grinding tyranny, but inevitably tipped with the spiteful venom imparted to it by the "bad Indians "-for in common with Athenian Boston and Cosmopolitan New York, it parties the denied that the Indian has his "criminal class " also.

The writer next turns his attention to the Frontiersman; and we find it necessary to emphasize on our part the fact at this point that all this class of settlers are not of the law-abiding, capital-bringing, labor-performing order of persons which one would suppose who reads Mr. Evans's article. On the contrary, general experience in all the history of this lamentable business for the last one hundred years has demonstrated that the large proportion of Frontiersmen per se are of an entirely different character, and are not actuated by any particular kindliness to the Indians, or pronounced respect for the law. Therefore we are not able to favor the positions of Mr. Evans to the full extent in this regard, with so important a factor of the case left ont.

He next treats of "The Army," as brought into collision with the Indians in the field, and the peculiar methods of warfare which the white soldier is called upon to confront in his adversary.

Mr. Evans then comes to the last division of his theme, "The Government," and reaches the real kernel of the article, viz: what he would recommend in order to do away with these Indian troubles in the future :

He believes that the Indian should have a code of laws, and courts peculiar to himselfthe code, however, to be administered by white judges appointed by the President. We are unable, however, to agree with him that one point in those laws should be an adoption of the French system of trying a criminal who is not in court, proceeding against him to the sentence, and then sending out (in the case of America) an armed posse, either to enforce such sentence, if it be death,\* or apprehend the condemned if it be a lighter penalty. Such a Star-Chamber statute, we submit, could hardly be introduced with safety for the trial of Indians before white judges. Mr. Evans would abolish the ration system gradually, give the Indians land in severalty. and "encourage them to become self-supporting, independent farmers." He would give them a feeling of security in their possession of the land thus given: he would have the titles to that land made to individuals, not to tribal organizations as now-citing as a direct demonstration of the utter worthlessness of this tribal title the "history of the Delawares, at peace with us since Braddock's defeat, in 1755, many of them our allies in the Revolution: They have been pushed across the country from Pittsburgh to the Indian Territory, and in their retreat have had five separate reservations 'solemnly secured to them forever'": Prevent such title from being conveyed to other hands by the original Indian receiving it, (or his heirs or assigns, as we understand him,) for the term of ninety-nine years. He would have the Government aid the Indian by skilled labor, engineering service and all other methods to acquire a home, and make it possible "for him, to become the independent, self-supporting, productive and useful rear-guard of our civilization." We think we have faithfully summarized Mr. Evans's article. Appearing in one of the leading monthlies of the country, it must have its weight in making up the decisions of the general mind on this important subject; and as another evidence among the many now to be seen on every hand, of awakening thought, inquiry and discussion in the matter at issue, we present it for the reflective examination of our readers : adding, as a closing comment of our own, that the gradual education of the Indian to properly receive and appreciate what is to be given him in the way of advanced conditions, and to justly apprehend the new relations proffered, must come before success is to be hoped for. Any sudden and arbitrary dissolution on the part of the government, of the tribal relation, anything which comes to the Indian in a shape which is beyond the instinctive grasp of his conception, will, even if born of the very best of intentions, fail of its office. He cannot be brought at once into bettered conditions either by legislation or General Orders ; much self-sacrificing work must first be

done in the practical education of the red man ere he can tread with ultimate safety the new paths which the future seems to spread before his race.

#### A Spirit Premonition of the New Zealand Eruption.

Before the eruption took place, says the Wairarapa Standard, published at Greytown, of June 16th, a gentleman now in Wellington, then on a tour in the Hot Lakes District, was in a cauce with some Maoris. He says they were paddling along the southern shore of the Tarawera Lake when suddenly a large war canoe appeared not far off. It came gliding along, nearly parallel to and apparently racing with them. The Maoris in the tourists' cance halled those in the war cance, but received no answer, and as the former rounded the bend in the direction of Rotomahana, the latter shot out of view in a north-easterly direction. The Maoris immediately became terrified, and exclaimed 'Tapio!" (Spirit.) They said there was no war cance in the district, and therefore this must be a phantom indicative of evil. When the natives and tourists returned to Wairoa, they made inquiries of the oldest natives, all of whom declared that such a canoe as described had never been seen by them. One gentleman, who had been seventeen years in Te Wairoa, also said he never knew a war cance upon the waters of the Lake Country. The gentleman spoken of above states that the day was beautifully clear, and there was nothing in the atmosphere to cause an optical illusion.

The Standard remarking on the above says that it is undoubtedly true; that "history teems with instances of such occurrences," and that "it is only ignorant people who laugh " at their possibility.

#### Newspaporial.

We see by reference to the American Hotel Budget of July 16th, 1886, that the late publisher and proprietor of the Boston Daily Herald. Col. E. C. Bailey, has become editor of the Budget. In the salutatory he says: "In assuming the editorial management of the Budget from this date it will be our aim to furnish the reading public an independent journal and an acceptable paper." And he furthermore wisely remarks that, while discussing measures, principles and doctrines, he shall do so in a courteous and dignified manner, and, above all, not allow any personal abuse to appear in his columns, as with such he thinks a newspaper has no right to meddle. In politics his paper will lean to the liberal side, always speaking a good word for the masses. The Spiritualists, he says, will have a hearing in the Budget, under the conditions expressed above. He is of the opinion that "the day for exclusive religious teachings has passed, and a new order of things arisen, which is right and proper." With such a pro-gramme fully carried out the Budget ought to have an extensive circulation.

Dr. James Martineau has contributed to the July Contemporary Review a lengthy and thoughtful article on the "Expansion of the Church of England," in which he urges that the term, "The Church of England," should be an organized society that welcomes upon its area 'the entire Christian thought and life of the nation." He adopts Richard Baxter's idea. who said : "I am not for narrowing the church more than Christ himself alloweth us, nor for robbing him of any of his flock." The act of uniformity of 1662 ejected the Puritans from their livings, and organized dissent from the English church; and the present aim of those who are urging church reform in England is that the Church of England shall open its doors wide enough to take back the religious life of the nation that has been excluded from its folds, and that some mode of living and working in harmony shall be agreed upon by which the spiritual life of the entire people may bepoint of view that Dr. Martineau writes his pa-

#### The Oklahoma "Boomers"

JULY 24, 1886.

Are in motion again, it is said, with 2,500 men. large supplies of arms and ammunition, and \$62,000 in the paymaster's chest. The United States troops on the grounds, are, however, if the information is reliable, fortunately under charge of Major Sumner, who does not propose to be affrighted at this display of force for an unholy object. He has matured a practicable plan (of which he makes no secret) to squeich the boomers, should they come, having given orders to the Indians who are located on the west part of the Oklahoma to plow five yards around their ranges, as he intends to burn every spear of grass in the country except what the Indians require to graze their stock. In this way the invaders will have nothing upon which to feed their stock and so practically be starved out. Bravo!

SAD NEWS.-Just before going to press we are informed that Sister Mary F. Davis is lying near the gate of death, with no hope of re-covery; her disease is pronounced by physi-cians to be cancer of the stomach. This infor-mation comes to us from Mrs. Randall, a sister of Mrs. Davis, residing in Ottumwa. Sister Mary is held in high esteem wherever known, especially by Spiritualists; she has accom-plished a good work, not so prominently in the ranks of Spiritualism the last few years as pre-viously, probably boosues of circumstances aba ranks of Spiritualism the last few years as pre-viously, probably because of circumstances she could not control. If any saint of earth ever merited and received a bright crown and glori-ous welcome in the land of souls, Mary F. Davis will. A few years since she lost, by death, her only daughter, who left several little children; to the care of these Mrs. Davis has since devoted her powers with all the tenderness and care of the most loving mother.—The Spiritual Offer-

Mrs. Mary Fenn, better known as Mrs. Mary F. Davis, widely heard of in connection with literature and the advocacy of woman's rights, died in West Orange, N. J., Sunday, July 18th, 1886, aged 62 years. She was formerly editor of the New York Herald of Progress, and was an efficient officer in the Sorosis. We have always held Mrs. D. in great esteem as an amiable, highminded, intellectual woman. She died brokenhearted; but her compensation is sure in the spiritual world of which she is now an inhabitant.

The report printed on our sixth page of the answers to questions and the individual messages should not be overlooked by the reader, as the matter given bears indubitable evidence of spirit-communion. Our New York patrons will no doubt peruse with deep interest. or at least should, the views given in the message of Mrs. Dr. Eliza F. Stillman regarding the laws of health. The labor question is also discussed. The Controlling Intelligence thinks arbitration the only method of amicably settling labor disputes. The various individual messages to relatives and friends on earth go to show how anxious spirits are to reach their loved ones, giving the assurance that they still live and are cognizant of earthly events.

**25** In a recent issue of the Boston Transcript M. L. Amory truthfully writes as follows regarding materializing mediums, and the persecutions so often visited upon them :

"I have not the space here to recount the modus operandi of those who have been said to expose materializing mediums ; but if the public-that part of it at least who love justice and fair play-knew the insults and violence, the intriguing, the meannesses and cowardly treatment to which these mediums have been subjected, many of them refined and sensitive women whom up Boston lady would be ashained to call her friend, they would be obliged to shift the charge of > treachery to other shoulders than the mediums."

PROF. McLEOD .-- It will be a gratifying item of intelligence to many of our readers to be informed that Prof. John McLeod, (formerly M. P. of New Zealand,) latterly from New York, is now located in this city, at No. 120 Lenox street. As a clairvoyant and magnetic healer, with a remarkable ability of imparting those mediumistic gifts to others, Prof. McLeod comes highly recommended, several correspondents more thoroughly attended to. It is from this writing to us to that effect; among them Dr. B. F. Clark of Belvidere Seminary; Mr. J. per. He wishes to show that the attempt to J. Fifield of Chelses, and a well-known mediumistic lady of New York.

\* The foxt of this surprising recommendation on the part of Mr. Evans is: "When an Indian has been theod and convicted, if he is not present to receive his sentence, the judge should have apticharty to somd in puraut of him ev-eral pouses from trifles other than that of the griminal. In cases others the sentence is cleath, they write be authorized to deliver the cutprif dead or alive at the agency. Is other cases, he must be browned in alive, and no under severify used in his errest, it will believe to the disortion of the judge to determine in what extreme cases to employ the expedient of trial in the absence of the primer," 用用的复数形式 机合金计用品的

secure doctrinal uniformity has proved a failure, and that the true way to advance the Established Church is to make it national by the inclusion within its fold of the different religious sects that have been organized during the last two centuries outside of it.

11 has turned out just as we expected it would in regard to the English Society for Psychical Research. After skimming over the surface of things for a long time, without any definite result, it has come to that point wherein C. C. Massey, Esq., has been obliged to prepare a paper upon "The Possibilities of Mal-observation in Relation to Evidence for the Phenomena of Spiritualism"-which paper (a very interesting document) was read at a meeting of the Society July 5th. Light says, in its editorial comments, that "just indignation is felt in many quarters at the unfair and prejudicial manner in which the Society has thought fit to deal with Spiritualism in general, and Mr. Eglinton in particular." This is just about the way the Seybert Commission in this country has been managed.

19 We learn that our friend, Dr. J. M. Peebles, of Hammonton, N. J., has been elected to the presidency of the "Texas Immigration, Land, Loan and Trust Co.," having offices in the city of New York and San Antonio, Tex. In alluding to this fact the South Jersey Re. publican says: "Perhaps the doctor thinks of doing as do certain birds of passage, spending his winters South and returning North in summer-time. We see by the prospectus that the company referred to has been organized 'for the nurpose of promoting immigration to America, the purchase of land and the subdivision and sale of the same to actual settlers ; the investment of money for non-residents,' etc."

125 We are in receipt of several letters of late in favor of the mediumship of Mrs. Carrie M. Sawyer. According to all accounts she is doubtless a legitimate medium, but that is no reason she should go from place to place, get financial credit on account of her mediumship, and then leave her creditors in the lurch. This procedure is no part of Spiritualism and its moral teachings, and the sooner such mediums are set aside or until they do as they wish to be done by-the better it will be for the cause so dear to all honest Spiritualists. It is high time this sort of thing ceased.

We find a communication in Onset Bay Dot to the effect that Mr. C. H. Bridge of Boston held a select seance there on Sunday evening, July 11th, at which, although the medium the while was firmly tied, fresh flowers were had, musical instruments played upon, messages written, etc., etc.; after which the programme was changed, when very tall, ethe real forms appeared, also spirit-children; 47年2月1日1日1日1日1日1月1日1日

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People should make it a special point to enjoy life if possible; but, sad to say, there are persons who are always chafing, always looking upon and pursuing others with the malignity of fiends. But it is with all such a losing game in the long run. These people seem to be in torment all the time, if one might judge by the expression of their countenances. We pity such, and recommend reformation. The true maxim to follow is : "Be better yourself, and you will think better of others."

Don't forget that the First Maine Spiritualist Camp-Meeting Association will hold its Ninth Annual Convocation at Buswell's Grove, Etna, Maine, commencing Aug. 27th and continuing ten days. Lots of good speakers will be present, viz., Mrs. Mason, Dr. Storer, Mr. Faller, Mrs. Glading, Mr. J. J. Morse, Mrs. Abbie A. Morse, Joseph D. Stiles, et al. For full information, address Chas. M. Brown, Secretary, Glenburn, Me.

23 We are informed that Mrs. James Lewis and her daughter, Miss Annie E. Lewis, the accomplished young planist, of Springfield, Mass., are en route for Europe. The voyage is undertaken for the benefit of the health of Miss Lewis, the failing of which is a cause of great solicitude on the part of her parents. That the efforts for its restoration may be successful is the sincere wish of all who know her.

#F Mrs. Cora L. V. Richmond's Spiritual Discourses, as our readers are aware, appear in pamphlet form. The last one received at this office is entitled "The Spiritual Republic," which was delivered at the Bridgeport, Pa., Camp Meeting, Sunday, July 4th, 1886, Price of these discourses per annum, \$2,50, Address 64 Union Park Place, Chicago, Ill.

19 On Sunday, July 11th, W. J. Colville commenced his ministrations in Metropolitan Temple, San Francisco. The attendance was very. large at all three services, particularly in the evening, when fully twelve hundred persons were present. All the business arrangements are ably conducted by Mr. Albert Morton.

Attention is called to the samest sendorsement which William Foster, jr., of Providence, R. I., bestows upon the work of the BANNER Message Department, in the concluding paragraph of his verification of the communication of O. P. Osborn, which we desire London Light to copy, the second in the

We are in receipt of a photograph, 8x10 inches, of the audience at the opening of the first Faot Moeting this season at Onset. It is a picture of unusual excellence in the clearness with which the features of nearly every individual are seen ; as a souvenir of the place and the constituents will be highly twis chose internations 1 Conversion

5

#### Spiritualist Camp and Grove-Meet-- ings.:

By reference to the subjoined list it will be seen the the Spiritualists of America are in carnest regolding out-of-door services, and their prosecution mring the present summer:

diring the present summer: ONSET BAY, MASS.—The tenth Camp'Meeting at this place will commence its sessions on July 11th, and close Aug. 20th. THE NEW ENGLAND SPIRITUALISTS'CAMF-MEET-ING ASSOCIATION will hold its thirteenth annual con-vocation at Lake Pleasant, Montague, Mass., July sist to Sept. 1st. / LOOKOUT MOUNTAIN, TENN.—The third annual meeting will be held on Lookout Mountain, near Chat-lancoga, Tenn., from August 1st to August 30th, both lates holusive. / QUEEN CITY PARE, VT.—The meeting at this popu-Bar resort will open on Aug. 17th, and continue to Bept. Solution of the commentation of the commentation of the the sector.

Bd. NIANTIO, OT.-The Connecticut Spiritualists' Camp-

Br resolt will open on Aug. Mai, and condulue to Sept. Ed.
 NIANTIO, CT. — The Connectiout Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1880, at this place, July Sti to Sept. Sth.
 BUNAPEE LAKE, N. H. — Champ-Meeting Sessions commence Sunday, Aug. 14t. cloce Sept. 1st.
 MISSISSIPPI VALLEX SPHRITUALIST ASSOCIATION. — The fourth annual Camp-Meeting of this Association will be held at Mount Pleasant Park, Olution, Ia., commencing Aug. 4th, to continue one month.
 PERINE MOUNTAIN HOME. — A Sunday Alternoon meeting (at 3:30) will be held for the summer at this place.—near Summit, N. J.
 Brinder, N. H.—The second meeting on these grounds will be opened the first Sunday in Aug. 5th to St.
 YOKEBURG, MICH. — The Spiritualists of south west Michiyan will hold their annual five days' Camp Meeting will be held to the Spiritualists of south west Michiyan will hold their south ang. Schering will be held to State and Meeting will be held for the spiritualists of south west Michiyan will hold their annual five days' Camp Meeting on these grounds. Aug. 10th to Sept. 19:..
 OASSADAGA LAKE, N. Y.—The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohlo will hold their soventh annual Camp-Meeting on these grounds, commencing Saturday, July Sist, and closing Monday, Aug. 20t.
 ThE CAPE COD CAMP-MEETING will convene at Ocean Grove, Harwich, Mass., on Sunday, July 11th-closing July 22th.
 DELPHOS, KAN.—The Solomon Valley Camp-Meeting days.
 PARELAND, PA.—The Camp-Meeting heretore beld at Neaberming Falle will will the guilt the algae hereofore beld at Neaberming Falle will the south and and here for the south west.

ages. ABKLAND, PA.—The Camp Meeting heretofore held at Neshaminy Falls will take place bereater at this locality—commencing July 15th, closing Sept. 5th. NEMOKA, MICH.—Meeting at these grounds Aug. Stb to 22d.

WENTWORTH GROVE, O.-The sixteenth annual Grove Meeting will be held at this place on the 21st

Grove meeting will be held at this piace on the 21st and 22d of August. VERONA PARK, -The Fourth Annual Camp-Meeting at Verona Park, Verona. Mo., near Bucksport, will commence Aug. 14th and elose Aug. 23d. MAINE, --The First Maine Spiritualist Camp-Meet-ing Association will hold its Ninth Annual Meeting at Buswell's Grove, Etna, commencing Aug. 27th and continuing ten days.

#### At the Antipodes.

From the Harbinger of Light for June we gather the following : During the month of May Mrs. Ballou gave clairvoyant descriptions of spirits connected with her audience, in addition to answering questions propounded by the latter. Large audiences were in attendance, and great interest exhibited in the descriptions, the correctness of which was affirmed by quite a number of people. Mrs. Ballou purposed devoting a whole evening to clairvoyance, and giving the monetary proceeds to some charitable purpose.

At Brisbane Dr. York has addressed with great suc-cess enthusiastic audiences that completely filled the Academy of Music. Of his labors a writer at that place says: "Dr. York has a happy knack of pleasing the Free Thinkers who are not Spiritualists, and the Spiritualists who are not Free Thinkers; thus both parties band together harmoniously, and great good is resulting."

Mr. James Curtis of Ballarat has been lecturing on Spiritualism there; and "Tom Touchstone," in the Ballarat Courier, ably reviews the lecture, bringing out its salient points and contrasting its humanitarian teachings with the old hell and brimstone theology. The review fills upwards of two columns in the issue of May 22d.

In aid of the Spiritualistic Building Funds an entertainment and fair was held at Melbourne, May 30th. The former, which was musical, was participated in by Mr. Lewis, Mr. Dutton, Mr. Willis, Miss Samuel, Miss Pride, and Miss M. Everett, the latter giving a hornpipe dauce, in costume. The sales were superintended by Mesdames Andrews, Calvert, Campbell and Wright, assisted by young ladies of the Lyceum and Association ; the flower-department by Misses M. and L. Stewart, that of shells and corals by Mr. Thompson, and refreshments by Mr. Cattran.

The Children's Progressive Lyceum at Brisbane is satisfactorily increasing in numbers and in interest, the latter being manifested by a large attendance of visitors.

The New Zealand Disaster.

Late, New Zealand papers received at this office abound with startling accounts of the calamity that

# ALL SORTS OF PARAGRAPHS.

HAWTHORNE. He stood apart-but as a mountain stands In isolato repose above the plain; Robed in no pride of aspect, no disdain, Though clothed with power to steep the sunniest lands In mystic shadow. At the mood's demands, Himself he clouded, till no eye could gain The vanished peak,-no more, with sense astrain, Than trace a footprint on the surf-washed sands.

Yet bidden within that rare, sequestered height, Imperially lonely, what a world Of spiendor lay 1 What pathless realms untrod 1 What rush and wreck of passion 1 What delight Of woodland sweets 1 What weird wind, phantom-whited 1

whirled 1 And, over all, the immaculate sky of God 1 -Margaret J. Preston, in the Crillo.

SCIENCE CANNOT JUSTLY INVESTIGATE SPIRIT-UALISM .- Dr. Oliver Wendell Holmes is on record as confessing that "Scientific knowledge, even in the most modest men, has mingled with it something which partakes of insolence. Absolute, peremptory facts are builles, and those who keep company with them are apt to get a bullying habit of mind."

It is said that several of the New York belles, bathe in the surf at Newpord in puris naturalibus!

The Utica Olive Branch (symbol of peace) has the Chittenden Eddy boys in charge. We give 'em up, if what the O. B. says is true.

The tendency to belief in supernatural agencies seems connected with and deduced from the invalua-ble conviction of the certainty of a future state.—Sir Walter Scott.

In view of the outcome of the English elections it is Premier Gladstone's inflexible purpose to resign and conduct an uncompromising opposition.

Col. Ingersoll declared that he hoped there was a world to come, but did not know it; Spiritualism knows it; and Spiritualists are already in communion with those that have entered the spiritual world.

A DULL PREACHEE'S EXCUSE.—When the Rev. Lu-cas Jacobson Dabes, pastor of Thorshaven in 1670, found that his congregation was growing slim, he was not forced, in blitterness of spirit, to ask himself were bis sermons duil, but prompily laid all the blame upon the blergen-froid, the spectres of the mountains, whom he angrily accused, in a lengthy homily, of disturbing his flock, and even pushing their discourtesy so far as to carry them off bodily before his discourse was com-plated. Accuse Remains in Acount Allantic.

pleted.-Agnes Repplier, in August Atlantic. Fire in St. Louis lumber yards, July 18th, destroyed 25,000,000 feet of lumber and other property, of a total value of \$400,000 ; insurance, \$275,000,

The sanitary condition of Boston is much better than it was a year ago, as will be seen by statistics published by the Board of Health.

What has he done? That was Napoleon's test. What have you done? Turn up the faces of your plo-ture-cards! You need not make mouths at the public, because it has not accepted you at your own fancy valuation.-O. W. Holmes.

The rain of last week in New England has been particularly propitious in its manner of giving refreshment to the dry earth. Coming in showers, it has soaked through the spongy soil without any waste of water, and the ground to the depth of five or six inches is well moistened.

Sixty inmates of the Danvers Asylum attended a circus last week. Among them was Freeman, of Pocassett, who played Abraham of old, in offering up his own child in his fanatical craziness.

Two young ladies of wealth have rented an old farm house dowh on Long Island, which they have fitted up in a very comfortable and picturesque manner, and have sent twelve little girls there for the summer to be taken care of and to be taught the rudiments of housekeeping and sewing as well as a little book-learning. The garments they make during the summer will clothe them comfortably during the winter, and the knowledge they gain will enable them to be come self-supporting, while at the same time they are having a most enjoyable time and drawing in health and strength with each breath of pure country air they breathe.

E. Z. C. Judson, better known by his nom-de-plume of "Ned Buntline," died at his home in Stamford, N. Y., on Friday, July 16th, at the age of sixty-four. Years ago he attained extraordinary popularity as a story writer.

Hon. James Service, who has long been premier of Victoria, the richest colony of Australia, arrived in Boston Saturday evening, July 17th. Mr. Service reached this country about two months ago, and has spent his time so far in seeing as much of its wonders as he could in so short a period. He has been through the Yosemite Valley and made a flying visit to New

York and Canada. Mr. Service is undoubtedly the ding statesman of Australia of the pres ant dav

# Novements of Mediamsand Lecturers.

BANNER OF LIGHT.

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

In canceling all his engagements on account of ill bealth, Dr. W. L. Jack tenders his sincere thanks to those who were desirous of employing him on their public platform and elsewhere.

A correspondent says: "Brank T. Ripley lectured and gave tosts at South Woodstock, Vt., Sunday, July 11th, Mr. Ripley gave forty-seven full names. All recognized but two."

recognized but two." J. Frank Baxter will lecture at Mantua Station, Portage Co., Obio, on Sunday, Aug., 1st., 1886, at half past ten A. M. and seven P. M., in King's Opera House, on subjects relating to Spiritualiam. The above well-known and able lecturer, vocalist and medium, needs no other recommendation than the above anounce-ment to engage the attention and insure the presence of all interested persons in the violnity. The Saratoon (N. V. Kuming, Journal anounce-

The Saratoga (N. Y.) Evening Journal announces that "Dr. Joseph Bimms, the writer, author of 'Na-ture's Revelations of Character,' is in town prosecut-ing his literary labors."

ing bis literary labors." Mrs. Clara A. Fleid will deliver the opening dis-course at the Sunapee Lake Camp-Meeting, in New Hampshire. Bhe will be at her cottage, in New tague street, Lake Pleasant, for a considerable por-tion of the summer. She wishes to return her sincere thanks to the many correspondents, from Maine to California, who, reading the account in the BANNER, of her recent bereavement in the loss of her only daughter, have written her fouching letters of sympa-thy and condolence. She asks of her bublices corre-spondents to exercise the gift of patience in her case, assuring them that as soon as possible they shall be attended to. George P. Colby's recent labors in Washington The

George P. Colby's recent labors in Washington Territory have been very successful. In Snohomia to the other of lectures, and held several private scance, the result of which was, says the local paper, he made many new friends, and not a few converts.

Mrs. Abby N. Burnham spoke July 18th at Sunapee, to appreciative audiences. She will give one lecture Bunday at Sunapee ; August 8th at Rindge, N. H.

J. Frank Baxter leaves this week for engagements in Sunfok County, Long Island, N. Y. On Sunday, July 25th, he will lecture in Belmont Hall, Southold, and from thence will go to Rastern Ohio,

### **Spiritualist Meetings in Boston:**

College Hall, 34 Easer Sireei.-Sundays. at 10% A. M., 3% and 7% P. M., and Wednesday at 2% P. M. Eben Coub. Conductor. Engle Hall. 616 Washington Sireei, corner of Easex.-Sundays. at 2% and 7% F.M.; also Thursdays at 5 F.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

**Obelses.**—The Ladies Bocial Aid Society meets every other Friday afternoon and evening in the parlors of Mrs. E. H. Pratt, Academy Blook. Medlums and friends are in-vited. Mrs. M. A. Dodge, Bocretary.

Eagle Hall, 616 Washington Street .- The interesting and instructive exercises were highly enjoyed by the large audiences present in this place on

Joyed by the large audiences present in this place on Bunday last. Mrs. L. W. Litch opened with an invo-oation, followed with a few appropriate remarks and closing with clairwoyant descriptions of friends which were readily recognized. Dr. M. V. Thomas was un-usually interesting in his remarks, while the tests giv-en through his organism were clear and readily recog-nized by the friends to whom they were given, all be-ing colife strangers to the medium. Under a variety of controls Mr. Patterson made re-marks, improvised and sang songs, and gave many tests which were highly enjoyed by all. Mrs. M. W. Leslie's remarks and tests were excellent. Recog-nized tests were also given by Arthur McKenna and Mr. Hale. The evening exercises were opened with earnest and well-chosen remarks by Dr. Leighton of Chelsea. He was followed by a poem and interesting remarks improvised a poem, and described spirit-friends. Rxcellent remarks were made by Dr. litchardson, Mr. Wright, Mrs. J. E. Davis and Mr. Fernald. Re-cognized tests given by Mrs. Davis, Dr. Richardson, Mr. Fernald and others, and a recitation by Miss Spence.

AT SARATOGA SPRINGS, N. Y., last Sunday evening, in Grand Army Hall, Dr. Bates read a lecture, and Dr. Mills gave names and descriptions of spirits.

# Horsford's Acid Phosphate. Valuable Medicine. Dr. W. H. PARMELEE, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satis-fied that it is a valuable addition to our list of medicinal agents."

The large number, of Golden Eagle Furnaces already in use attest their excellence. Before deciding on a purchase, examine them at 113 Blackstone street, Boston.-Boston Pilot.

#### To Correspondents.

Apr Noattention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

J. A. H., CLEVELAND, O.-We are unable to forward the details you ask to the party named.

### New England Spiritualists' Camp-Lactated Food THE SAFEST FOOD IN SUMMER For Young or Delicate Children. AT LAKE PLEASANT, MONTAGUE, MASS. A Sure Preventive of (On the Hoosac Tunnel Route, midway between Boston and Troy). CHOLERA INFANTUM.

It has been the positive means of saving many lives where no other food would be retained. Its has is SUGAR OF MILK, the most important element of mothers' milk. It is the Most Nourishing, the Most Palatable, the

Most Economical, of all Prepared Foods.

Bold by Drugglats-25c., 50c., \$1.00. Bend for our pamplidt, '' Medical Opinions on the Nutri-tion of Infants and Invalids,'' free. WELLS, RICHARDSON & CO., Burlington, Vt. Jy17 13w

### THE MONTREAL AND BOSTON AIR LINE AND

Vi. Baturilay, Aug. 7th, Prof. J. R. Buchanan, Boston, Mass. Bunday, Aug. 8th, Dr. Dran Clarke, Clinton, Mass. Mrs. Faunie Davis Smith, Brandon, Vt. Tuesday, Aug. 10th, Dr. Dean Clarke, Clinton, Mass. Wednesday, Aug. 11th, Mrs. N. J. T. Brigham, Eim Grove, Mass. Wennesary, Aug. 1999. The state of the state Passumpsio Railroad. The Direct Through Line to Lake Memphrema gog, Montreal. Quebee, and all Important Points in the Dominion of Canada. Mass, Friday, Aug. 13th, Hon. A. H. Dailay, Brooklyn, N.Y. Saturday, Aug. 14th, Mrs. A. M. Beecher, Newtonville,

Through Fast Express Trains from Boston and New York, with Elegant Moeping and Drawing-Boom Coaches,

This route is not only the shortest, but it passes through the most picturesque parts of New England. The Biver, Lake and Mountain scenery is unsurpassed. The Mem-phremagog House, at Newport, V., is one of the best con-ducted summer hotels in the country, and the proprietor, Mr. W. I. Witt, has luad a long experience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful Lake of the same name, and the location is both heatiful Lake of the same name, Boating. Fishing, liding and daily Steamboat Excur-sions on the Lake. Welve miles from Newport by steamor, twice a day, is Ow's Head Park and Mountain House, a most delightful forest resort at the base of the beautiful mountain of Ow's Head, and a favorite place of resort for great summer gath-erings.

erings. Tourist tickets, at reduced rates, for sale by W. RAY-MON D. 206 Washington street, Boston, and at 207 Broad-

MOND, 208 Washington street, Hoston, and at 207 Droat-way, New York. A New York, descriptive of Lake Memphremagor, by Frank H. Taylor, entitled "THE HERMIT OF THE LAKE, OR THR ISLAND PRINCESS, "can be obtained of W. RAYMOND, 208 Washington street, Bastoi, or will be mailed free by addressing N. P. LOVERING, JR., Gen-eral Ticket Agent, Passumpele Rairoad, Lyndonville, VI.

N. P. LOVERING, Jr., H. E. FOLNOM, General Ticket Agent, Ruperintendent

General Offices, Lyndonville, VL J 65



**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 Hand of twenty-four pleces, and the Russell Orchestra of sixteen men. Concerts daily at 9:30 A. M. and I. P. M.; also full-band concerts and the Russell Orchestra of sixteen will play for the dances at the Pavilion. Good singers will be secured for the lectures, and sing-tures. J. Frank Baxter will also assist in the vocal exer-cises the last week of the meeting. TALE HOTEL, To live in pain and finally die of a common ailment Under the management of H. L. Barnard, of Greenfield, the genial and popular landlord of last senson, will be open for guests from July 1st. Address Lake Pieneant, Mon-tague, Mass, which a remedy easily accessible would cure. Most of your physical trouble may arise from

CATARRH

#### It is possible that this is true

# WITHOUT YOUR KNOWLEDGE,

And if so, it is your duty to investigate.

Full information regarding the symptoms, treatment and cure of Catarrh, may be had by sending to us for book, with testimonials.

DR. SYKES SURE CURE CO.,

5 Lakeside Building, - - Chicago. Jy10

American Nonconformist, THE MOST INDEPENDENT JOURNAL ON BARTH. Issued Every Week AT TABOR, IQWA.

THE

American Nonconformist

has befallen a locality which, says the Mail, was, above all others, the attraction of the tourist and the delight of the savant, as well as being the Bethesda of many a well-nigh hopeless invalid. The disaster occurred in the very centre of the Hot Lake District. The craters of the triple-peaked mountain Tarawera had long been quiescent and were thought to be extinct. but suddenly they broke forth with terrific energy, and various native villages shared the fate of . Heroulaneum and Pompell. The paper above mentioned 88781

says: "The sanitarium is, we fear, destroyed; but, sad as is its loss, that which will most powerfully excite the public regret is the irreparable one of the Botomaha-na Terraces; for these stood alone in the world and without a rival. They constituted the greatest beauty and the greatest wonder of New Zealand, nay, of the whole Southern Hemisphere... The spectacle, al-though most awful, must have been supremely grand, and the descriptions recail to mind Pliny's graphic description of the great Vesuvian eruption which he witnessed—the ejected matter rising skyward in a form resembling that of the Italian stone-plue.... As it is very desirable no misconception should get abroad as to the extent of the mishap, it cannot be too widely known that it is confined strictly to one smail district in the north, known always as the seat and centre of volcanic energy."

Four skilled conjurers of Europe add their testimony to that of those already given to the fact that Spiritual Phenomena are not the results of trickery, and cannot be produced by any known sleight-of-hand dexterity or conjuring appliances. We shall give the details next week.

17 Miss Jennie B. Magan, the platform speaker, gave us a pleasant call last Monday. She is a nice looking little lady, an active worker, and we bid her God-speed in the noble work in which she is engaged.

DR. H. G. PETERSEN, of 6 Worcester Square, Is absent on a social visit in Maine, but will resume his professional duties in Boston after the 5th August, 1886.

We learn that nearly eight thousand persons attended the Onset Spiritualist Camp-Meeting last Sunday,

Mrs. A. Dwinels, botanic and magnetic physician, secress and medium, has removed to No. 20 Common street, Boston.

Saratoga Reception to Dr. and Mrs.

Mr. and Mrs. H. J. Horn of Park Place, Baratoga, 1.1 gave a reception on Monday evening to Dr. and Mrs. Smith of Brandon, Vt. The spacious parlors were crowded with guests.' Short' addresses were made by Mr. Thompson, Gen. Bullard and Mrs. Smith. Dr. Smith, President of Queen City Park Camp-Grounds, interested all present by his felicitous description of the growth of Spiritualism, contrasting the time when he was spoken of as "Smith, the quack and clairyoyant," with the present day when he was, respectfully

" saluted as "Dr. Smith," engaged as examining physi-clan, by the railroad, companies, President of a flour-rishing Association, and owner of a handsome massion and Sanitarium.

And Santarium. Vocal and Instrumental impair was rendered by Mrs. Hain of Baratoga, Mrs. Mary F. Lovering of Boston and Mrs. Thompson of Vermont. Refresiments and lively conversition anded a very edjoyable evening. Cholin m. Masring, 151 January a 11 could still and Masring and States and S

is now on his way to England to receive the honor of knighthood from the Queen.

Quong Sing Kee, a Boston Chinaman, was murdered Sunday morning, July 18th. His body was found at his laundry on Shawmut Avenue, horribly mutilatedfourteen ghastly wounds being found on his body. Plunder was probably the object of the murder.

The Fall Term of Belvidere Seminary will begin Monday, Sept. 20th. The past session of twenty weeks has been one of increasing interest and prosperity. New pupils have entered, and new branches of industry begun have given an earnest of future growth to the institution which is cheering to both teachers and pupils. For circulars address Belvidere Seminary, Belvidere, N. J.

Rev. Brintnall, of Sheldon, calls cyclone caves "God-dodgers." We opine the reverend gentleman would "bunt his hole" as quick as anyone if he should see a genuine twister coming toward him.—The Southerland (Ia.) Courier.

Patient- 'Oh I doctor, you don't know how it worries me to think that I might be buried alive." Doctor-"Calm yourself, Mrs. B. You need have no fear of anything like that. Trust to me and I assure you that you are in no danger."

Following on the lines of those who argue that Bacon wrote Shakspeare's plays, a writer in Maomillan, on "Who Wrote Dickens?" proves in a very droll manner that the novels of Dickens were written by Herbert Spencer I

The elder Dumas describes, in one of his works, the stratagems of two rival out-throats, who have to pass the night in the same cabin, and vie in the enunciation of pious sentiments, while under cover of the blankets each whots a sixteen inch dirk knife. The govern ments of France and Prussia have played a similar game for the last eighteen months; and no one can tell when an outbreak may occur.

In spirit worlds he trod alone, But walked the earth unmarked, unknown. The near bystander caught no sound, Yet they who listesed far aloof Heard rendings of the skyey roof, And felt, beneath, the quaking ground; And felt, beneath, the quaking ground; In the next age are flaming swords, In the next age are flaming swords. —Emerson's "Solution."

The census returns for Paris have just been issued. The nonulation numbers 2.254 806 souls, showing the small increase of 14,378 since the last census taken five years ago, in 1881. In ten out of the twenty arron-

dissements the population has diminished.

A writer in the Excter News-Letter asks : "As our oldest citizens pass away, who are to take their places ?" Might as well ask: "Aw one wave breaks on the shore, what is to take its place? " The next behind, of course ! And behind the oldest comes the older; and back of them the old; and so on till you reach the cradie. There is no trouble-never one dies. without leaving an heir.

It is said that a trained scamstress in New York was found making boys' gingham waists, with trimming and buttonholes, for two and a half 'cents each. By working nineteen: hours a day she earned twen tyfive cents! According to the records of the Protective Union in New York, the works weekly wages of women in manual employments are from three dol lars and firly cents to four donlars. Ont of this must come rent; fuel, lights, food, elothing. There are no vasations, no recreations. Inc. band to the dol the second sec

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the inst and every insertion on the fifth or eighth age, and fifteen cents for each subsequent in-ertion on the seventh page. Special Notices forty cents per line, Minlon, ob insertion

Bretas Abdices forty cents per line, Alandon, each intertion. Binsiness Cards thirty cents per line, Agaic, each intertion. Notices in the editorial columns, large type, lended matter, fifty cents per line, Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our office before 18 M, on Naturday, a week in advance of the date where-on they are to appear.

The BANNEB OF LIGHT cannot well undertake to vouch for the honsety 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 once interdicted. We request pairone to wolvy us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

# SPECIAL NOTICES.

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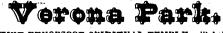
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THE PENOBSCOT SPIRITUAL TEMPLE will hold L its Fourth Annual Camp-Meeting at Verona Park, Ve rona, Me., commencing Aug. 14th and closing Aug. 23d. Very excellent speakers and test mediums have been engaged for this season. A very cordial invitation is here exrended to all mediums, speakers and friends to visit Verona Park and enjoy the communion with our loved ones gone before. For information and Circulars, address either DR. C. F. WARE, President, R. H. EMERY, Treasurer, Bucksport, or F. W. SMITH, Secretary, Rockland, Me. Jy17 4w



THE FACTS FUBLISHING CO. have secured the Headquarters Building for their office at Onset this season, where, in addition to their regular business, they will receive orders for or keep for sale all the publications issued by COLBY & BIOH, at regular rates. They will also furnish any other publication desired. This Company publishes the Onset Bay Hymns, which will be circu-lated gratulicusly in every sudience and used for congrega-tional slight. 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, FACTS PUB. CO., Drawer 532, Boston, Mass. Jyz





Ing desirable information. 1stf Jylo A GOLD THIMBLE for three new subscrib-ers to FAOTS. FACTS PUB. CO., Drawer 5523, Boston, Mass. tf Jy3

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#### WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND EASTERN OHIO. WILL HOLD THEIR Seventh Annual Camp-Meeting

5

Meeting Association.

Thirteenth Annual Convocation

July 31st to Sept. 1st, Inclusive.

NPEAKERS. Bunday, Aug. 1st, Hon. A. H. Dalley, Brooklyn, N. Y.; irs, Barnh A. Byrnes, Boston, Mass, Tuesday, Aug. 3d, Mr. Walter Howell, Philadelphia, Ps., Wednesday, Aug. 4th, Mrs, Sarah A. Byrnes, Hoston, iss.

Thursday, Aug. 8th, Mr. Waiter Howell, Philadelphia,

Friday, Aug. 6th, Mrs. Fannie Davis Smith, Brandon,

Baturday, Aug. 15th, Mr. Charles Dawbarn, New York, Bunday, Aug. 15th, Mr. Charles Dawbarn, New York, N.Y.: Mr. J. Clegg Wright, Philadelphia, Pa. Tuesday, Aug. 17th, Mr. Charles Dawbarn, New York,

Wednesday, Aug. 18th, Mrs. Emma S. Paul, Morrisville,

Thursday, Aug, 10th, Mr. J. Clegg Wright, Philadol-

hia, Pa. Friday, Aug. 20th, Mrs. Emma B. Paul, Morrisville, Vt. Baturday, Aug. 21st, Mr. J. J. Morse, England. Bunday, Aug. 22d, Mrs. Annanda A. Sponce, New York, J. Y., Mr. J. J. Murse, England. Tuesday, Aug. 24th, Mrs. Annanda A. Spence, New York, Useday, Aug. 24th, Mrs. Annanda A. Spence, New York, J.

Wednesday, Aug. 25th, Mr. Albert E. Tisdale, Norwich.

onn. Thursday, Aug. 26th, Mr. J. Frank Baxter, Ohelsea,

fass. Friday, Aug. 27th, Mr. Lyman C. Howe, Fredonia, N.Y. Saturday, Aug. 28th, Mr., Albert E. Tisdale, Norwich,

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

PUBLIC TENT MEDIUMS. MR. J. FRANK HAXTRI, MIS. MAUD E. LORD and MR. JOHN BLATER, of Brooklyn, N. Y., who has created great interest in that city the past winter-with his wonder-four the church for want of room, will give tests after each between

MUNIC.

THE HOTEL

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, asper following lotter from Mr, George H, Daniels, Assistant Commissioner:

Assistant Commissioner: OFFICE OF THE ASSISTANT. COMMISSIONER, JOIN C. BUNDY. *Member Transportation Committee*, *M. E. Spiritualities Camp. Meeting Association*. DEAR SIL: The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago and Alton Bailroad between Chicago and St. Louis, on the east by Toronto, Buffalo, Salamanca, Pittsburgh, Wheeling and Parkersburgh, and on the south by the Ohio River, but including the cities of Louisvib and the Chicamanti, New Orleans and Toxas Pacific Railroad between Louisville and Louisville and Unative Strington, and the line of the Louisville and Nashville and Levington and Law Orleans and Toxas Pacific Railroad between Louisville and Lawington and Cincinnalt, has agreed to make a rate of

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 31st to September 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 theket through from the starting-point to Montague Station, and to request from the ticket-selfer a certificate showing that they paid full tare for the ticket from starting-point to Montague Station. Is will then be necessary for the holder of the certificate the Becretary or Clerk of the Camp-Meeting Asso-ciation certificate has been thus certified to by the Bec-retary or Clerk, the becomes an order on the the tare for the company Montague Station for a ticket at one-third fare from Mon-tague to the point at which the holder purchased his ticket exblound.

The corlineate will not be honored, however, if presented The corlineate will not be honored, however, if presented later than September 3d, 1854-that is to say, in order to avail themselves of the reduced rates on the return trip, corlificate holders must start West on or before Sept. 3d. Very truly yours, GEO. II. DANIELS, Asst. Commissioner,

GEO. II. DANIELS, Asst. commune For particulars concerning transportation of camp-equipage and bagage, leading tents and lots, engaging lodgings and beard, schedulus of railroad fates, 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 Jyl

1886.

THE

SPIRITUALISTS

Mrs. Barni

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ecture.

ON THEIR

CAMP GROUNDS

# At Cassadaga Lake, CHAUTAUQUA CO., NEW YORK,

Commencing Saturday, July 31st, and Closing

Monday, August 30th.

SPEAKERS' LIST.

Biolithy, Augustourn, Bireak Eds, J. 187. Baturday, July 318-G. H. Brooks, of Wis., O. P. Kellogg, Obio, and Miss Jennie B. Hagan, Mass, Bunday, Aug. 21-Conference, Incessity, Aug. 21-Conference, Incessity, Aug. 21-J. Frank Baxter, of Mass. Wednesday, Aug. 410-Jennie B. Hagan. Thursday, Aug. 410-Jennie B. Hagan. Saturday, Aug. 610-J. Frank Baxter, and Mrs. H. S. Lake, of Wisconsin. Bunday, Aug. 610-J. Frank Baxter, and Mrs. H. S. Lake, of Wisconsin. Bunday, Aug. 610-J. Frank Baxter, and Mrs. H. S. Lake, of Wisconsin. Bunday, Aug. 610-J. Frank Baxter, and Mrs. H. S. Lake, of Wisconsin. Bunday, Aug. 610-Walter Howell, of England. Wedneeday, Aug. 110-Walter Howell. Friday, Aug. 1610-Walter Howell. Friday, Aug. 1610-J. J. Morse, and Lyman C. Howe of Fursday, Aug. 1610-J. J. Morse, and Lyman C. Howe of Fredonia, N. Y. Monday, Aug. 1610-J. J. Morse, and Lyman C. Howe of Fredonia, N. Y. Monday, Aug. 1610-J. J. Morse, and Lyman C. Howe of Fredonia, N. Y. Monday, Aug. 1610-J. J. Morse, and Lyman C. Howe of Fredonia, N. Y. Wednesday, Aug. 1610-J. J. Morse, and H. J. T. Brigham, Thursday, Aug. 1610-J. J. Morse, Wednesday, Aug. 1610-J. J. Morse, Tuesday, Aug. 1610-J. J. Morse, Wednesday, Aug. 1610-J. J. Morse, and Mrs. Chara Stunday, Aug. 2610-J. J. Morse, and Lyman C. Howe of Fredonia, N. Y. Monday, Aug. 2610-J. J. Morse, and J. T. Brigham, Thursday, Aug. 2610-J. J. Morse, and J. T. Brigham, Thursday, Aug. 2610-J. J. Morse, and Mrs. Chara Watson, of Jamestown, Stunday, Aug. 2610-J. K. B. Kellie, J. T. Brigham, Thursday, Aug. 2610-A. B. French, of Clydo, Ohio, and Mrs. R. S. Lillie, Of Boston, Monday, Aug. 2610-A. B. French, Tuesday, Aug. 2610-A. B. French, Stunday, Aug. 2610-A. B. French, M. S. Lillie, Sunday, Aug. 2610-A. B. Fren

Any one wishing further information can obtain the same by writing to the Secretary, Miss Ida M. Lang, Fro-donia, N.Y.

Do not conclude the season without attending the

People's Camp-Meeting Jy17 AT CANNADAGA LAKE. 8w

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TO any persons who will send us a list of names of Spirit-ualists of investigators of phenomens in their violaity, we will send a copy of FAOTS. Address P. O. Drawer 3523, Hoston, Mass.

# Message Department.

The Mosager published under the above heading indi-mits that spirits carry with them the characteristics of their marth-life to that beyond-whether for good or oril; that boos who pass from the earthly sphere in an undereloped state, eventually progress to higher conditions. We ask the reader to receive n. doctrine put forth by spirits in these columns that does not comport with his of her rea-son. All express as much of truth as they perceive-no more.

The most of their spirit-friends will verify them by in-forming us of the fact for publication. May Letters of inquiry in regard to the medium in any Case. Lawis B. WILSON, Chairman.

#### 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 Séance held April 23d, 1886. Invocation.

We gather up our hopes and our fears, our longings and the prayers of our souls, and bear them to thee, oh! our Father God. What the perfume is to the flower, or the soulight to the heavens, such is human appration to the soul of man, beautifying, strengthen-ing, illuminating his life, when that appration is pure and truly spiritual. Oh I may such aspirations, such desires thrill the heart of every human, and may all unite in loving thought to thee, who art the parent and friend of all mankind. We look upon thee as our good shepherd, who careth for his floek thenderly and wisely, leading onward beside the still waters of peace, and through green valleys that are sweet and cool. Oh may we realize that thy will is a just one, and bow in submission before it. Our Father, we would come into communion with thy angel ones from a higher life, to receive from them instruction and guid-ance. May the doorway of communion be opened wide, and every returning soul given power to express himself according to the demande of the spirit; We gather up our hopes and our fears, our longings wide, and every returning soul given power to express bimself according to the demands of the spirit; and may we of earth come into sympathy with those as-cended ones, in order not only to learn of them, but also to impart something of encouragement and cheer to each one who returns from an immortal life. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—[By J. A. Heinsohn.] In the BANNER of March 6th the following answer was given through the mediumship of Miss M. T. Shel-hamer: "We know of no elementary intelli-gences below the human. We do know of spirits —Individualized convolutions below of how have gences below the human. We do know of spirits —individualized, conscious beings—who have never yet passed through a mortal birth," etc. Will the Controlling Spirit please to give all possible information as to the origin, state of existence, shape or form; and the law by which such individualized entities are prompted, en-dowed or suffered to gain earthly discipline through an organism; and is not the human or-ganism (and those of all other living creatures) entirely the result of the latent, instinctive power of such entities?

ganism (and those of all other living creatures) entirely the result of the latent, instinctive power of such entities? Ans.—This is a theme to occupy an hour's time, but we shall be obliged to consider it in the space of a very few minutes. These ele-mentary humans—of whom we have spoken be-fore from this platform—appear to the spiritual eye in the form and guise of intancy; they do not possess matured forms, although such semblance as they wear corresponds to the human as you behold it on earth. We are taught that these intolligences have developed from soul-germs; indeed, we are taught that the origin of all life is from the germ, invisible to the eye, yet all-potent to develop all the power that human life contains. These soul-germs, then, we believe have been cast off, so to speak, from the Great Fount of all Life and Intelligence, which no finite mind can fathom or explain, yet evidences of whose existence permeate the entire uni-verse—the spiritual as well as the visible, physi-ocal universe. These germs of life and poten-tiality seem to aggregate to themselves certain elements from the spiritual atmosphere with which they are clothed, and when these ele-ments are molded into form they present some-what the appearance of a child just born upon earth, at least that is the best description we can give of them to your understanding. We what the appearance of a child just born upon earth, at least that is the best description we can give of them to your understanding. We have said that these intelligences are individu-latized and consolous, but only to a degree, as the bird, or the young animal, or as the thy in-fant of human life on earth is conscious of its existence, and is individualized, inasmuch as it is distinct from any other of its species or kind; but its intelligence has yet very slightly devel-oped, and the power of law which is the strenal life, seeking an experience, a passage through matter, is in accordance with that law which animates the animal and which we call instinct. There is a law operating which we call the instinct of self-preservation; and in times of danger, or in times of great moment, you will ind the lower In the operating which we can the intendet of self-preservation; and in times of danger, or in times of great moment, you will ind the lower creatures obeying that impulse, or instinct, or whatever you may call it, which impels it to seek certain avenues of escape for self-preservation, and it is only in this way that we can explain the law impelling these entities into contact with matter and into the search for an outward avenue of expression. Dumbly and dimly they feel rather than know or reason upon the law that by moving in this direction, by putting forth a stimulus in certain lines, they will obey the law of growth, of self-devel-opment, and thus come to a more rounded-out condition of soul and body. Almost blindly they follow that haw, and yet it is true and un-erring, for it is a divine law of nature, and can-not lead astray. This is an interesting theme, which we would like to dwell upon, but we have neither the time nor the condition for doing so to-day, neither do we feel that mortais, or at least more than one or two here and there, have sufficiently grown to a succentive store of mind least more than one or two here and there, have sufficiently grown to a receptive state of mind to receive and understand the truths, the ex-planation of those laws which control such a theme. Q.-[By D. Coons.] In the Message Depart-ment of the BANNER OF LIGHT of March 27th, in response to the question, "What is termed Oriental Magio?" the spirit says: "The Orientals provide conditions for the reception and manifestation of spiritual powers as well as for the development of their own interior gifts," etc. Will the Controlling Spirit enlighten us with such instructions as will enable us to prewith such instructions as will enable us to pre-sent the very best possible conditions to return-ing spirits who wish to avail themselves of any powers we mortals possess to reach friends, or do any work for humanity? --A. —The very best possible conditions that can be provided returning spirits to reach their friends, or to accompilsh wise labors for hu-manity, are provided by those who cultivate harmony of spirit, and seek to understand the law of association to such a degree that they will surround themselves by companionabips that are only sympathetic and congenial, and that they will shun the company of those who are not elevating or morally strengthening, as well as of those whose magnetism depletes the physical system. Due attention to thesalaws; together with maintaining a temperate mode of life, living in accordance with the laws of nature, which every man of common sense will very soon understand for himself, will bring a person into such close relationship with the higher spirits as to afford them opportunities and conditions for the unfoldment of such me-dia power as he may possess, and also for co-operating with him in the pursuance of any good work. By withdrawing the mind from ex-ternal objects, from the cares or frivolities of life, by seasons of meditation, an individual will bring his spirit into harmony with the denisens of a higher life; sometimes by a de-gree of fasting he will refine the outer system. and so enable the spiritual powers to become unfolded. We do not advise; one to follow the practice of the Orientals; in 'passing'iong days in fasting and meditation, paying no attention to the cutward necessities of 'life; with we do recommend a system of abstinence from all food that tends to discrganize, the body; we do advise exercise in the open alr, with bathing in pure water, and attention to distary rules. These, which the association of harmonious souls, and withdrawing the mind from the pursuace of worldy objects for material results slone, will give to your spirit friends, t sent the very best possible conditions to return-ing spirits who wish to avail themselves of any

Mrs. Dr. Eliza F. Stillman. I have no mind to allow the time to pass along without making an effort to reach my friends on earth. I have many friends incarnated in the on earth. I have many friends incarnated in the physical form, and to them I turn with a thought of love, a word of greeting. Located so long in New York City, I drew around me a circle of friends, who were very dear to me; but not in that metropolis alone are my affections cen-tred, for I send out my thoughts to many friends in different parts of the country, and my sympathy goes with them. I do not wish those who have been friendly with me to feel that I have laid aside my pur-poses in life, and that my labors are no more; on the contrary, these have increased immeas-urably since my passage from the body; they have grown upon me, until as I look to the life

of the earth, with its responsibilities and cares, and its professional labors, it seems to have dwindled away to a mere nothing compared to what is pressing upon me for accomplishment at this time. what is pressing upon me for accomplianment at this time. I determined that if ever I stood in the posi-tion to do so, I would study the exact sciences in relation to the laws of health. I gave my attention to pathological subjects while on earth, but I always felt limited, I never re-ceived just the proper conditions I craved for the pursuance of my investigations. I had an idea that, after passing from the body, I should be given free scope for research into these fields of study, and I have not been disappointed; all that I had anticipated has been supplied me. I ask for information, but I am willing and ready to study closely to receive it, to so cultivate my mind that it may be able to comprehend, be-cause I know that the human mind, unless pre-pared by close study and attention, and the stimulus of labor, cannot understand the valu-able lessons which come to it, any more than the little child entering upon the first grade of an elementary education can comprehend the deep studies of the advanced student. I claim that I possess a certain quality of more than the hand in the hading at this time.

deep studies of the advanced student. I claim that I possess a certain quality of magnetism which I can apply for the healing of those who are afflicted who come into sym-pathy with me, and that I possess a degree of knowledge which enables me to direct those doring my future studies, as well as to give advice concerning the care of the body, though it is mere nothing to what I hope to attain during my future studies, and I want my friends to know that I am interested and engaged in this work and I am not living an idle

I have come very close to mortal life during the last few months. I have been studying something in relation to planetary movements and their influence upon humanity, and I have come very close to a student in New York who come very close to a student in New York who is interested in this line of thought, and who has been trying to understand whether it is possible that the condition of human life in this country, as it has been expressed during the last few months, has any relationship to, the present position of the planets. However that may be, I am not prepared to give an opinion; but I can say that I very heartily agree with others of our medical practitioners who believe that during the months of the present year that have passed the atmosphere of this country has been of a poisonous nature; present year that have passed the atmosphere of this country has been of a poisonous nature; that elements have existed in it and are float-ing within it, to day, that are malarious in their nature and have been taken up in many cases by the human system and developed in various ways, manifesting different forms of disease; that many who used the brain power exhaustively have felt this disturbance, not only in the head, but also in the stomach, giv-ing them a debilitated, weakened sensation, and in many cases laying them low; others have been attacked severely by throat or pul-monary troubles, who have absorbed these monary troubles, who have absorbed these poisonous elements into their systems, and others have been afflicted with intestinial dis-eases. Now, in many of these cases, medical advice is of no avail, and has been proven so by those who have employed it. Magnetism will, of course, bring a degree of strength and vital-ity to the patient, enabling him to resist the encroachments of the disease; but in the pres-ent condition of medical learning it is useless to employ an old school practitioner, because he is thrown off his track, he is at fault in re-lation to the cause of the disturbance, and therefore gropes blindly in his methods of treatment. monary troubles, who have absorbed these

aught that tends to deplete the general system. If they will do this, I am satisfied that they will not succumb to the encroachments of these disturbing elements, but will rally, and rise above them. You will pardon me, Mr. Chairman, for en-Tou will pardon me, Mr. Chairman, for en-tering upon a medical dissertation, but it seemed a duty to speak of these things as they appear to my mind; but I also desire to reach my friends with my love and good wishes. I hope my friend Helen realizes, as I think she does at times, that I am closely en rapport with her; that I do stimulate and impress her mind, and I am trying to lead her thought onward in and I am trying to lead her thought onward in certain directions that are interesting to her, which I hope will prove practical, and of use to others as well as to herself. I shall best be known as Dr. Eliza F. Stillman,

when she felt she could do good. She feels very harmonious with all the people, and is pleased when they think of her kindly. She would like 'em to know she is busy, working for the good of her friends, and all people, and is coming, when she can, to bring a thought or an influ-ence that may be useful. Her name is Marga-ret Milk. That's what you drink, aint it ? Lotela does love that. Some folks drink fire-water. Me do n't like that—that's too hot.

#### "Thomas Sheridan.

Here's a brave about fifty summers old. He Here's a brave about fifty summers old. He went away most a year ago, in the summer time. He lived in Jersey City. He wishes to send his love to his friends, and begs they will open a way of communication for him to return to them, as he has important words to bring concerning some matters that he do n't want all the world to know. He cannot give them here, cannot control my medy either. He sends a great deal of love, and says that he is satisfied with the spiritual world as he finds it. His name is Thomas Sheridan.

### Col. Joseph Perkins.

**Col. Joseph Perkins.** The next is a brave that lived to be over eighty years old-me get it eichty-one-here, and he has known a heap of people in New Hampshire, as he belonged to the State Militia. Is that right? is there anything like that any-where? [Yes.] That's what Lotela gets. He brings his greeting to all his friends, and wishes them to know he has thrown off the old body, and got strong and hearly in another life. He has been trying to come to a medy up at Con-cord, in that State. He wants to make her hand write out something for him for his friends, and he says he is going to keep at it until he saccomplishes something. Me should think he was a brave that did keep at things all the time until he made 'em come round as he wanted 'em to. That's the way he does in the spirit-world. He is called Col. Joseph Perkins. [Where did he live?] Me think it must be Concord, or near there, 'cause he's so inter-ested there. ested there.

#### Williams Allen.

Another old brave, about as old as the last one Another old brave, about as old as the last one, that has only just been a few days in the spirit-world, and here he is coming back, and trying to reach his friends, because he wants them to know he is alive. He very much desires to send back a word, because, he says, it is like going to a new country here; when you ar-rive you want to send back a dispatch to your rive you want to send back a dispatch to your friends, and tell them how you are getting along. That's, what he wants to do. He says he feels like a new-born child, without any ex-perience, but so far everything is very pleasant and satisfactory, yet he feels as though he'd got to come round these parts, and do some work that was n't done when he was here; he did n't see and understand it then, but he does now, and he's going to get strong, and ready to go to work. He comes from Amesbury. His name is Williams Allen.

[A person by this name did reside in Amesbury, but we do not know how old he was when he passed to spirit-life. Hope some one in Amesbury will ascertain, and let us know how old he was, etc., as we know our medium had no knowledge that such a person existed.-ED. B. OF L.]

#### Capt. Joseph Taber-Wm. C. Taber.

Another spirit that has n't been gone a great while is very anxious to reach his friends, and he is interested in something they are doing; it seems as though it was some affairs he was connected with when he was bere that draw him, and besides, he wants them to know how well he is doing in the spirit-world. He has got into a suug harbor, where the fresh breezes blow, and he sends back a word of cheer to those who are here, and encourages them to try and learn all they can about the country beyond. This spirit came from Fairhaven, and his name is Capt. Joseph Taber. And then there's another spirit that some-

how seems to be drawn here right along with him. He comes from New Bedford. The first spirit wants to send regards and a message of cheer to friends in that place, in New Bedford, cheer to friends in that place, in New Bedford, and other places. Then this other one, who seems to come from New Bedford, has n't been gone but a very little while; should think he wentsince the first one did. He do n't want to take hold of the medy. He feels very friendly to all the people. He was a Quaker. He feels rejoiced that he has got freed from the body, and entered the world of peace. He was an active man here, and a great many people knew him. His name is William C. Taber. You do n't know. Wilson brave. how awfully

You do n't know, Wilson brave, how awfully glad every spirit is when you just tell about 'em. Did you know it? They feel ever so much pleased: a great big grin goes all over their faces. That makes you want to say a heap for em you know.

#### Charles Norton.

spiritual truth, but who are blessed through its ministrations. This good squaw who speaks the words is named Elizabeth Longley.

#### Eliza Clark.

**Ethra Clark.** A squaw comes up here who calls herself Eliza Clark. She know somebody in this coun-cil-room. She brings her love, she feels so lov-ing toward everybody, and she wants to reach her own family and friends, for she feels that they are missing a great deal by not receiving conscious communication from the spirit-world. The spirit gets help by coming here, and feels encouraged to do more work.

#### Report of Public Séance held April 27th, 1886. Questions and Answers.

Questions and Answers. Ques.-[By Dr. F. J. Gile, Topeka, Kan.] Do spirits or angels stimulate mortals and encour-age them to form organizations similar to the Order of the Knights of Labor of America, which are now agitating the commercial world? ANS.-Spirits are men and women, like your-selves; most of them are intelligent, full of thought, and discuss every subject that is of in-torest to humanity. The further a spirit ad-vances in spiritual attainment and knowledge, the greater becomes his zeal in working for mankind, the greater grows his desire to bene-fit his fellow creatures by providing them with the means and the knowledge that will aid them in rising above their oppressed or lowly condition to a height of happiness and pros-perity. Such spirits work for others, forget-ting self. Many such intelligent spirits are closely united in bonds of fraternity, sending and the unfortunate of earth, hoping thus to are the nor their and the work the and the unfortunate of earth, hoping thus to assist them above their lowly condition. These assist them above their lowly condition. These spirits are not only anxious to direct and ad-vise those in need, but they perform a great work in stimulating the minds of those to whom they come, stirring thought within them-and assisting them in outward expression. Such spirits have not been idle in the forma-tion of the organizations known as the "Knights of Labor," and of other bodies formed for similar purposes-indeed, they have been very potent in such formations. These spirits have seen that the condition of the great mass of the working people is one that needs to be bettered, one that requires eleva-tion, for mankind is in need of instruction ; it requires time and opportunity and means for tion, for mankind is in need of instruction; it-requires time and opportunity and means for the unfoldment of the higher part of its nature. During the ages past the great majority of the world have been unable to secure such condi-tions for their own self-improvement. It is for this purpose that such organizations have been encouraged by returning spirits, with the hope and belief that from them would evolve an order of things that would materially benefit the people and prove a blessing to the world.

Q.—[By the same.] What measures can you suggest superior to arbitration for the settle-ment of all difficulties in which labor and capi-tal are so earnestly involved?

A.-We suggest no measure superior to that of peaceful arbitration for the adjustment of or peaceful arbitration for the adjustment of these questions between labor and capital which are continuously arising. We believe that arbi-tration alone will settle the difficulties and solve the problems of these great questions. We are not prepared to fully indorse State or National arbitration alone; we would much prefer the idea of a Board of Arbitration being formed to consider and settle all questions has prefer the idea of a Board of Arbitration being formed to consider and settle all questions be-tween capital and labor. We believe that if capitalists and employés will choose intelligent and fair-minded men, and they unite in select-ing the third party, and let them meet together and calmly and dispassionately discuss the points at issue, with the determination to bring about a satisfactory adjustment, that each par-ty will be more thoroughly satisfied than if a governmental board of arbitration should be established for the settlement of the questions governmental board of arbitration should be established for the settlement of the questions that arise between capital and labor. We would not object to such a governmental board, to which the first board of arbitration, or those who had employed it, might appeal, provided they could not come to any satisfactory conclu-sion or settlement. From the agitation that is so rife throughout this and other countries upon the great labor question, we believe a more sat-isfactory condition of affairs is to be evolved when the capitalist comes to understand the men and women in his employ more thoroughly than he has ever done before. He must learn to look upon them as something more than mere human machines; he must recognize their to look upon them as something more than mere human machines; he must recognize their rights, and be ready to consider them. On the other hand, the laborer will come to a more complete understanding of the labor and diffi-oulties his employer has to contend with, and will realize that the capitalist has something more to do than merely direct the labor and edjust the scale of wares or the hours of work adjust the scale of wages or the hours of work to his own satisfaction, and will learn to respect to his own satisfaction, and will learn to respect as well as to give consideration to the man or to the number of men who are constantly using their brain power for the purpose of building and in a measure unhappy, feeling that there are concerns here that needed his attention, and matters which he did not altogether take into thought while on earth, but which have labor. Thus, when a better consideration of the about the disact them for himself. He is anxious duties and purposes of each is fully understood by the laborer and capitalist, there will be a better adjustment of affairs, a clearer idea of the true nature of things than has ever existed before; and so we say that we look for the time to dawn, and that not very far in the fu-ture, when labor and capital will clasp hands over the chasm together in unity.

#### Fritz Gingenbach.

JULY 24, 1886.

A young man-twenty-two or twenty-three A young man-twenty two or twenty three summers may have passed over his head-p-pears before us, and we can see the condition in which he passed from the body, which wis by drowning. It seems as though his limb were drawn up and he lost the use of them while in the water. Now the cramped condi-tion passes away and he is as strong and active as before the change. This spirit is unable to control the medium, but he has been for some time very anxious to reach his friends. If troubles him to know that they, think hind dead; it disturbs his mind and draws him haok into external associations. He would have them know that he is well and living in a use ful world. He is a good worker over there ful world. He is a good worker over there whatever he may have been on this side, as we can see by his appearance. He lived on Van Buren street, Newark, N. J., and the name, which is a peculiar one, we get as Fritz Gingenbach.

#### Thomas J. Goodwin.

Two more spirits appear in the guise of age; yet in spirit life they are strong and vigorous, and do not feel aged. We should judge them to be husband and wife, as the pair seem to be closely united.

to be husband and wife, as the pair seem to be clowely united. The husband passed away before his wife, and she, weary with the weight of many years, was only too glad to find him when she entered the spirit-world. They come not for any special purpose, except to send affectionate remem-brances to friends, and to testify to the happy state which they have entered upon in the spiritual world. They are useful members of scolety there; but there are certain persons on earth in whom they take an interest, and these friends they desire to guide in knowledge and wisdom, concerning spiritual things and im-mortal life. We do not get the name of the wife, but that of the gentleman is Thomas J. Goodwin, and the parties whom they are inter-ested in reside at South Hampton, N. H.

#### Dr. Edward A. Isbell.

Dr. Edward A. Isbell. Dr. Edward A. Isbell, from Grafton, N. H., is a bright young spirit, who is interested in the practice of medicine, and now expresses him-self strongly, or so it may appear to those who knew him. He says: "I was a graduate of Dartmouth College, and I felt that I had bright prospects before me. I desired a bright career, and at first, when I found I had suddenly passed from the body and all my hopes were dashed to the ground, all my plans upset, I rebelled; I could not see any justice or wisdom in the fate that had overtaken me. This state of things did not last long, for soon I learned that my hopes and ambitions might rise to a higher level; that they might develop more fruitfully than they could on earth. Then I perceived that there was a career before me which I must carve out for myself, but which might result carve out for myself, but which might result usefully to mankind.

usefully to mankind. I entered upon a new study. I found around me men and women of acknowledged ability-and some of the men had been graduates from the old University that I had attended. They took an interest in me, and taught me new principles in nature, and outlined a course of study such as 1 had never dreamed of before. I atudy such as I had never dreamed of before. I entered upon this with new zest and earnest-ness; and now I can truly say I am glad I passed from the body before I had lived a long professional life, because I see that I might have made mistakes, for I was ignorant, and needed an experience and knowledge that might not have been given me in those fields might not have been given me in those fields which would have engaged my attention here. I am interested in anatomical studies : I also wish to learn all I can of *materia medica* and of surgery. But there is a great field of lore in connection with magnetism, which I am seek-ing to explore, and from which I can cull many useful lessons. Let no one grieve for me; be-cause I am fully satisfied and happy in my present life."

#### W. W. Rathbone.

We are given the name of W. W. Rathbone, an old Ohloan, who prides himself on being a sort of pioneer in the place from which he came. sort of pioneer in the place from which he came. He has been gone from the body nearly two years, and since that time has been seeking a way to return. He is anxious to reach his friends, and when he comes to them in person he will give them a vigorous greeting. There is a young female in whom he is interested, and for whom he desires to accomplish some work. The spirit is from Marietta, Ohio.

#### John Hall.

John Hall was an enterprising and successful business man of Boston, who passed from the body suddenly a few years ago. He has not been altogether satisfied with his spiritual con-dition since that time; he has been reatless, and in a measure unhappy, feeling that there are concerns here that needed his attention, and matters which he did not altogether take into thought while on earth but which have less to direct them for himself. He is anxious to come and have a private confab with near relatives, feeling that he can dictate to them certain measures which will be of benefit—feelcertain measures which will be of benent--reei-ing also that it will assist him to rise above this clouded state of mind. We hope his friends will give him the opportunity. They are not Spiritualists, and will possibly scout the fact of his return, and desire to know nothing of it; but we speak for the spirit out of compassion, because we know that he is anxious, and feels that in no other way can he free his mind of the burdens that are entailed upon it.

### Lotela, for Other Spirits.

Now, Wilson brave, Lotela going to give talk for the spirit-people.

#### John Elliot.

There's a spirit here with Pierpont chief, and Lotela's going to speak about him, 'cause, he's got such a shining face. He's a bright, good spirit, and has been here before to help up poor spirits that need to be educated. He stands now with a group of spirits that have been way down in the valley-haven't known here to get up here. how to get up high. He was a great worker for humanity, always felt kindly toward everyhumanity, always foit kindly toward every-body when he was here in the body, and it seems to Lotela that he did much good work by giving advice and assistance; and me should think a good many in this city had been strengthened and helpod by him. Lotela just feels as though she must speak for him, because he's such a shining spirit and has done so much good work. They call him John Elliot.

#### Etlenne Robichaux.

Now me going to tell you about a little spirit nine or ten years old, and he's only been gone away a week. He went away down South, at New Orleans. He would like to have some one on Bayou Road know that he is living; that's New Orleans. He would like to have some one on Bayou Road know that he is living; that's what he seems to want 'em to know, and not think he's dead and way off. He can come and see 'em, and he wants 'em to feel good. He's very much pleased with the bright spirit-world he has gone to, for things are so pleasant there; a great many good people, are kind to him, but he is very anxidns to have file people here know that he can come back and see 'em, that he is feeling good, and ererything is all right with him. Lotels has to use her own words, she can't get 'em clear from the spirit. because he don't know how to come. He wants to send his love, and he wants to come and talk 'to 'em down there. Somewhere, if he can. I hope he'll get a chance to; idon't believe he will, because they haven't got the way open down there. Perhaps he will sometime. He's got an awful name, Wilson byaw. Lotela can't apeak it; me spell it to you - Etienne Roblohaux. He wants to get to L. J. Roblohaux. Do you suppose. you could get the message there, in the city of New Orleans? He wants to take my medy down there. Gress he can't-not to-day. He'll have to wait till he get a little older.

#### Margaret Milk.

Here's a squaw who has friends in this city interested in Spiritualism. She wants to bring her love to all her friends; says, she has been watching events taking place with them dur-ing the years since the passed away, and she has never falled to bring her love and sympathy

Here's a brav -he isn't more than forty summers old. He gives the name of Charles Norton. He is very anxious to reach his friends. There's a young brave, a young boy, living here, that he feels real concerned about, and is trying very hard to influence him; and this spirit wants to come to some one, I should think it was his squaw-do n't get that quite clear, they call her Hattle-and give her some advice. She feels troubled in her mind. He sends a great deal of love, and wants all his friends to know that he has done well by the change. He did n't want to go to the hunting-grounds, but had to, and so is making the best of it. He finds it pretty good after all; this he do n't say, but Lotela does; she can see how it is. He lived in Philadelphia.

#### Mary Hill.

Now Lotela sees a spirit-she sent a great lot of magnetism up here-she's down there in the council-room; she calls herself Mary Hill. She's not a very old squaw, but she had a good deal of care while she was here. She is some-where from forty-five to forty-eight summers old - somewhere around there. Some one is here she has known when she was living in the here she has known when she was living in the body, and felt very kindly to, some one who has given her cheer, something to make her-feel better in her mind-kind words, and so on. She is very auxious to get to her friends and send them her love, tell 'em she has risen above the trials of the mortal. She did have some hard times, but she always bore them real pa-tionting. He now is New Hill tiently. He name is Mary Hill.

#### George Ryder,

George Ryder, Now there's a big, tall man with a heap of bushy hair on his face. He gives the name of George Ryder. He was a real strong brave when he was here, and he didn't know what slokness was until he broke down: but at last he was awful sick. He's got a good many friends in the body, and wants to get to 'em more than he does anything else. He sends them his love, and says that he will work and work until he reaches them, to do the work he has in mind. He goes around to different otr-cles and mediums, hoping, to make himself known, and he wants, ever so much, to materi-alize himself, so he can be seen. He lived in Boston. Boston.

#### Elizabeth Longley.

Elizabeth Longley. A real nice squaw is here. She says she wishes to ask her son to be patient and to trust in the spiritual world. They are bringing the forces to bear upon him just as rapidly as pos-sible, to make his life move-in that direction which will be best for the unfoldment of his apirit. There have been hard experiences and discipline during the last season, but they have been all for a purpose, and by and by when the shadows have rolled more fully away, he will see and understand just how he has been disciplined and for what, purpose he was led in that way. Thespirits are now working in new lines for him and for others, to bring out differ-ent results and higher labors, but the condi-tions are not provided as fast, as they would like to have them, so they. Have to wait and use what comes to them; but by and-by the ahedows will disappear and the subbeams will only remain to illuminate his life. "Then the spirit has a little squaw pappose, with her that belongs to somebody else; me should think to her squaw pappose, that is he hody. She says that als has sharg of this dear, one. She is a working apirit, bringing a light and com-fort to the hearts of those who will not receive

### The Controlling Spirit

Spoke for the following named spirits, many of whom could not obtain control of the medium ;

#### Enoch Hazeltine.

Among the many spirits who are present, each one anxious to send some word or thought to friends on earth, we find one who is deeply interested in all the questions pertaining to human reform. During the past he has been deeply exercised over the Anti-Slavery movedeeply exercised over the Anti-Slavery move-ment, and has been willing to be classed among Abolitionists at a time when the term was ap-plied in ridicule or stigma to any individual who dared to raise a voice or hand in behalf of the colored people. He has also been deeply interested in the Temperance movement, using his influence for its best result; and whenever a question applying to the amelioration, for its ever ready to take hold of the subject, to give it his influence and encouragement; and we it his influence and encouragement; and so to-day from the spiritual side of life he finds himself carnestly interested in the great move-ment between labor and capital. He is interested on the side of the working people, and his sympathies go out to them. He would like Insympathes go out to them. He would like to express the power of a thousand sonls in their behalf. He attained great age before he passed from the body: we should judge he was about eighty-five. For more than a dozen years he has lifted his voice and wielded his influence from the spirit-world in behalf of the down-trodden and in the desire to spread. the down-trodden and in the desire to spread spiritual truth before the eyes of an ignorant world. To day he sends his greeting—and it is a hearty one—to friends on earth. He feels a great love for humanity, and especially: desires to be remembered to those who have thought kindly of his past life and sent out pleasant thoughts to him in the spirit-world. He gives us the name of Enoch Hazeltine. He feels that by coming to this circle-room he can draw an influence to assist him in his. laborare He was 

#### Capt. John S. Deblois.

Capt. John S. Deblois. Before us is another, spirit who tells us that he also has friends in New Bedford. He was an old ship-master—for many years the captain of a whaler. He sailed from New Bedford. He says he made his home at Newport, R. I. where, he passed away less than a year ago. He is a stanch, true spirit, one who, undertaking to do build a ship he would see that it was sound and perfect in every part before he launched it up on the ses tame characteristics. He is sound to the core, and if his friends can come intoo communication privately with him they will receive, something that their souls come intoo communication privately with him they will bear the stamp of truth. This spirit sends forth sould is receive, in the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the stamp of truth. This spirit sends forth bear the name of Capt. John S. Deblois.

#### Lizzie Miller.

Lizzie Miller is a young spirit, who has for some years lived in the other life. She is ac-quainted with some one in the audience, to whom she brings kindly greetings. She also gets strength here to send a few words of love to her friends. She wishes them to know she is happy, and satisfied with what has come to her. She has desired that those little belong-ings of here that here heavy description is her. She has desired that those little belong-ings of hers, that have been carefully laid away, should be distributed, that they may be of use to others—and we hope her wish will be attended to...She is a very loving spirit, one who can enjoy the green fields and the bright flowers, and take no thought of what is to come, yet from her obserful disposition many weary souls may gain strength and hope for the future.

#### Warren Emerson.

Warren Emerson. A spirit appears, and we might almost say he has only just passed from the body, so few are the days that have passed since his sum-mons to the higher life. He was given to at-tending to business matters, and mell known where he resided. Already he has rallied from the experiences of death, and finds himself strong and energetic in thought and in expres-sion. He feels that he must sot, and act at once, not only by doming into communication with his dear friends, but by striking out in various directions, taking hold (of some) em-ployment that will be lucrative, one that, will develop his resources. That seems to be some-tions for the nature of the man as we get if from his atmosphere. He is mable at present to say much ; he only expresses his kindly feel-ings for friends and wishes them to know he is thoroughly alive—not dead, nor sleeping. He lived in Springfield, Mass. He bears the name of Warren Emerson. of Warren Emerson. a land eas me addies for

#### 3 62.572 Charles S. Whitcomb.

Charles S. Whitcomb. from. Ludlow, Vt., de-sires to reach his friends in that town, and

Here is a young sirl of fourteen or fifteen summers, who gives the name of Oarris Bebla-

# JULY 24, 1886.

# BANNER OF LIGHT.

min. She has relatives in the oity of New York, to whom she has tried to manifest. They are of Jewish extraction, and know nothing of the Spiritual Philosophy; yet she says that a near relative, who is called Isaac, is a medium; that he sometimes sees letters and words in the atmosphere, and does not know from whence they come. Several times he has re-ceived a few words of advice and admonition in that way, which proved to be good; but he does not like such appearances, and has no de-sire to cultivate his gifts, because he is igno-rant of their true source and meaning. This little spirit seems to be an active, energetic be-ing, who can be of great use in the developlittle spirit seems to be an active, energetic be-ing, who can be of great use in the develop-ment of those mediumiatic glifts, and she comes here to get assistance and power from other spirits for the pursuance of this work. We mention this little token of her presence be-cause we are in hopes that it will be seen and understood by some one who knew her and will be interested in her work.

## Johnnie Bartley.

fi stati

Johnnie Bartley. A sweet, spirituelle-looking young man mani-fests such an earnestness to say a few words to his mother — who is present.— that we gludly speak for him. He does not press himself for-ward, but the influence is strong that comes to us from him.. This is the substance of what he would say: " Dear mother, you have often wished for a word or token from your loved friends that would sustain and cheer you in the hours of trial and of disappointment. You have often felt, that the angels were near, yet wished you could getsomething tangible, some little word or token of their presence.. We have never descrid you; we have stood by your'side, giving you our influence and our en-couragement, and so you, have been able to pass through many hours of affliction and been able to overcome the difficulties heaped upon you, and remain strong in spirit and loving in able to overcome the difficulties heaped upon you, and remain strong in spirit and loving in heart. Ever remember that we are by your side, bringing you all that we can from the spirit-world. There have been dark days in the past, but there are smooth, bright ones for the future; there is a gleam of light before you now, and you will see it more clearly in a little while. We are working as rapidly as we can to make conditions bright, and you may be sure we shall never cease our efforts. All the dear ones whose bodies you have seen laid away are living better, more useful lives than they could here; the little ones have blossomed out in purity in another world, and every one who has been dear to you, who has been transout in purity in another world, and every one who has been dear to you, who has been trans-planted higher, has received an impulse of goodness and new effort from the change. We will come to you and bring flowers as remem-brances, and hope you will see them. Land-scapes that I picture in the spirit world will sometimes be witnessed by your own clear in-ner vision, and you will understand the work of your boy." He gives the name Johnnie Bartley.

[Recognized by a lady in the audience as her son, who stated at the close of the circle that the day was the anniversary of her boy's birth, and she had come to the circle with an intense longing to hear from him.]

#### Lizzie L. Guilford.

Lizzie L. Guillord. We see here a beautiful spirit, whom we saw on a former occasion in a public hall in this city. She is very anxious to send a few words of love to those dear ones who cannot but mourn her absence from the body, even while they feel it is well with her in spirit. There comes a peculiarly pleasant influence with this spirit, as though she could make sunshine all around her, and yet we can see that some-thing made her life, at the close, somewhat sor-rowful. The change brought only blessed re rowful. The change brought only blessed re-lief, although perhaps, could she have been given the choice, she would have remained here Riven the choice, she would have remained here given the choice, she would have remained here with loved and loving ones. From her spirit-home, the abode of the true and the good, who are surrounding her with the highest and sweetest influences, she bears loving greetings and tender words, with a magnetic influence that must be felt by father, mother, and other dear ones she approaches. The future years will be full of labor and usefulness for her, and no one need mourn that she has departed from the body. While she brings precious love to all who are bound to her by tender ties, she seems to be especially anxious to bear it close to her mother's heart—and we are certain that she will accomplish her desire. This spirit gives the name of Lizzie L. Guilford. Her parents reside at Melrose Highlands. We get the name of the mother—Abble Pratt.

#### Thanks for Flowers.

We wish to thank the kind friends who have furnished us with flowers for this occasion, for whenever a spirit returns into contact with mortal life it seems to gain fresh hope, and en-couragement, and power, if it can perceive the beautiful floral blossoms, therefore we accept the cities from lowing thearts.



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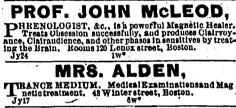
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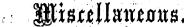
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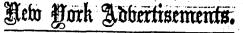
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EDITED BY MRS. H. F. M. BROWN.

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This is a capital story, well written, lively and entertain-ing. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are so vivily portrayed that the reader can see them every ene. The Spiritual Philoso-phy is nicely interwoven throughout. It is considered a difficult thing to write well for childron, but this author has succeeded far better than the average of these who un-dertake it.

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#### LIGHT. OF BANNER

# JULY 24, 1886.

# Banner of **Dight**.

## BOSTON, SATURDAY, JULY 24, 1886.

### A Washington Letter.

To the Editor of the Banner of Light :

8

The regular lecture course here was followed up by Dr. Anthony Higgins-of this city, who gave four discourses, which for keen spiritual insight, analytical power and dialectical skill, were fully equal to anything heard in this city the past season. His topics as announced were as follows: "The Spiritual Hamlet and the Scientific Horatio," "Genuine Mediums and their Many Counterfeits," "The Two Spiritu-alisms: Emotional and Credulous Spiritual-iam," "Intelligent and Critical Spiritualism." Bro. Higgins has recently succeeded in de-veloping his son, ayoung man of about eighteen years, into a very remarkable medium for cer-tain physical phenomena. This development has taken place while the conditions exacted were of a strictly and thoroughly scientific character. He expects to continue his work gave four discourses, which for keen spiritual under regular and systematic training, until he is ready to submit the medium to a body of sci-entific gentlemen for crucial tests and con-tinued experiments.

tinued experiments. It has often been a great puzzle to many that there are so few mediums who can successfully comply with the ofttimes reasonable conditions which scientists desire. This fact has doubt-less led some of the latter class to unjustly question whether any of the alleged phenome-na really do occur, other than what can be di-rectly traced to the medium. It would be well, therefore, if there were more of that class who could give unmistakable and overwhelming evidence of the possession of such medial gifts while in the presence of candid and scientific akeptics. skeptics

I omitted to mention in my previous letters that the Society here had received a donation in money from an old friend of mine, Mr. John money from an old friend of mine, Mr. John Cosgrove, fcr many years an occupant of the Soldiers' Home in this city. The amount, I believe, is one hundred dollars. As the Society was not a legalized body, it could not properly hold such bequest. The necessary steps were therefore taken to comply with the law in such cases provided, and now the society is in a condition and willing to receive any further bequests, however large, from any friend, young or old, living here or elsewhere, who desires to contribute of his means toward the spiritual cause in Washington.
I presume the necessary arrangements for another course of lectures here next season have been made by the present management, though I have no definite information upon the subject.

subject.

I have been repeatedly urged of late by a number of earnest, intelligent and generous, hearted Spiritualists, who promise to financially sustain the movement, to inaugurate another series of spiritual meetings here; to engage the very best as well as the most popular speakers in our ranks, and to make all the necessary ar-rangements for a successful and advanced course of spiritual lectures in this city; but as I did this for years elsewhere, did it in Boston, did it in fact in this city during the war, I know better than any one can tell me the amount of work, of wear and tear this involves, and I must decline. Besides, it would be reand also cause a division, both of which I would avoid. I would much prefer to see, if it be pos-sible, one large, united, respectable, harmoni-ous, and every way successful series of spiritual meetings maintained here, in suitable quarters and surroundings, and wisely conducted, such as would call out not only all of the best class of Spiritualists residing here, and those who temporarily visit the city, but such meetings as would offer by their superior character suffi-clent inducement for cultured and progressive minds of every liberal phase of thought to de-sire to attend.

Where so much defamation and condemna-Where so much defamation and condemna-tion as has been poured out in the anti-spirit-nal press of our country as well as in that of Europe over the unfortunate deceased medium, Home, it is a matter of some satisfaction to read in one of the great dallies of London—the London Daily News—an account of Mr. Home, which while it does nothing like justice to his readering upsychic nowra does speek of him in which while it does nothing like justice to his wonderful psychic powers, does speak of him in at least a half decent way. It relates some of this marvelous doings, and mentions several of the royal personages with whom Home was on specially intimate terms. The writer, among other things, says: "Mr. Home told me that his mother was an eerle Scotch woman, and had, before he was born, a vision, in which she saw him seated with as many sovereigns as those who paid court to Napoleon at Erfurth. He said he had inherited her gift, which, he affirmed, showed itself when

Correctness of my original statement, that I was induced to attend one of Mr. Keeler's effances as advertised to attend one of Mr. Keeler's effances as advertised to a bis card; but, instead of its being in the light, if was practically in the dark, I not being my formed at the time that he had obapped for that occasion the character of his feasome. On getting my time that he had obapped for that occasion the character of his feasome. On getting my time that he had obapped for that occasion the character of his feasome. On getting my time the character of his feasome. On getting my time the character of his feasome. On getting my time the character of his feasome. The statement that the had obapped for that occasion the character of his ding the circle. Thus the circulation of the cards for bright light manifestation, when the latter were in almost total darkness, was properly characterized as one of the tricks and snares resorted to be characterian in order to make their circles pay. Becondly, as to the number present, which I estimates the being in the front row, and there were four rows deep. The room was large, and there were four ows deep. The room was large, and there were four ows deep. The room was large, and there were four ows deep. The room was large, and there were four sour ador your lady contributors. Mrs. Flora B. Cabellan old Spiritualits and a firm believer in form materialization, who was also present and wrote the BANNES truthful collections are created to be for the same circle from being anything of a test for the conditions. On this ofdalon these were first for my bicket, and who was present on the same cocasion, assures me there were dire for being anything of a tot be forthest removed from being anything of a tot be forthest removed from being anything of a tot be forthest removed from being anything of a tot be forthest removed from being anything of a tot be same circle from being anything of a tot be and the character. In fact, erery condition appeared to be any of the conditions impo

IWe have no room for further controversy in this particular case.-ED. B. OF L.]

# Summer Camp-Meetings. Onset Bay.

## [FROM OUR SPECIAL CORRESPONDENT.]

On Wednesday morning, July 14th, Dr. Hopkins spoke to a small but apparently appreciative audience on the Theory of Light and Color Cure.

Facts Meeting opened auspiciously at half past two. Facts Meeting opened auspiciously at half past two. Mr. Whitlock first secured four negatives of the group of mediums and, indeed, the greater part of the audi-ence. This being done, Col. Crockett, the President, formally introduced Mr. W., and declared the Facts Meetings opened for the season. Mr. W. made the opening address, speaking with point and power of the importance of facts and phenomena, and warning Spiritualists against failing into the error into which the church fell long ago, of losing sight of the phe-nomena while pressing that. In most cases, it was phe-nomena which made them Spiritualists. Mrs. Carrie M. Twing, J. J. Morse and J. V. Mans-field related interesting facts, and the meeting ad-journed.

Mrs. Carrie M. Twing, J. J. Morse and J. V. Mans-field related interesting facts, and the meeting ad-journed. A Facts Social was held in the evening at the Tem-ple, with music, singing, readings and poems, followed by a promenade concert. which was kept up till 11 o'clock. Several of the Directors, and other promi-nent visitors at Onset, with their ladies, were present and took part in the exercises. These socials are to be held every Wednesday evening during the season. The annual reception of Mr. and Mrs. Currier was held at Old Pan Cottage. Maj, Griffith's new hall one of the finest séance-rooms we have ever seen, was dedicated the same evening. The hall is a credit to this liberal and de-voted Spiritualist, whose Mediums' Home is already well known to visitors at Onset. Several séances were beld at the cottages, and there was no lack of entertainment for all. At the Facts Mreting Mr. J. J. Morse related the particulars of a séance in which every possible pre-caution against fraud was taken, and the manifes-tations were most wonderful. The medium is a young man named Bridge, from Boston. Mr. Whitlock and Col. Crookett added their testimony to that of Mr. M. as to the undoubted genuineness of the manifes-tations were most wonderful. The medium is a young man named Bridge, from Nationa articles laid before him, reading two at the same time, holding ore in each hand. Mrs. Twing, Mrs. Pennell, Mrs. Stev-ens and Mr. Ranney related interesting facts. Mrs. Crorby and Mr. Bridge spoke in regard to their phases of mediumship, of which the latter with great modesty declared he really knew nothing, it being perfectly unaccountable to him. A very enjoyable Facts Circle was held by Mrs. Twing, at which "i Kakbod" fairly surpassed him.

hilarity can be taken as proof. Several other speakers also addressed the conference, including J. J. Morse, of England, who made a deeply sympathetic speech upon "The True Value of Mediumable," closing by suggesting that a definite subject ought to be placed before each conference meeting, a suggestion that was at once accepted. Mrs. Ina Wilson Porter (dughter of our ascended Bro. E. V. Wilson) followed with a public psychometric test scance, in which she was re-markably successful, her greatest success being with a bunch of keys Mr. Morse surreptiliously placed for her to read, and the reading from which the was re-man said was the best he bad ever received. A spirit also instructed Mrs. Porter to give Mr. M. an essen-tial part of the grand grip of a Master Mason. Last Bunday morning the audience was again re-galed with a combination of humor, wit and common-sense from Rev. J. H. Harter, which was a practical enforcement of the duites of right living, as expressed in obedience to the laws of physical requirements. He wittily delineated the structure of the human body. desoribing it in the words of Paul as the "temple of the living God," and by the aid of may aneedoks to illustrate his points conveyed a great smount of sound physiological advice. His address was the most hu-morous and pleasing effusion yet presented to the Camp, but less than a verbatim report would not do it justice. In the stiernoon a large audience assembled at the

the infirst God, "and by the All of the Al

At the Union Villa are Captain Austin and wife, of the Globe Hotel, Syracuse, Mr. and Mrs. Mozart, of Portland, Oregon-the latter well and favorably known on the Pacific coast as a private medium and public speaker. Mr. Frank Union, the proprietor, makes of this house a comfortable and homelike resting place. The Onset R. R. is in good condition and a great convenience to visitors. The Dot, a spicy little sheet devoted to Onset news, may be found at the office of the Facts Publishing Co. In the Heardquarters Building. All the publications of Colby & Rich are kept for sale or may be ordered at the same place. Mrs. H. V. Ross is having very fine materializations at her cottage, corner of Fourth street and South Bou-levard.

levard.

levard. The Annual Facts Convention will be held on Wednesday and Thursday, 28th and 29th of July. An Interesting programme, with talented assistants, is being arranged. The new ferry boat at Point Independence will be a decided convenience.

his father, mother and children. He was a material-ist, and to him those graves were the end. Property was gone, and he was fast going. On a pleasant after-noon ten years ago this summer he wandered to this only interest being that of idle curiosity. Passing the tent of a medium, the lady invited him in. They had never met before, but she told him that his father and mother and several children were in spiritile, and gave their full names. She also stated, among other things, that they wanded him to stop drinking rum and be a man. He went into that tent somewhat intoxicated, but he came out a sober man. He had a new idea. His little children were not dead, but allve and interested in his welfare. Across the shadowy sea of Death, upon the further hiliside, he had seen the open door of his father's heavenly house. Ar-riving home, he told his wife that he was done with rum and tobacco. She had heard him say so before, and gave it but little credit. Ten years have gilded away, and from that interview with a stranger medium to the present he has kept his word. He is now a re-spected citizen of his father is no nor to society. Each summer finds him a visitor at Lake Pleasant, where he is an interested suditor at the services. With him life's alternoon is tranquil and services. With him life's alternoon is tranquil and services. With him life's an home than peaceful.

These newly laid out grounds by the Cape Cod Asso clation were duly opened and inaugurated Sunday. July 11th, with unmistakable indications that their future would be a success. The location is universally commended. The fine ocean view, cool and invigorating sea air, beautiful groves, and accessibility from the pleasant village of Harwich Port, combine to make the camp one of the most desirable resorts in New England.

England. The opening services attracted a large number from the adjoining towns. Dr. H. B. Storer, the veteran Spir-itualist, as President opened the service by referring to the many advantages and beautiful attractions which the location presented, and predicted great and good results for the juture. He then gave an instruc-tive address upon "The Basis of Fellowship among Liberals and Spiritualists," which went deeply to the pearts of all present and buoyed them above the cares and trials of life.

Barah A. Byrnes; Wednesday, Sept. 1st, J. Frank Bay-ter, Chelsea, Mass.; Thursday, Bept. 2d, Mrs. Sarah A. Byrnes: Friday, Sept. 3d, J. Frank Baxter; Saturday, Sept. 4th, Miss Jennie B. Hagan, East Holliston, Mass.; And J. Frank Baxter; Tuesday, Sept. 7th, Mrs. Julietto Yeaw; Wednesday, Sept. 8th, Mrs. Emma Paul, Morrisville, Vt.; Thursday, Sept. 8th, Dr. H. B. Biorer, Boston, Mass.; Fri-day, Sept. 10th, Geo. A. Fuller. Boston, Mass.; Fri-Sept. 11th. Dr. H. B. Biorer; Sunday, Sept. 12th, Geo. A. Fuller and Mrs. Fanile Davis Emith. Service to close with a poem by Miss Jennie B. Hagan.;

Parkland (Pa.) Camp-Meeting. To the Editor of the Banner of Light :

The new camp at Parkland was, opened Sunday, July 18th. The sun rose in the morning clear and bright, and although the day was fine there were not bright, and although the day was fine there were not as many on the grounds as formerly at our old camp-ground at Neshaminy, but there were reasons for this: First, many knew that we were behind in having our grounds and buildings complete. Our additorium not being ready we had to hold our meetings in the grove, with a plano-box for a platform, and such heats as could be gathered up to seat as many as possible. The meeting was opened by an Address of Welcome from the President, Mr. Woods, followed by remarks from the President, Mr. Woods, followed by remarks from the Vice-President, Mr. Benner; singing by the quartette of Philadelphia, D. G. White, leader. The morning lecture was delivered by J. Olegg Wright, in his dual happy style, and suitable to the opening of our new grounds. In the atternoon Mr. and Mrs. Lillie sung by request a solo, which was beautifully rendered. Then a ques-tion was handed up, and answered by her controls very satisfactority. Mrs. Lillie is a favorite speaker at our Camp-Meetings. We have made many improvements, and have much more to do; but we think we have the finest grounds for a Camp-Meeting in Pennsylvania; every one is pleased with the grounds, and many new and perma-nent cottage tents are going up, new roads are being opened, etc., etc., and every one exclaims, " What a beautiful place you have!" as many on the grounds as formerly at our old camp-

# Alameda (Cal.) Camp-Meeting.

To the Editor of the Banner of Light : The supernal intelligences that inaugurated the movement culminating in a camp gathering at Ala-meda two years ago, indicate that a similar one will

meda two years ago, indicate that a similar one will be held this fail. Mr. Colville has given us reason to expect him to be present if it is in progress during the early part of August. The pavillon, which has been constructed since our first meeting, has a scatting ca-pacity of three thousand. It is built just over the bay, and the graded walks, rose embowered terraces, draping vines, evergreen trees and sparkling foun-tains, conspire to impart to a denizen of the eity a love of the beauties of nature, and to inspire him with spiritually invigorating influences. Speakers and mediums will be admitted free; gen-eral admission, ten cents, or \$1 for the season. The Narrow Gauge Railroad from San Francisco and Oak-iand will convey passengers to the ground (Neptune Garden Station) half-hourly. MBS. F. A. LOGAN. West End, Alameda, Cal.

### Southern Association of Spiritualists.

The third annual meeting of the above Association is to be held on the Lookout Mountain Camp Grounds the 13th and 14th of next August. An election of officers and other business of importance will be transacted, and a full attendance of members and others who desire to become such is earnestly requested. As the Camp-Meeting will be in progress at the time the occasion will possess a double interest.

### Verona Park, Me.

Dr. C. F. Ware, President Verona Park Camp-Meeting Association, writes us, correcting the impression which has somehow gained currency in Maine, that he was about to remove West. He has, he says, no such intention.

#### Perine Mountain Home.

A report of the exercises at the First Annual Anniversary of the Perine Mountain Home, Summit, N. J., June 27th, will be found on our second page.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.-The Peo-le's Spiritual Meeting every Sunday at 2% and 7% P.M.; iso Thursday afternoon, at 8 o'clock. No vacation for warm weather. Frank W.Jones, Conductor.

#### People's Spiritual Meeting. To the Editor of the Banner of Light:

The sessions of the People's Meeting yesterday, at Spencer Hall, were unusually interesting. The alter-

Spencer Hall, were unusually interesting. The affer-noon meeting was opened by the reading of a poem by Horače M. Richards; Mrs. Morrell, Mrs. Higgins and Mr. Goodspeed gave a large number of superior, well-defined and clear spirit-descriptions, nearly all recognized very readily. Toward the last of theses-sion the subject of intemperance came up, and power-ful appeals were made in behalf of temperance by Mrs. Morrell and Mrs. Higgins, under inspiration, also by H. M. Richards, Mr. Capron, Mrs. Moss and Mrs. Ohamberlain. Judge A. H. Dalley of Brooklyn made the opening ad-dress in the evening, taking for his toplo "Spiritualism versus Materialism," relating some experisonce recent-ly with a spirit-photographer which to him were quite satisfactory. Mr. Henry J. Newton, an expert in pho-tography, explained at some length the art of deceiv-ing in taking what are called spirit pletures. The ad-dresses were both highly instructive and interesting. We expect to have the reverse of the Judge's toplo next Sunday evening, viz: "Materialism versus Spirit-ualism." by T. R. Kinget, M. D. F. W. JONES. 155 West 26th street, New York, July 19th, 1886.

her gift, which, he affirmed, showed itself when he was a chifd, in a remarkable way in Scot-land, and displayed itself in a greater degree after a vision in which she saw him seated at table with an Emperor and Empress, a Grand Duke and Grand Duchess, and two angels, whom she thought must have symbolized his future wives. She had, he also esid, the gift of second sight, which he inherited. Be this as it may, he was admitted to associate with the Emperor and Empress of the French, King Louis I., and King Maximilian of Bavaria, the Duchess of Hamilton, the King and Queen of Wurtemburg, the Duke of Nassau, etc.... His manners, though forward, were agreeable, and he recited poetry with strong emphasis and atriking effect." G. A. B.

Washington, July 15th, 1886.

#### A REPLY TO MR. KEELER'S OPEN LETTER.

#### BY JOHN EDWARDS.

#### To the Editor of the Banner of Light:

1

To the Editor of the Banner of Light: In the BANNER of June 19th I gave a brief account of a so-called materialization circle held by Mr. P. L. O. A. Keeler, characterizing it as, in my opinion, it fully deserved. Since then Mr. Keeler has, in the BANNER of July 10th, with manifestly bad temperand an utter disregard for truth, seen fit to deny some of my statements. I am glad be has responded to my charges, though he did it in a bad spirit. "Unfortu-nately, sir," said Judge Cariter recently to a young limb of the law, whose reputation for veracity had been badly damaged, "this is not a question of law, but of fact !" My desire in this-and it is all I shall say on the

nately, sir," said Judge Cartter recently to a young limb of the law, whose reputation for veracity had been badly damaged, "this is not a question of law, but of facti" My desire in this—and it is all I shall say on the subject—is simply to prove my statements, which will, at the same time, convict him of "completuous inex-actitude." To be plain, I understated rather than overstated the truth about the oircle in question. It was the darker scance of the kind (though advertised to be in the light) that I ever attended, and I have at-tended over fily materializing circles in my life, with mediums at my own home and, at other times, at their homes. It also was the most unsatisfactory sc-ance I ever witnessed, equally as to the conditions, the number present, the general arrangements, etc. The points involved by Mr. Keeler's denial ard (1) " that the materializing circle I attended had nothing to do with those advertised to be given in the light, as per printed cards "; (2) as to the conditions of the room and the arrangement of the curtains." He further declares. " were such as made the coul-tions at set." I reply first, as to the orading and the question of light. With this I soud to the BANTER a chiefly instrumental in getting up the oirele I altende ed and of whom I obtained my licket. I also send the fields with the party's nume endorsed on the face of it. This ticket reads as follows : "Bpiritualism : If you want to hear rank see some wonderful manifertations in a bright light, attend P. L. O. A. Keeler's scances at No. 416 19th street N. W., Monday, Wednesday and Griday evenings, at 8. No dark room. All in the light." I now quote the card room of Mr. Keeler's errorise the light for holing his dark room. All in the instated to night for holing his dark room. All in the light." I now quote the card room of Mr. Keeler's errorise the light for holing his dark room. All in the light." I now quote the card room of Mr. Keeler's errorise the light for holing his dark room. All in the light. The sate or out is s

unaccountable to him. A very enjoyable Facts Circle was held by Mrs. Twing, at which "Ikabod" fairly surpassed him-self. No more quaint or original control can be found than this one, who under the guise of a dialect which is like that of an exaggerated Mrs. Partington, con-veys many a wholesome and beautiful lesson, and in whose inimitable flow of language turks a pathos and tenderness as true as it is unexpected.

veys many a wholesome and beautiful lesson, and in whose inimitable flow of language turks a pathos and tenderness as true as it is unexpected. On Thursday morning Miss Jennie B. Hagan de-livered a lecture in the Temple, on the Cut Bono of Spiritualism, which was listened to with interest, and was a beautifully illustrated and well-considered re-ply to the cavils and questions so often asked as to the use of investigating Spiritualism here, instead of drifting through this life "letting well enough alone." Mr. Emerson described the following spirits, seen by him: Mr. John Fielcher; old Banuel Pratt; Lottle, with a message to Della and Frank; Annie Garston; Annie Shaw; Daniel L. Parker; Mrs. Lucinda Hoogs. A reception was held in thereilo room at Eagle Lodge on Thursday evening in honor of the seventhy-seventh hirthday of Mr. Charles W. Sullivan's mother; and on Friday evening friends gathered at the Butterfield cottage on the Boulevard to celebrate the seventh an-niversary of the marriage of the genial host and host-ess, which was made especially enjoyable by the ap-propriate remarks of Mr. J. J. Morse's control, known as "The Strolling Flayer," upon the subject of Mar-riage, and "Boy White's" characteristic marriage ceremoly, and the poem improvised by Miss Hagan. A sudden squall which came up on Friday morning sent the strollers about Onset scurrying for shelter in all directions, and we venure to say several imprompti-tated oriels, where are generally two or three mo-

scances were neid, where parties were gainered togeth-er thus unceremoniously. Indeed, these unpremedi-tated circles, where are generally two or three me-diums, are among the most pleasant of Onset experi-ences, and are no doubt a part of the plan of the spirit-world for the instruction and entertainment of both spirits and mortals, who thus meet for interchange of thought. The last Facts Meeting of this week was still more fully attended than the previous once, and proved yery

The last Facts Meeting of this week was still more fully attended than the previous ones, and proved very interesting. "Ikabod" opened the meeting with one of his characteristic invocations. Mrs. Wood, Mr. Ranney, Mrs. Stilles, Mr. Rmerson (who also gave many descriptions of spirits who were all recognized), Mrs. Conant related interesting facts, and Mr. Tall-man of Boston gave a most interesting facts and an e-dium for various phases, without sitting for or even inviting mediumship, he having at that time seen nothing of the phenomena and being utterly opposed to Spiritualism. to Spiritualism

Proofs of the pictures, of the first Facts Meeting of

nothing of the phenomena and being utterly opposed to Spiritualism. Proofs of the pletures of the first Facts Meeting of the season were shown; and orders for any number required may be sent to the Facts Publishing Compa-ny. First come, first served. There seems to be much quiet enjoyment and rest among the cottagers and dwellers in tents, and a gen-erally bealthy condition of body and mind among most whom we have seen. Baturday morning, July 17th, the restrum was occu-pled by Mirs. Sarah A. Byrnes, of Boston, Mass., who gave the regular lecture of the day. Mirs. Byrnes took for her theme "An Old Fashioned Taik About Spiritualism," and in a pleasing and unusual manner deal, with many important topics connected with our cause. She considered it needful that we should inquire of the principle underlying not only Spiritual-ism. but the fact of spirit control; that we should inquire of the guides and spirit friends what was the and cur own spiritual unfoldment. It was her opin-fur telationship between their connection with us and cur own spiritual unfoldment. It was her opin-fur their instruments, to the end that many of such instruments were physically exhausted, and in some cases actually forced into the next world prema-turely. The proper use of mediumship and Spiritual-ism was touched upon, the sentient invived being that we should make both subservient to the highest a bould. The foregoing is but we could make it better. We must not be content with the advance already made, but press on to greater achievements. "He was hopeful of the future if all did their best, as all abould. The foregoing is but we be forest broni-cle of an address full of sound sense. which by its forcible and effective delivery frequently olicited the hears approval of the suddence. "In the atternoon: the 'regular feotherenes' indefing was held; the opening speech being made by the Rev. J. He Harfer, of Auburn, N. ", who delivered 'one of his otherment of his auditors, if frequent outbursts of

sent of his auditors, if frequent outbursts of master.

The new ferry boat at Point Independence will be a decided convenience. The Wickett's Island Home is now open, Mrs. Dr. Abbie Cutter having arrived, but owing to the con-tinued illness of her husband, the management of it is in the bands of other parties. The little steamer, we are informed, has been thoroughly overhauled and put in order to convey parties to the island. Mr. W. F. Nye, formerly President of the Onset Bay Association, is occupying his cottage on Ocean ave-nue with his family.

Association: is occupying his conage on occum ave-mue with his family. Mrs. Carrie Grimes Forster, widow of the late Thomas Gales Forster, and her sister, Miss Eliza Grimes of Baltimore, Md., are at Harmony Cottage

for the season. Dr. A. W. S. Rothermel arrived Sunday from Brook-lyn, N. Y., and will exercise his varied spiritual gifts at his cottage on Longwood avenue. A. S. Hayward, magnetic physician, has put in his annual appearance. He is at the Washburn House,

and will exercise his healing gifts when called upon to do so.

and will exercise his healing gifts when called upon to do so. Gen. J. L. Lippitt of Washington, D. C., a veteran Spiritualist and writer for the spiritual press in the part, is making his annual visit to Onset. Eben Cobb and wife of Boston are stopping at the Washburn House. This couple work in harmony in making the spiritual meetings a success at College Hall, Boston. The meetings under their management have been a success in all ways and forms, doing much good in advancing the spiritualistic views of the nineteenth century.

#### THE CHILDREN'S LYCEUM AT ONSET.

THE CHILDREN'S LYCEUM AT ONSET. The Temple was packed to day. The long column in the march presented a beautiful appearance, the members bearing the new flags of red, white and blue. The Middleboro' Band - seventeen pleces-played for the Banner March and Calisthenics. The question "How can I best employ my time?" was answered by sixteen of the children. Recitations were given by Lillie Besse; Lida Cook, Eddle Rich, Carrie Rothernel, Annie Bartiett, Rws Fowler, Gertie Rich and Luiu Morse; Jennie and Alice Brown very prettily sang a duct. The inspiring music of the band gave new life to the calisthenics, which were ably led by Mr. Union. Three lady friends of the school have presented it with three dozen copies of "Meiodles of Life," which we have adopted as out song book. Onset, July 18th, 1886. D. N. FORD, Conductor.

#### Lake Pleasant.

#### [FROM OUR SPECIAL CORRESPONDENT.]

The routine of camp life has varied but little during the week, except by new arrivals, and the annual congratulations as the train rolls in. The "Reception Committee of the Whole" is quite large, and the eagerness with which each incoming train is watched eagerness with which each incoming train is watched is a matter of considerable interest. The query "out bono?" is most emphatically, answered by the many hundred people who come to this Mecca year after year, and with whom the Spiritual Philosophy is a constant growth. People have frequently told us that they no sconer get home from Lake Pleasant Camp-Meeting before they begin to count the months and weeks that are to intervene before it will be time to go again. The experience of one has been that of thousands: they have received a foregleam of immor-tality, for a moment the gates have

"Swang inward noiselessiy, Unlocked by silent fingers."

and best of all, they have learned that

"Life is real, life is carned, and "Life is real, life is carnest, And the grave is not its goal." This is the general view of a part of the good Lake Pleasant has done. The practical application of the Spiritual Philosophy-is shown in the following, being a part of a life history, the facts of which we recently learned from the imme-diate partices i

the facts of which we recently learned from the imme-diate parties: In this section of the State, years ago, a young man left the paternal roof to make his way in the world for himself. Above the average in intellect, taleot and ability, he soon found friends, and with them was the prints of good fellows; but it is the old old atory; and the tempter was there. The boolar glass, the olgar and the gaming table, were too frequently used. Early in life he married a most estimable indy, and the union was blessed with childrep. Nears passed on, and the drinking habit had increased mult the demon was his master. In the interval he had buried the mortal of

bearts of all present and buoyed them above the cares and trials of life. In the afternoon the platform was occupied by L. K. Washburn. His subject was "Prayer," in treating upon which he demonstrated that supplication by prayer was about as likely to be answered as he or his sympathizers were likely to be struck by lightning. Bince Sunday there has been a daily flow of good things from the spirit-world through inspired medlums. Mr. Eben Cobb gave several opportunities to partake of the bountifully-spread table of spiritual food which his spiritual inspirers always provide for his hearers. He was most gladly welcomed on his arrival, and re-gret was felt upon his departure. Friday, with Mr. Cobb, Mr. Joseph D. Stiles occu-pied the platform, and riveted the attention of the au-dience by the exercise of his wonderful gifts as a de-scriptive test medium. The recognition by the audi-ence of their spirit-friends was complete, and when it is considered the vast number which he described, it may be truly said Mr. Stiles, as a test medium, has few if any superiors.

May be truly said Mr. Sches, as a test medium, has low if any superiors. Dr. Storer's strong address on Saturday, upon "A Working Formula for the Conduct of Life," was elo-quent, philosophical, practical, original in conception, and replete with interesting illustrations. It will not

quent, philosophical, practical, original in conception, and repiete with interesting illustrations. It will not soon be forgotten. On Sunday, the 18th, the large assemblage, number-ing some three thousand persons, were delighted, edi-hed and instructed by the inspiration of Miss Jennie B. Hagan. To say that her efforts were grand in their conception, logical in reasoning and magnificent in power and beauty of delivery, constitute all required to describe it. In the atternoon Mr. A. A. Wheelook kept the audience cemented in sympathy with him by, one of his powerful, philosophical and spiritual ad-dresses, in which he is so gifted. Joseph D. Stiles in the afternoon again held the attertion of all by the as-tonishing test-power which he possesses. Since Mr. Stiles has been on the grounds, he has correctly given the identity and names of upward of six hundred dis-tinct individualities of spirits, every instance being re-comised and publicly acknowledged by the audiences. The conference in the evening was well attended, and like all the other private and public gatheringe has been accompanied by the greater harmony and fraternity of love and sympathy. . A very beautiful and impressive incident took place at the commendement of the morning services on Sun-day, when our most worthy and beloved brother, the President, Dr. Storer, stepped, forward, and in a faw and impressive words referred to the presence on the platform of Dr. Richardson, the President of the 501-entite Spiritualits Association, and invited him to take his place as presiding officer. The contravy was not only deeply appreciated by Dr. Richardson, but by all the members of the Association.

Queen City Park, Vt. To the Editor of the Banner of Light :

I have just returned from Queen City Park, and an glad to say our large hotel is just finished. The managers of the Central Vermont Railroad are building us a new and commodious depot, which will be ready in about ten days. Mr. Mandigo, who, has leased the In about ten days. Mr. Mandiko, who, has leased the botel for a term of years, will have it all furnished and ready for occupancy in about one week. Things are looking very properous for our camp. J. expect now to be at Onset Bay July 22th to Aug. 2d. I shall have my low priced ticket on sale for Burlington, which takes in Lake Pleasant and Hungbee. I also expect a very low-priced ticket to take in the White Moun-tains, Newport, and Lake Memphremagog to Burling-ton. I shall be at lake Pleasant from Aug. 2d to 0th, with my usual ticket to Burlington. At the close of Lake Pleasant Camp, Aug. 30th, I shall have a special car from there to Burlington. On this car I shall sell tickets for \$3, good for one week. Parties wishing tickets from Hoston to Burlington had better write me for an order to get their tickets, as by 50 doing they can save about \$4. Yours very truly, Brandon, Va, July 19th.

LIST OF STRAXES, - Tuesday, Aug. 17th; A. B. Stan-LIST OF STRAXES, Tuesday, Aug. 18th, Mrs. Barah A. Wiley, Rockingham, Vt.; Thornday, Ang. 19th, Mrs. J. 19 S. Manoheslor, West Handolph, Vt.; Friday, Aug. 20th, Mrs. Abdje W. Grossett, Weitringry, V.; Schunday, Aug. 20th, Mrs. Abdje W. Grossett, Weitringry, V.; Schunday, Aug. 20th, Mrs. Jore Disker, Granylle, N.Y.; Bunday, Aug. 20th, A. E. Stanley, Leicetter, V.; and Mrs. Fanho Days Smith, Brandon, V.; Weitringry, Aug. 20th, Miss Jennie B. Hagan, East Hollistor, Mass. 7 Yrday, Aug. 20th, Mirs. Sarah A. Byrnes, Boston, Mass. ; Sunday, Aug. 20th, Mirs.

155 West 26th street, New York, July 19th, 1886.

Lunenburg, Mass.-Considering the warm season and the locality, in the Town Hall, Lunenburg, were assembled large and appreciative audiences on last assembled large and appreciative andiences on last Sunday afternoon and evening, to listen to the dis-courses, masic and tests of Mr. J. Frank Barter. This gentleman is outspoken and radical, and no one won-ders, after hearing him, what he means. He aims de-cided blows at faise theologies, yet at the same time remembers that theologians, whatever their views, are his brothers and sisters. The lecture of the al-ternoon was on "The Drift of Modern Thought," and served to show the status of the religions and moral conscience, and the rapid substitution of a system of Naturalism for the fast crumbling ideas of supersti-tion. The evening lecture considered the questions of interested searchers after the fact facts of Spirit-ualism. Spiritualism was defined as to what it is and

tion. The evening lecture considered the questions of interested searchers after the fixed facts of Spirit-ualism. Spiritualism was defined as to what it is and what it is not. The latter portion was upon the prac-tical benefits derived already from its establishment in the land. This gives a meagre idea, but it must suffice here. Tests, and many remarkable ones, were given at both sessions, those of the evening numbering thirty or more. Mr. Baxter basiectured here before, and will probably lecture here again in the fall, in compliance with an invitation already tendered bim. Mrs. O. E. Cox is an active spirit in the spiritual, and Capt. Davis in the irrespective liberal field. Much credit is due these individuals; who are unlin-ing in their good works. Through, their efforts meet-ings often are offered entirely free, for the general public, and thereby a liberal seatiment is growing fast. Freely and unexpected [Capt, Davis distributes among the families-any of them-many of the best works of the best minds in the free religious, liberal and spiritual reform. His money is freely given in advocacy of manhood, and to the demolition of hypoo-risy. He belets on "satistion by obaracter," as Mr. Baxter and others preach, and not in "silvation by faith " alone. On Sunday last many came from Leominster, Fitch-burg and Townsend to listen to Mr. Baxter, and Lu-nenburg itself was never better represented is a meet-ing of such a nature than ou that oceasion. The seed sown must take firm root and grow.

### Cincinnati. O.

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To the Editor of the Banner of Light: Mr. and Mrs. Lillie closed their engagement with the Union Spiritualist Bociety, Sunday last. It was with feelings of regret that we parted with this worthy couple. May they meet with the success their talents

counter may they meet with the success their talents deserve. We tender our sincere thanks to the many friends who have furnished flowers for our rostrum, also to Miss Bruns Pumphrey, who has at the close of the evening lectures kindly assisted with the music. Mrs. Anna Olsana (corner), Mrs. (Doper) of Louis-Mile, its visiting tat the pleasant home of our good brother Thill, on Vine street. Mrs. Olsans is well known throughout the West as one of the best mediums for in-throughout the West as one of the best mediums for in-sligation - this latter phase being particularly satisfy-ling as to the genuineness of the phenomens. to asch-ting as to the genuineness of the phenomens. to asch-ting as to the genuineness of the phenomens. to asch-ting as to the genuineness of the phenomens. to asch-

23 The prospectus of the BANNEB OF LIGHT, the leading: exponent of Bolisitualism, will be found in our columns this week. All interested in spiritual, progressive and reformatory toples will find this to be just the paper they need. For terms, etc., see advartisement. The New market (NI H.) Advertiser. I it LI

ALLANY PUTWAW, Reg. will answer calls to lecture or to attend fiscillar Adarts bin NG, & Diarendon street, Honorn Mass.

And Decomposition of the second secon